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The Uedanta Kesari

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FASTEN YOUR MIND ON THE STAINLESS ONE

Fasten your mind, O man, on the Primal Purusha,
Who is the Cause of all causes,
The Stainless One, the Beginningless Truth.
As Prana He pervades the infinite universe;
The man of faith beholds Him,
Living, resplendent, the Root of all.
Beyond the sense, eternal, the Essence of Consciousness,
He shines in the cave of the heart,
Adorned with Holiness, Wisdom and Love;
By meditating on Him, man is delivered from grief.

Of countenance ever serene,
An inexhaustible Ocean of Virtue,
None can fathom His depths; yet freely, of His own grace,
Does He reveal Himself
To those who come to His feet for shelter,
Merciful since they are helpless and He is the Ever-forgiving,
The Giver of Happiness,
The Ready Help in the sea of our woe.

Gaze on His face and be blest:
Your heart is hungry for Him, O man!
Bright with unspeakable beauty, peerless and without stain,
No words can ever describe Him;
Be as a beggar before His gate
And worship him day and night, beseeching Him for His grace.

*From the American edition of the Gospel of Sri Ramakrishna (p. 574) by Swami Nikhila-
nanda. The book was one of the best-sellers in U. S. A. in 1942.*

INDIA ENTHRONES HER DEAR DEITY

I

India has arisen and is on the march to the marches of her destiny. Those who still doubt this may seek conviction in the eager faces that crowd round the national standard or in the chagrined looks of those who are anxious that India should sleep. None hears with greater dismay than the latter the heroic tramp of India's millions marching past her ancient glories. Never had been the masses of India so conscious of their powers and so anxious to utilise them for removing the one lack, freedom, as they are today. The happy and bright face of a contented life is not theirs yet; but there is a light in their eyes, the light of hope lit by the approaching dawn of freedom. A glimpse of this light we get when we read the account of an incident Jawaharlal Nehru narrates in the course of an article captioned 'A Road-side Interlude.'¹

He had finished a busy tour of the Punjab and was hurrying by car to take train at Delhi along the Rohtak-Delhi Road. Night had fallen. Suddenly they had to pull up, for right across the road they found a crowd of hefty Jats, men and women.

'*Quami nara*' said someone and a thousand throats answered lustily, three times *Bande Mataram*. It was followed by *Bharata Mata-ki-jai* and other slogans. 'What was all this about' asked Nehru, 'this *Bande Mataram* and *Bharata Mata-ki-jai*.' It was pretty uncomfortable question to those Jat peasants and no answer came. Persistence only brought out

another question from them: Several voices joined in asking him to tell them all about it.

'I told them' writes Nehru, 'what Bharat was and Hindusthan, how this vast land stretched from Kashmir and the Himalayas in the north to Lanka in the south, how it included great provinces like Punjab and Bengal and Bombay and Madras. How all over this great land they would find millions of peasants like themselves, with the same problems to face, much the same difficulties and burdens and crushing poverty and misery.' The ring of realism in this picture of Nehru's is really poignant and inescapable. Through Nehru speaks the modern Indian who have long ago come down from the rosy idealistic imaginations about India and who fully shares the above realistic conception about her. Time was when patriotism was elevated to religion, when India was more an idol of worship than a country of their affections. To those who swim in that realm of fancy Nehru says, 'Bharata Mata is not a lady, lonely and forlorn, with long tresses reaching to the ground, as sometimes shown in fanciful pictures.' 'This vast country,' continued he to the Jats, 'was Hindusthan, Bharata Mata, for all of us who lived in it and were her children!' Nehru here introduces the motherhood of Bharata Mata only to force the idea of the brotherhood of her children, to establish our oneness, to inculcate a new religion that springs from that oneness. And he is conscious of new India's anxiety to harness this new religion to national benefit.

¹ *Eighteen Months in India* p. 44.

That new India is truly the child of Advaitic traditions is vividly shown by the way in which it sublimates and forces this new religion into a practical pattern of monistic philosophy. 'Whose *Jai* then did we shout' asks Nehru. 'Surely our *Jai* is for the people' he answers, 'who live in India, the many millions who live in her villages and cities and the answer was pleasing to the Jats. 'And so when you shout *Bharata Mata-ki-Jai*, you shout your own *Jai* as well as the *Jai* of our brothers and sisters all over Hindusthan. Remember that *Bharata Mata is you and it is your own Jai*.' Here is pure Advaita in edible and inspiring form for mass consumption from a political Advaitin of the type of Nehru. What is more significant and interesting is the new note of Advaitic analysis he has introduced in politics. Speaking to the people he asks them for whom they want freedom. Is it for the magnate or the worker, the plutocrat or the peasant? This is not a quest for the metaphysical self, but a metaphysical quest for the political or the economic self for whom the right of self-determination is claimed.

II

India today presses for the right of self-determination for her politico-economic self. This thirst for self-determination on the empirical plane is evidently born of the realisation of the oneness of her Self on the transcendental plane. But she is not satisfied by the vision of Advaitic unity, but must force such experience into practical, fruitful channels. She has in her the genius of the practical Advaitin. Her children are today insisting with confidence on making their own political, social and religious patterns which they deem, assure the attainment of their nation-

nal aspirations. And who is this modern Indian but the same vedic Indian in new garb who for his own growth preferred in olden days the philosophical pantheism to animism, and who again chose the sublime monism of the Upanishads to the superstition of the Atharva Veda. With a sense of self-sufficiency and freedom the Indian chose his patterns of progress, his choice always proving fruitful. See for instance the incompatibility that exists between the cosmopolitan tone of the Upanishads, especially of the Vedanta, on the one hand, and the narrow sectarian injunctions of the Dharma Sastras on the other. And yet both represent a continuity of thought and experience in the life of the Indian. Here is history registering an amazing continuity of efficiency for his own patterns. And so with confidence he transforms that monism of the Upanishads into a benign pragmatism to serve national ends. In this he is inspired and encouraged by the pragmatic current in Indian philosophical thought also.

In the crown of the Upanishads, the Gita, are to be found many a gem that illumine the pragmatic turn philosophy took in the post-Upanishadic period. The great achievement of the Gita is the bringing down from the heavens the Ganges of philosophic wisdom to water and nourish the arid tracts of everyday life. The Gita whenever it places side by side the perfection and the perfectibility of man stresses that perfection in its super-self-abundance flows into unfilled perfectible vessels. Whether it speaks of the Sthitaprajna, the man of steadied wisdom, or of the Bhagavadbhakta, the ideal devotee, or of the Gunatita, the man who has transcended the *gunas*, the three peaks

of perfection the Gita touches, it always emphasises that such perfection validates itself by the service of the spiritual infilling of the One enshrined in the many, in all beings. (*sarvabhootahite ratah*) Is this not pragmatism of a benign variety? No doubt, this brought about the much-needed diversion of Advaita into practical channels. The new-born pragmatism seemed to say in the language of the Bible: 'Love thy neighbour as thyself.' And every man is thy neighbour. This orientation of Advaitic ethics got reinforced by the spirit of culminating utterances like *paropakarah punyaya papaya parapeedanam* (To do good to others brings merit while causing pain to others is sin). This then is a sort of humanitarian religion that obtains from the aforesaid pragmatic philosophy. In the West while pragmatism is all the mode in philosophy, humanitarianism is all the mode in religion. What we have said above regarding modern trends in philosophy and religion in India go to show that India has not placed herself above the influence of the West in this respect.² Yet there are redeeming points in the Indian developments.

Though pragmatism is best understood as a reaction against the excessive intellectualism and the monism of the absolute idealism of Advaita, the services of Advaita to it cannot be ignored. While pragmatism affirmed man as 'the measure of all things' the ethics of Advaita by its doctrine of the oneness of all life not only raised the dignity of man but

furnished an inspiring motive for large-scale political and social action. This took shape more or less as the new religion of India. All the new initiative and energy released by the religious forces found expression through avenues of individuality, freedom and novelty. For pragmatism is essentially a philosophy of individuality, novelty and freedom. The Indian's fight for freedom, his thirst for individuality in all expressions of life and his scramble for novel paths of progress testify to the dynamism of the pragmatic philosophy.

III

This benign pragmatic philosophy and the religion that flowed from it, the humanitarian practical religion of service of the One in the Many must then evolve a God for the Indian. It must be a God more real and reasonable than the Gods of the spiritually bleak temples who only expected from their votaries superstition and ceremonial. The new God is his own creation, not an imposition of tradition. It is the image of his heart, the product of his philosophy. This God took form in the India of Indian dreams, shorn of all mystic colourations, the vast country of which Nehru spoke as comprising of big provinces, with its peasants and ploughs, with its alternating weal and woe, the great amalgam of national aspirations that is INDIA. The Hindu Indian may have his Vishnu or Krishna adored in his temple, the Christian Indian his Christ in the chapel, the Muslim Indian his Allah in his mosque, but to all these, Hindusthan is a more immediate, intimate and dear reality than all the Gods in the sanctums. It is the blazing light of their life, the dear deity of their hearts, the blood of their blood, the cradle

²Of course, the complaisant humanitarianism of the West which dole out charity in overbearing condescension is to be distinguished from the divine humanitarianism of India which sees and serves God in man.

of their childhood, the pleasure-garden of their youth, the Varanasi of their old-age. For is it not the beloved land of their birth, the giver of their daily bread, the treasure-trove of their life's ambitions?

It is not exactly the Bharatavarsha of the Puranic dreams, the land which our sacred books speak of as the place Gods themselves have fashioned (*devanirmitam sthanam*) on which even the Gods wish to be born as it was the heaven on earth, nay the heaven higher than heaven (*svargadapi gariyasi*). Yes, the new India, the deity of our hearts is all these and something more. All the religious fervour that crystallised the patriotic sentiments of our forebears runs through our blood to achieve new ends, to feel the congealing unity that makes this vast country of ours beat as a single heart, to feed its run-down nerves and half-dead cells to new life, and even to fall for its life-breath, freedom. Is not this God inspiring and His religion elevating?

IV

But with all its elevating and saving content, the new religion with its God has come in for severe criticism at the hands of the orthodox section of this country. They attribute all present ills, real and imaginary to what they think as the youth having gone crazy over an atheistic and irreligious form of faith. They moan the fall of faith and the growth of irreligion. Evidently to these, the new religion must be irreligion. For is it not at poles to their old traditional other-worldly faith that centres round a distant God in the sky and is fed from the noxious springs of irrational beliefs and dogmas? With those of the new persuasion whose God is the India of the Indians, RELIGION IS LIFE. To them any activity pur-

sued in behalf of an ideal end against obstacles and in spite of threats of personal loss because of conviction in enduring value is religious in quality. And such pursuits of enduring values is a potent method of forging effective instruments for the tasks of practical life. Is not then the new religion fulfilling itself by inspiring its votaries to work on new designs of art, religion and literature and like forms of creative patterns India is fashioning to-day.

Or even if the youth are stamped irreligious, we answer the critics in the forceful language of Advaita: If nescience is transcended by nescience cannot irreligion be destroyed by irreligion? The youth of India, children as they are of Advaitic traditions can be allowed the freedom to experiment with the instruments Advaita has placed in their hands. In the words of a prominent Advaita writer, nescience can be destroyed by nescience. Says the Upanishad, *avidyaya mrityum tirtva, vidyaya amritam asnute*. Even as milk digests milk and is itself digested, even as poison quells other poisons and quells itself, so also he who knows both *vidya* and *avidya* crosses over death by nescience and enjoys immortality. Modern science also supports this view when it speaks of a species of microbes which kills the forest and also exterminates itself.

Again the criticism that the conversion of Indian youths to the new religion is responsible for art and literature having deteriorated into sensuality deserves consideration. If Philosophy and Religion in an effort to become more popular and to percolate every pore of the national body had to take a pragmatic garb, if God had to take a more tangible content and attractive colour, art and

literature have of necessity to prefer a sweeter kernel and more appealing make-up than those of old. The Talkies and the all-absorbing interest of the public in it, is easily cited as an instance of art stooping to sensuality. We have to remind the critics that the Talkies are an institution mainly intended for the education and recreation of the masses. If it is effective in those functions it justifies its existence. To expect of them puritanic standards of art is equal to imposing on them a strait jacket under which they cannot be dealing in their goods. That the Talkies in recent years through their mythological and social hits have given to the masses something very remarkable is no praise but a truth that can stand on facts. If today the pages of popular weeklies and monthlies alternate with the pictures of national leaders and Film-stars it is not to be taken as a sign of popular mind seeking cheap sensational thrills, but has to be understood as the technique the pragmatic genius of India has invented to humanise and popularise its art by incorporating it in the all-consuming *Bhakti* of the people for national leaders.

V

It is easy to deery India's new adoptions, the new pathways her genius has explored for self-expression and self-expansion, by declaring them as un-Indian, irreligious and retrogressive. To do so will be to miss the significance and services of the fundamental law of India's inner being, her dynamism to forge new patterns of progress to suit changing condi-

tions. We are full of hope and encouragement for the new births and the words which our great captain had always on his lips will be ever on ours also : 'Brothers, you have done well, but it is up to you to do better.'

When all is said we cannot end without a note of warning. Our devotion to the new God, new philosophy and religion is not as warm as it ought to be. We have established the politico-socio-religious Self that is India as the deity, in spite of the various divergent elements that constitute the concept and in this our innate capacity to realise the One in the Many has stood us in good stead. But there are discordant fighting voices in the country, voices that resemble those of the blind men in the old adage, each of whom seeing the elephant took one of its limbs he could feel by his touch for the whole animal and maintained with all force and tenacity that each was in the right. When we see a limb of India's body standing up and declaring its superior claims for paramouncy we are humourously reminded of the story in one of the Upanishads of the quarrel for supremacy among the different members of man's bodily organism, not realising the one common life by which each is sustained. It is difficult indeed to discover the One in the Many, but it would be ignominy and shame if we, the sons of Advaita were to prove incapable of the vision of synthetic unity. Let the vision of synthesis, the crown of Advaita guide us in our approach, understanding and service of our new dear deity, India, and let that make us worthy sons of our motherland.

SRI RAMANUJA'S PHILOSOPHY OF SOCIETY OR THE CONQUEST OF PEACE

K. C. VARADACHARI, M.A., PH.D.

As it is the absence of a philosophy, total in its perspective and benign to life, that has thrown the nations into the vortex of this war, it is vain and visionary to expect that such a war will bring peace. Rather, when the war is won it will be found that peace has been lost. To a world that is heading towards such a catastrophe Sri Ramanuja offers the solace of a society where the New Order of Spiritual Communism will bring spiritual peace within and Social Communism without. Dr. Varadachari in this illuminating article shows how under this society the individual comes to share the glory, greatness and gifts of Divine Grace. A topical interest adds itself to the article, as this month of May is auspicious being the month in which Sri Ramanuja was born.—EDS.

The need for a new world-order has been the plank on which the present war is being conducted by both the parties. The fashioning of such a world-order is a matter that has been urgently engaging the attention of politicians and political utopians. We have been promised the four freedoms, and the framing of charters, Atlantic and Pacific, is also on the anvil waiting the convenient opportunity to coincide with the peace-drive that is bound to follow the war-drive. In this undoubtedly much needed urgency, have the ancient philosophers anything to contribute? No doubt politicians have always cold-shouldered the spiritual, despite lip-services to the God of Mercy and Teachers of the Peace, even whilst circumventing their inconveniences by framing exceptions to the rule. The difficulty in framing a comprehensive spiritual plan for embracing all races and creeds and castes, which will grant the maximum of liberty along with satisfaction of wants, material and spiritual, with a voice

in the ordering of the Communal life, has been well understood. The Communistic method is dialectically opposed to the Church and institutional religious organizations which it finds subscribe to the doctrine of differential treatment as between individuals. There is undoubtedly at the back of Communism a real and implicit recognition of the worth and value of each individual in its comprehensive slogan: 'to each according to his needs, from each according to his ability'. There is no place for idlers and for such as do not treat every other man as an end in himself but as means. The proletarian state is a transitional stage towards the attainment of a classless society. Practically in the exigencies of its struggle the Soviet Communism has taken to the *dictatorship* of the proletariat. Thus we find that the Ideal of the Communist state which subscribes to the ideal of equal treatment for all, in respect of the wants of life, and of soul too, as the recent development of its Culture and literature

have shown, is most near the ideal of real brotherhood of men,¹ whose suffering it is the business of all to mitigate and make impossible. So much has been spoken of this development and foundational basis of the communist state, which is avowedly economical and materialistic in its formulation, that it is not necessary to detail them.

It is pretty apparent that any materialist or spiritual society must first recognize the equality and freedom of all its members, and should not subordinate the individual to the State in all respects except in most important conditions of peril. But it is even or precisely under such conditions that the spiritual ideal of individual freedom struggles for its unique relationship with its inner being or God. The brotherhood of man entails the acceptance that no one has a right to kill another individual even in cases of self-defence, for what would be the violation of the inner law of harmony cherished and fostered and lived by every spiritual being. It is implicit in violence of any kind which is an abomination, that it leads to so much more of additional malice and falsehood when once accepted. This has been clear to all the most advanced men of all times. This is not mere pacifism. It is the inner law of spiritual life that we should recognize the ultimate equality and brotherhood of all men. But it is also evident that men should fight vigorously against the evil forces which have so much hold on man, materialistic forces even which capitalise fraud and sin, and pervert the understanding. These have in-

deed to be fought against, and men should be made to live the higher life by conditioning their consciousness to the higher levels and aspirations of mankind and weed out all literature that pertain to anything opposed to it. The communistic state lives or dies by the clarity of its Philosophy. At the beginning of the life of the Soviet state following the advice of Karl Max, Lenin and his followers earnestly took to the education of all its citizens in the intellectual understanding of what they are living for, for what they should be prepared to die for, what they should struggle to achieve. That this process involved a complete overhauling, if not overthrowing, of the educational outlook fed upon mere churchianity and emotion, religious or secular, racial or linguistic, personal or provincial, needs no saying. The promoters of the new order in Russia saw to it that emotion and sentiment had no play in their understanding of their philosophy of life or *weltanschauung* much to the amazement, confusion, and curses of the old order. To-day in their struggle against the forces of counter-revolution, we see that it is their Philosophy, so well comprehended and grounded in each citizen which grants them a profound and desperate tenacity.

The value of a fundamental and sound philosophy of life, broad and universal in its appeal to the intelligence of mankind, without distinction of race, caste or creed, capable of satisfying the inmost needs, material and physical, and the ideals, mental, moral and spiritual, will make for a sound and profound fighting strength, and bravery. If we can soundly predict the disaster of Hitler it is precisely because his *weltanschauung* is grounded in false or

¹ It is usually described as a *Christian* ideal. But it has been shown that this ideal is that cancelled and practised by Vedantists of all times and ages.

'sentimental' philosophy that a state is more than, and is the absolute arbiter of, all individuals, that there is no God except the state represented by its most able relentless leaders, that every institution, social or religious, must serve this one institution and exists for such a purpose alone, that racial distinctions have everything to mark out slaves from citizens.

Having thus stated that Communism offers a sound *wellenchauung*² so far as it goes, and has within it the germs of growing into a true democracy based on the growth and fulfilment of individuals, we have to point out that its pure materialistic bias and economic welfare plans are liable to crack up under conditions of more complicated or advanced character; namely, that its preoccupation with the material prosperity is likely to corrupt incentive in the individuals. Secondly, its materialistic thesis of perceptual or economic efficacy does not permit, in fact forbids experiences of an order that surpasses or transcends the perceptual and inferential. What it reveals is the full possibilities of the materialistic philosophy, its infinite capacities to fulfil the needs and instincts of mankind by involving within itself the powers so-called of the spiritual view. It is in this sense that it forms a vital challenge to the spiritual view of the world, which at the hands of the idealists received such lopsided development as to declare that matter did not exist; that if it existed, it was not

² Sri Aurobindo: *Ideal of Human Unity*. (1919) p. 351. 'Russian principle is a more advanced, because a moral principle, than the aggressive nationalism which was all the international result of the French Revolution; it has a greater meaning for the future.' (Italics mine—prophetic words these !)

known; that if it was known, it was unreal, and being unreal, it was sin.

Clearly was this fact realized by the ancient mystics of the stamp of Ramanuja, who saw in matter not indeed a medium of refractory kind, who saw in society not indeed its total antithesis to individual, who saw in perception not indeed error and unreality, who saw in social and individual action not indeed sin or segmentation or egoism. Ramanuja's great contribution to the social thought of his times, was of the most comprehensive character, a spiritual communism which sought to erect its foundations on the ordinary life of mankind and adjust all activities and devotions and knowledges to the one supreme knowledge and service of the Divine manifested in all and as their individual Self severally and jointly. In promising this New Order of Spiritual Communism, Ramanuja saw in the Vedic and other revelational literature nothing *as such incongruous* with the Equality and possible Freedom, realization and achievement of the highest mansions of Spirit by all individuals. His evangelical zeal prompted him to establish centres of learning under tried and seasoned knowers of the path, to spiritual peace within and social communism without, the one sustaining and profiting by this constant knowledge of the other.

I shall here present how under this society constructed on the edifice of his philosophy of the Organicism the individual shares the glory, greatness and gifts of the Grace of the Lord, the supreme self.³ This is bound to

³ cf. *Ramanuja's Idea of the Finite Self*: Prof. P. N. Srinivasacharya. (Longman's) is a very complete exposition on this subject which every student of Theistic thought would do well to study.

be of the greatest value to the re-organization of the future society, for in this point alone all the greatest difficulties are likely to arise at the day of settlement. The society that does not fulfil the diverse needs of the individual belonging to his many-sided or versatile personality or personalities (?) will sooner or later find an *asuric* or titan apostle to challenge the *solidity* of the social structure. The dialectical history of the nations will reveal that the disrupting force in the universe allegedly called *asuric* is indeed and always a need of the individual or a group of individuals constellating under the leadership of an efficient genius, albeit evil. That is the reason why the psychology and metaphysical status of the individual in the universe has been the moot-point of real philosophy—Vedanta.

Ramanuja starts with the general thesis that the One substantial foundation of our life is God.⁴ Without this there is no possibility of arriving at a life of Peace that nothing can shake or smother or smite. The individual in respect of this Godhead, who is One only, is an *amsa*, *prakara*, *visesana*, *sarira*, *sesa*, *dasa*, *bhusana*, *sakti*.⁵ These eightfold ways of description of the soul in respect of the Divine are due to the application of the language of matter, logic, biology, sociology, æsthetic and dynamic Divine Life. A ninth description of the soul is found to be possible at its highest realization, wherein the Divine actually resides

in the soul out of His puissant Grace—the *Bhagavata*. These form the nature of the soul in its eternal and inseparable relationship with the Divine. The individual soul may be seen to be a part of the Divine, a spark of the Divine flame inhabiting and experiencing the life of the *Lila* of the Divine. Taken statically it is a *prakara*, an attribute through which the Divine shines. It is possible to view this as a quality, *visesana*, inseparable from the substance; for to know man is to know God who embraces it, to know God is to know the man along with Him. The *sarira*-concept is the most revealing in the Philosophy of Ramanuja since every other description falls within its definition. Man is a body of the Lord, depending on Him entirely for his very existence, existing for His Delight and for His purposes alone. This special relationship of the body includes everything that exists, conscients or inconscients. This is the central basis of Ramanuja's Advaita that reconciles effectively the multiplicity of the Nature and of the Souls. It is of course necessary to draw a line at this point where the individual parts company with the Nature, *Prakriti*, which enjoys a similar distinction of being a *prakara*, *visesana* and *sarira* of God. The consciousness that the individual soul has makes it a *sesa*, a total dependent consciously on the Divine. It is this conscious acceptance of the divine that makes him thereafter a *dasa*, a slave, not merely an acquiescer in God's works but an active and willing tool of the Master. Thus does he earn the distinction of being an ornament in the Mind of God, a *Kaustubha*, an ornament in the Society of God and His creation. Once this indwelling in the mind of

⁴ The *Brahma Sutra* starts with the investigation into Brahman. The God of Ramanuja.

⁵ *Sri Bhashya* II 3-42 I 1-1 and II 1-15; II 3-45; I 1-1; II 1-8; Gadyatraya; *Vis. Purana*. VI 7-81.

God takes place, he is the selfless one, whose self is God.

It is when the soul becomes of this supreme instrumental nature in itself totally comprehending the supreme Providence and Beneficence of God even under the most trying conditions of social and individual disaster, who could with 'equal eye' contemplate the catastrophies boded in the descriptions of world-deluge, and more trying to the consciousness, the collapses of ideals at the hands of *asuric* powers and overthrow of Good at the hands of unscrupulous tyranny, that the soul is entered into with the full plenitude of Divine Power. The soul becomes a personality of the Divine, a *sakti* of the Divine. The *vibhuti-Yoga* in the *Bhagavadgita* points out the supreme powers represented on every plane of Life by the Divine's '*superior*' indwelling, that is to say, indwelling with transcendent power and knowledge appearing yet on the levels of life and mind and supermind.

The philosophy of Organicism of Ramanuja as applied to the status of the individual available to it in terms of the life of the universe is this much alone. Its final freedom and unification and transformation on other levels of spiritual life beyond the terrestrial is not our main concern. But what indeed is the contribution that has been made to the social organization of a society based on this exclusively individualistic spiritualism, it may be asked.

If the main preoccupation of the West has been to consolidate the Society and fix in the individuals into its plan however much they may claim to speak the language of individual freedom, the preoccupation of the East has been to consolidate the individual in his prestine spiritual

freedom that shall be the substance of the spiritual society. The individual problem is the social problem, the individual's freedom is the world's freedom, for according to spiritual life and mysticism and religion in the East, whatever the rigidities of the social codes, the individual is a universal being, has within him the universal worth and value, which it is the business of society to assist to reveal or unveil or emerge or evolve. On the contrary despite the latest theories of education of the individual intelligence in the experimental schools of Europe and England and America, they have reverted at the first shock of the spiritual experience of war to their own narrow materialistic affirmation of the gregarious unity or gathering called the society. So completely has this been realized by some western thinkers, that they have in their own pragmatic fashion described the emergence of society to be yet in the offing. To the Vedantist the Society is already realized in the individual's freedom, a freedom that has nothing to do with the political slogans of the present day, for it embodies in a fine manner a true internationality and humanity consecrated in the fire of Vedantic Perception of the Divine Unity. The Bhagavata is the fulfilment of the individual's soul's nature, a description that reveals the indwellingness of the Divine (Bhagavan). Such a one is the fullest embodiment of the Divine, for that is the culmination of the evolutionary ascent of Spiritual Nature that is in all. That is precisely the reason why in the philosophy of Ramanuja the *Bhagavatas'* worship is of the supremest consequence,—so has it been in all the other philosophies of Vedanta.

Whether in the shadow of these materialistic situations where ideals have not found steadfast adherents, the spiritual ideal of the Spiritual peace that shall be of living individuals, that is to say, who are inbuilt in the supreme consciousness of the Divine who is in all beings regardless of caste and creed and race and geography, and, of true religion, has any possibility of realization is a very vital question that determines the usefulness of the ancient Vedantic solutions. That point however can be answered in the negative only when the true Vedantin charged with the purpose of Divine and integral transformation of himself has declared his failure. The Divine Unity of men, in and through the God who is the indwelling Oneness in all the many individuals, is capable of being realized only in one way according to spiritual life, that is by faith in the truth of the revelation of this Oneness of the Divine in all manifestations. Man can understand and love and serve man only in and through his central being, God, his self, and every effort that is made on any superficial plane of material and economic and intellectual co-operation will ultimately fail as I have already pointed out. The truth of our fundamental and inalienable Oneness of unity with God will facilitate this understanding and love in and through their own central being. This is the truth of the Philosophy of Yajñavalkya, that true love is of the self and our loves to all individuals and things and existences are all *in and through* this Self Divine, the One in all manifestations.

As Sri Aurobindo pointed out 'A spiritual religion of Humanity is the hope of the future. By this we do not mean what ordinarily is called a

universal religion, a system, a thing of creed and intellectual belief. Mankind has tried unity by that means ; it has failed and deserved to fail, because there can be no universal religious system. The inner spirit is indeed one, but more than any other the spiritual life insists on freedom and variation in its self-expression and means of development. . . . A spiritual oneness creating a psychological oneness which would not depend upon intellectual and other uniformity and compelling a oneness of life which would also not depend on its mechanical means of unification, but would find itself enriched by a free inner variation and a freely varied outer expression, this would be the basis for a higher type of human existence'. (*Ideals of Human Unity*. pp. 405-406). Such a spiritual religion which fulfils the ancient law of Lila, as the Creative History of the Divine in His manifestations or *amsas*, or *sariras*, or *saktis*, or *bhagavatas*, it is possible to achieve by a sound and profound understanding of the cultural and economic movements of the world forces during the past two centuries. The unity of the human race by political and administrative means has already led up towards the formation of a world state which is likely to occur more certainly after this war than ever before in the history of the human race. Rightly men of wisdom, even material and economic, are thinking in terms of global order. This in itself shows that so far as the central truth is concerned, there is nothing, no body, material or psychical or spiritual that can not reveal the glorious unity of the Divine who is their *sariri*. But what is impossible however is the realization of freedom of the many in such patently mechanical organized unities.

The fight for the individual's freedom from the shackles of the systematized global order, will persist till the realization by each individual of his nearness and inalienable and immortal allegiance to God as the Self of all so that there shall be no fear of losing freedom. As the *Isavasyopanishad* puts it :

यस्तु सर्वाणि भूतान्यात्मन्येवानु पश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥
यस्मिन् सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कश्चोक्त एकत्वमनुपश्यतः ॥

Fear is the substance of all national and sectarian societies and associations. Fear it is that has to be abolished, and fears that feed on sentimental values are more difficult to surmount than even fears of wants and employments. The perception of the Divine Lila by each individual is the one condition of our emancipation from fears. Undoubtedly a philosophy of non-violence as taught by Buddha and Gandhiji which sets itself stoutly against all violence is a much needed step. The

dawn of the consciousness of the Oneness of the Divine, indwelling and capable of manifesting in each and every individual through man's surrender to his central truth, and Self, or Love can only occur when men stoutly and for a time return into their self. India had its teachers who during the past millenium in a continuity have called its citizens to undertake this inwardness and consolidation of this consciousness. Ramanuja and Sankara—both were born under the same asterism in the same month—had been the central peaks, the one through *Vairagya* and the other through *Kainkarya* of God and men, taught the law of love of the inner self, which will inevitably prove of greatest blessing to mankind. The emergence of such giant figures as Ramakrishna and Vivekananda, Gandhiji and Sri Aurobindo at the present time is again for the deepening of the Self in each so that they may inbuild the peace in themselves, that supramental peace Divine which shall express itself in the World Peace objectively in the years to come.

We all hear so much about the degradation of India. There was a time when I also believed in it. But today standing on the vantage-ground of experience, with eyes cleared of obstructive predispositions and above all, of the highly coloured pictures of other countries toned down to their proper shade and light by actual contact, I confess, in all humility, that I was wrong. Thou blessed land of the Aryas, thou wast never degraded. . . . I stand in awe before the unbroken procession of scores of shining centuries, with here and there a dim link in the chain, only to flare up with added brilliance in the next, and there she is walking with her own majestic steps,—my motherland,—to fulfil her glorious destiny, which no power on earth or in heaven can check—the regeneration of man the brute into man the God.

Vivekananda

SYMBOLISM IN INDIAN ART

BY PROF. A. S. NARAYANA PILLAI, M.A., M.LITT.

If art succeeds in making our souls commune with the 'soul' of art, it fulfils its lofty function. No mere imitation can achieve this. There is an all-comprehensive symbolism in Indian art, says the writer of this article, that rescues it from being merely imitative or realistic and gives it its uniqueness and charm. The following paragraphs discuss how Indian art does not merely thrill or intoxicate; it also elevates. 'It touches our souls and changes our beings.'—EDS.

I

The symbolizing activity, in general, is the relating of an image and a significance by means of a point of comparison between the two. Thus, 'a sword represents power and separation, an eagle bold endeavours, a lion generosity'. F. T. Vischer in his *Kritische Gänge*¹ recognises three different branches of this symbolizing activity, the difference in each case residing in the psychological process by which the terms are related.

The first is the symbolism of mythology and popular religion. It is an involuntary, almost unconscious process. In it there is belief in the *identity* of the symbol and what it symbolizes. The brook is a fairy and the mountain is a demon. Nature is populated by hordes of Gods and demigods.

The second kind of symbolism is allegory. It is a voluntary and conscious process. There is some *affinity* between the symbol and the idea: the dove and peace, scales and justice, the emblem in the flag and some national trait of the country.

The third is what is called, aesthetic symbolism. It is the involuntary and unconscious treatment of things as

symbolic of human life and personality, bestowing on things *our own* souls and their moods. This peculiar activity is called by R. Vischer, Volkelt and others, '*Infeeling*' or '*Einfühlung*.'

Indian art is symbolic but the point to be noted is that its symbolism is not any one of these kinds. Unlike the first, it is the result of a conscious, voluntary activity and does not rest on the identity of the symbol and what it symbolizes. The symbolic form of a Deity does not represent divinity itself: there is no question of identity between the Linga, for example, and Siva whom it symbolises. The Indian art-forms are symbols of a principle and an idea. The Linga-symbol emphasises the masculine-feminine nature of the supreme God-head. Siva is formless: the Linga which is the nearest approach to formlessness represents His masculine aspect, and the pedestal represents the feminine aspect.

And though conscious and voluntary, the symbolism of Indian art differs from the second kind mentioned by Vischer in the following respects:

(a) It is not based on some affinity between the idea and an object (as 'peace' and 'dove') but creates

¹See p. 53. *Critical History of Modern Aesthetics*—Listowel.

its object to embody the meaning that is sought to be conveyed. Natural objects are not made use of as symbols but the symbols themselves are expressly designed for specific purposes.

(b) Consequently the affinity between the symbol and the thing symbolized is not in *one or two* respects only but in *all* respects. The symbol is adequate to the meaning. In its adequacy lies the beauty of the work of art.

There is also no anthropomorphism in the symbolism of Indian art, no investing of natural objects with human characteristics, as in *Einfuhlung*. For, natural objects, as such, according to the art-canon of India should neither be symbolized nor imitated. They are ends in themselves (*Svartha*): their appeal is merely sensuous (giving pleasure and pain) and not aesthetic.

II

The symbolism of Indian art is based on the congruity between form and meaning. In its finest paintings, sculptures or poems, there is a beautiful blending of expression and idea. There is no endowing of objects with artificial significance, no super-adding of meaning to a chosen form.

The technique of attaining this aesthetic synthesis is elaborated in the art-treatises of ancient India. In poetry rules are laid down which aim at producing a harmonious blending of diction and subject-matter. The diction is the body, the subject matter, the soul of poetry ².

In painting and image-making the rules of symbolism are indeed elaborate. From *Visnudharmottara* (5th cent. A. D.) we learn, to take just one instance, that rivers are to be repre-

sented in human shape, but should stand on their *vahanas*, their knees should be bent and their hands should hold full pitchers. 'What an amazing association of ideas!' exclaims Dr. S. Kramrisch; the personification of the river put again into action as an ordinary human being bending down under the load of the full pitcher of water drawn from the river. This versatility in visualizing abstraction and actual action replaces the mere observation of nature. ³

Again, the *Manasara*, a representative treatise on architecture (about the 7th cent. A. D.) represents Lakshmi, the Goddess of good fortune thus: 'She looks benign (*prasanna vadana*), her complexion is like pure gold. She has four arms. Her upper right hand is raised in the attitude of granting security (*abhaya*) and in her right hand she holds either a red lotus flower or a rosary. In her left hands are a hand-drum and a lotus-flower. She is bedecked with gorgeous ornaments and jewels.'⁴ This concrete symbol combines in itself a lovely form and a lofty idea.

It is this symbolism that gives meaning to Indian sculpture and distinguishes the Hindu worship of images from idolatry. The *pratima* or image expresses a deep principle and the worshipper honours that principle. The sculptor is interested in the symbolic representation of philosophic truths or subjective experiences and not in copying natural forms.

In architecture too, this is the guiding principle. The design indicates a mental scheme, a subjective and symbolic meaning.

² P. 11, Part III, *Ibid*.

⁴ Chap. 54. Trans. P. K. Acharya. Transl. S. Kramrisch.

In both acting and dancing, *Abhinaya* or gesticular action forms a main part. *Abhinaya* is an elaborate system of symbolic expression. The word literally means, 'that which leads to or points to (an idea)'. *Abhinaya* enters into both kinds of dance; the *lasya* where the dancer sits and performs the gesticular movements, and the *gandava*, where the dancer stands and does the movements. The gestures have been worked out into a perfect system and the rules are laid down in the code of dancing. Poses of the body, vocal expressions and expressions of mental states are all included in *abhinaya*, which may be regarded as the accepted gesture-language sanctified by usage and tradition. *Bharata*, the celebrated author of the *Natyasastra*, describes in the eighth chapter of the book, thirteen poses of the head, thirty-six kinds of glances, nine different movements of the eye-balls, nine types of action of the eye-lids, seven of the

eye-brows, seven kinds of nose-movements, six poses of the cheek region, six movements each of the lower lip, chin and mouth and four types of colouration of the face.

Each of these movements is a symbolic expression. For instance, *akampita*, shaking of the head up and down, symbolises making a sign, recognition, questioning, natural conversation, faultlessness and innocence. *Adhuta*, lifting up the head obliquely is a symbol of pride and desire. As making meaningful the deliberate and controlled movements of the human body, *abhinaya* may be regarded as a great achievement in symbolic art.

This all-comprehensive symbolism of Indian art rescues it from being merely imitative or realistic and gives it its uniqueness and charm. Indian art does not merely thrill or intoxicate; it elevates us. 'It touches our souls and changes our beings'.

The secret of Greek Art is its imitation of Nature even to the minutest details; whereas the secret of Indian Art is to represent the ideal. Now, what glory is there in merely imitating Nature?

The Indian tendency, on the other hand, to represent the ideal, the super-sensual. True art can be compared to a lily which springs from the ground, takes its nourishment from the ground, is in touch with the ground, and yet is quite high above it. . . . The very soul of the Asiatic is interwoven with art. The Asiatic never uses a thing unless there be art in it. Don't you know that art is, with us, a part of religion? How greatly is a lady admired among us, who can nicely paint the floors and walls, on auspicious occasions, with the paste of rice-powder! How great an artist was Sri Ramakrishna himself!

— *Swami Vivekananda*.

THE PARAMAHAMSA AS THE SWAMI SAW HIM

To become a temple priest is thought very degrading to a Brahmin. It has been held from the most ancient times in our country, legislated upon by Manu, that it is a degenerating occupation to become a temple priest. Some of the books say it is so degrading as to make a Brahman worthy of reproach. There is another idea behind it, that, just as with education, but in a far more intense sense with religion, the fact that temple priests take fees for their work is making merchandise of sacred things. So you may imagine the feelings of that boy when he was forced through poverty to take up the only occupation open to him, that of a temple priest.

There have been various poets in Bengal whose songs have passed down to the people; they are sung in the streets of Calcutta and in every village. Most of these are religious songs, and their one central idea, which is perhaps peculiar to the religions of India, is the idea of realization. There is not a book in India on religion which does not breathe this idea. Man must realize God, feel God, see God, talk to God. That is religion. In the temple was an image of the 'Blissful Mother.' This boy had to conduct the worship morning and evening and by degrees this one idea filled his mind,—"Is there anything behind this image? Is it true that there is a Mother of Bliss in the universe? Is it true that She lives and guides this universe, or is it all a dream? Is there any reality in religion?" This scepticism comes to the Hindu child. It is the scepticism of our country—is this that we are

doing real? And theories will not satisfy us; although there are ready at hand almost all the theories that have ever been made with regard to God and soul. Neither books nor theories can satisfy us. The one idea that gets hold of thousands of our people is this idea of realization. Is it true that there is a God? If it be true, can I see Him? Can I realize the truth? The western mind may think all this very impracticable, but to us it is intensely practical. For this idea men give up their lives. . . We have to sense God to be convinced that there is a God. We must sense the facts of religion to know that they are facts. Nothing else, and no amount of reasoning, but our own perceptions can make these things real to us, can make my belief firm as a rock. That is my idea, and that is the Indian idea.

This idea took possession of the boy and his whole life became concentrated upon that. Day after day he would weep and say: "Mother, is it true that thou existest, or is it all poetry? Is the Blissful Mother an imagination of poets and misguided people, or is there such a Reality?" We have seen that of books, of education in our sense of the word, he had none, and so much the more natural, so much the more healthy was his mind, so much the purer his thoughts, undiluted by drinking in the thoughts of others. Because he did not go to the University, therefore he thought for himself. Because we have spent half our lives in the University we are filled with a collection of other people's thoughts. Well, has Prof. Max Muller said that this was

a clean, original man, and the secret of that originality was that he was not brought up within the precincts of a University. However, this thought—whether God can be seen—which was uppermost in his mind gained in strength every day until he could think of nothing else. He could no more conduct the worship properly, could no more attend to the various details in all their minuteness. Often he would forget to place the food-offering before the image, sometimes he would forget to wave the light, at other times he would wave it for hours, and forget everything else.

And that one idea was in his mind everyday—"Is it true that thou existest, O Mother? Why dost thou not speak? Art thou dead?" At last it became impossible for him to serve in the temple. He left it and entered into a little wood that was near and lived there. About this part of his life, he told me many times, that he could not tell when the sun rose or set or how he lived. He lost all thought of himself and forgot to eat. During this period he was lovingly watched over by a relative who put into his mouth food which he mechanically swallowed.

Days and nights thus passed with the boy. When a whole day would pass, towards the evening, when the peal of temple bells and the voices singing, would reach the wood, it would make the boy very sad, and he would cry! "Another day is gone in vain, Mother, and Thou hast not come. Another day of this short life has gone and I have not known the Truth." In the agony of his soul, sometimes he would rub his face against the ground and weep, and this one prayer burst forth: "Do Thou manifest Thyself in me, Thou Mother of the Universe! See that I need Thee and nothing else!"

Verily, he wanted to be true to his own ideal. He had heard that the Mother never came until everything had been given up for Her. He had heard that the Mother wanted to come to everyone, but they would not have Her, that people wanted all sorts of foolish little idols to pray to, that they wanted their own enjoyments, and not the Mother, and that the moment they really wanted Her with their whole soul, and nothing else, that moment she would come. So he began to break himself into that idea, he wanted to be exact, even on the plane of matter. He threw away all the little property he had, and took a vow that he would never touch money, and this one idea, 'I will not touch money' became a part of him. It may appear to be something occult, but even in after-life, when he was sleeping, if I touched him with a piece of money his hand would become bent, and his whole body would become, as it were, paralysed. The other idea that came into his mind was that lust was the other enemy. Man is a soul, and soul is sexless, neither man nor woman. The idea of sex and the idea of money were the two things, he thought, that prevented him from seeing the Mother. This whole universe is the manifestation of the Mother, and she lives in every woman's body. "Every woman represents the Mother; how can I think of woman in mere sex relation?" That was the idea, Every woman was His Mother, he must bring himself to the state when he would see nothing but Mother in every woman, and he carried it out in his life.

This is the tremendous thirst that seizes the human heart. Later on, this very man said to me, "My child, suppose there is a bag of gold in one room, and a robber in the

next room ; do you think that robber can sleep ? He cannot. His mind will be always thinking how to get into that room and obtain possession of that gold. Do you think then that a man firmly persuaded that there is a Reality behind all these appearances, that there is a God, that there is One who never dies, One who is infinite bliss, a bliss compared with which these pleasures of the senses are simply playthings, can rest contented without struggling to attain it? Can he cease his efforts for a moment? No. He will become mad with long-

ing." This divine madness seized the boy. At that time he had no teacher, nobody to tell him anything, and everyone thought that he was out of his mind. So days, weeks, months passed in continuous struggle of the soul to arrive at Truth. The boy began to see visions, to see wonderful things, the secrets of his nature were beginning to open to him. Veil after veil was, as it were, being taken off. Mother Herself became the teacher, and initiated the boy into the truths he sought.

ESSENCE OF VEDANTA AN ENQUIRY BASED ON THE KATHOPANISHAD

BY DR. S. K. MAITRA, M.A., PH.D., BENARES HINDU UNIVERSITY.

The structure of the Kathopanishad, says the erudite writer of the article, is like that of a pyramid. At the base are the great realizations of Man down the ages, symbolised by the experiences of Naciketas. It blends more perfectly than any other Upanishad, the two great features, which form the warp and woof of every Upanishad, Realization and Philosophy. The co-operation that obtains itself in India between Philosophy and Yoga is nowhere in evidence as in the Kathopanishad. How the Kathopanishad through an insistence on Reality as Value gives the key to Vedantic wisdom is depicted in a masterly way in the following paragraphs—EDS.

I had occasion recently¹ to write on one aspect of the Kathopanishad, namely, that relating to realization as depicted in the story of Naciketas. When, therefore, the Editor of this magazine asked me to contribute an article for this Special Number, I thought the best thing would be to continue the same subject and deal with other and more philosophical aspects of this Upanishad, the more

so, as the teaching of the Kathopanishad contains the essence of the teaching of the Vedanta, which it is the object of this magazine to expound.

The significance of the Kathopanishad.

The Kathopanishad holds a unique position among the Upanishads. Although in point of variety of topics discussed, it cannot compare with the bigger Upanishads, such as the Brhadaranyaka and the Chandogya, yet it is far more compact than the

1. Vide my article *The Kathopanishad : The story of Naciketas or Man's search for his soul in the Acharya Dhruva Memorial Volume.*

latter, and it has the additional merit of being wholly unitary in the conception and development of its theme. It lacks no doubt the profundity of thought of some of the passages in the Brhadaranyaka and the Chandogya, but it is not marred by the presence of such irrelevant matter as for instance, the elaborate details concerning rituals for procuring good things of life and begetting children, which occur in Br. Up. 6.3 and 6.4. It presents a well-knit structure animated by one single thought which runs through the whole of this Upanishad.

But more than all this, the Kathopanishad blends more perfectly than any other Upanishad the two great features which form the warp and woof of every Upanishad, namely, Realization and Philosophy. As the universal science of values, philosophy comes in very close contact with realization. It has, in fact, to depend upon it for the discovery of values. This is the reason why in our country there has always been a very close co-operation between *yoga*, the science of the method of realization, and philosophy, the universal science of values. It is different, however, in the West, where philosophy and realization have frequently fallen apart, with the result that very often there has been an antinomial relationship between the two. This co-operation between philosophy and *yoga* is nowhere more evident than in the Upanishads and among the Upanishads it is perhaps the Kathopanishad where it is most in evidence.

The structure of the Kathopanishad is like that of a pyramid. At the base are the great realizations of Man down the ages, symbolized by the experiences of Naciketas, whose thirst

for realization seems almost unquenchable. Broadbased upon these realizations is the philosophical structure which rises steadily till it culminates in a point, which is the crown and apex of the whole structure. This is the significance of the Kathopanishad, and this is why I have chosen it to illustrate the teaching of the Upanishads, which undoubtedly represents the most vital part of the cultural contribution of our land.

The distinction between Sreyas and Preyas

The Kathopanishad begins its philosophical inquiry with the distinction between Sreyas and Preyas, much as Windelband begins his *präludien* with the distinction between *fact* and *value*. This distinction is thus stated in the first two verses of the second *valli* of the first chapter as follows :

अन्यच्छ्रेयोऽयदुतैव प्रेयस्ते
उमे नानार्थे पुरुषं सिनीतः ।
तयोः श्रेय आदानस्य साधु
भवति, ह्रीयतेऽर्थाद् य उप्रेयो वृणीते ॥ २
श्रेयश्च प्रेयश्च मनुष्ययेतः
तौ सम्परीत्य विविनक्ति धीरः ।
श्रेयो हि धीरोऽमि प्रेयसो वृणीते
प्रेयो मन्दो योगक्षेमाद्वृणीते ॥ २२

which may be translated into English as follows :

‘The better is one thing: quite another is that which is more pleasant. Both these bind the Purusha, but to different objects: Of these, well-being comes to him who chooses

2. I have on the whole adopted Sri Krishna Premji's translation of these verses, as given at p. 51 of his *The Yoga of the Kathopanishad*, with slight changes here and there, as being more elegant than other translations.

the better, while he who chooses the more pleasant fails to attain the goal.'

'The better and the more pleasant both come to man. Having examined them from all sides, the wise man discriminates between them. He chooses the better rather than the more pleasant, while the foolish man through desire to have and to hold, chooses the more pleasant.'

On the face of it, the distinction is one on the ethical plane, but in reality, it extends far beyond it. Like the idea of the good in Plato, Sreyas is something more than the ethical good; it is in fact a general name for a value. So also Preyas does not mean merely that which is pleasant, but stands for whatever is sensuous or a mere matter of fact, in other words, existence. This being promised, we shall be able to understand the criticism of the standpoint of Preyas from that of Sreyas, which we find in the beginning of the second *valli* of the second chapter. That Sreyas and Preyas are understood not merely in the ethical but also in the metaphysical sense is clear from the fact that immediately after the exposition of the difference between the two, the same sort of difference is asserted between Vidya (Knowledge) and Avidya (Ignorance) in I. 2. 4. There is no doubt that the first pair of opposites is identified with the second pair. Plato in his criticism of Protagoras in the *Theaetetus* made a similar identification between Protagoras' doctrine 'Knowledge is perception' and the Heraclitean doctrine of Becoming. Just as for Plato adherence to Protagoras' doctrine means nothing else than acceptance of the theory of flux or momentariness of things, so also for the Kathopanishad the standpoint of Preyas is

nothing else than that of Avidya, while that of Sreyas is the standpoint of Vidya. Philosophy consists in clinging to the standpoint of Sreyas or Vidya, that is to say, to that of Value, and rejecting that of Preyas or Avidya, that is to say, that of Existence.

This is, however, no new idea introduced by the Kathopanishad, but is the central thought of all the Upanishads. We see this very clearly, for example, in the third *brahmana* of the second chapter of the Brhadaranyakopanishad, where, after stating that there are two forms of Brahman, the formed and the formless, the mortal and the immortal, the limited and the unlimited³, it is stated that Reality is the *rasa*, i.e., the value or essence of both. It is described as *neti, neti*, that is, as different from everything which is a more existent. It is also characterized positively as *satyasya satyam*, 'the truth of truth,' that is to say, as the inner meaning or value of all existence.

Here we are introduced to a second order or dimension of reality, as contrasted with the first order or dimension, which is called existence. This second dimension is the dimension of value. The same reference to another dimension of reality, over and above

3. Deussen translates 'स्थितम्' as 'abiding, and 'यत्' as 'fleeting'. Hume translates them respectively as 'stationary' and 'moving.' These translations retain no doubt the etymological meanings of these words, but they suffer from the serious defect that they make मूर्त the higher and अमूर्त the lower category, which is opposed to the general purport of the whole sentence. I have, therefore, accepted Sankara's interpretation which takes 'स्थितम्' as 'परिच्छिन्नम्' that is, 'limited,' and 'यत्' as 'अपरिच्छिन्नम्' that is, 'unlimited.'

that of existence, we also find in Kena 1:2, where reality is described as 'the ear of the ear, the mind of the mind, the speech of speech, the breath of breath, the eye of the eye'. The meaning evidently here is that there is a deeper core of reality underlying that which appears on the surface, which may be called its essence or value—a second dimension of reality, in addition to the first dimension, which is called existence.

This realization of different dimensions of reality, of which existence is only one, later crystallized itself in the conception of Saccidananda. As Deussen remarks (*Vide Philosophy of the Upanishads*, pp. 126-27), this conception is found only in the later Upanishads, but one very close to it is found in Br. Up. 3, 9. 28. where Brahman is called *Vijnanam anandam brahma*, also in Taitt. 2. 1. where it is called *Satyam jnanam anantam*. But even if the explicit recognition of Reality as having three dimensions, Sat (Truth), Chit (Consciousness) and Ananda (Bliss) is not found in the earlier Upanishads, the recognition of the value-aspect of Reality characterizes throughout the Upanishadic conception of it.

Reality as beyond Dharma and Adharma, Cause and Effect, Past, Present and Future.

The next stage in the conception of Reality, as expounded in the Kathopanishad, is indicated by the words of Neciketas (Kath. 1. 2. 14):

अन्यत्त धर्मादन्यत्ताधर्मा
दन्यत्रास्मात् कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च
यत्तत्पश्यसि तद्वद् ॥

(‘Other than Dharma, other than Adharma; other than both Cause

and Effect; other also than Past, Present and Future; That which thou seest, tell me that’—Sri Krishna Prem’s translation, given at p. 91 of his *The Yoga of the Kathopanishad*. I have only added the word ‘Present’ for the particle ‘च’ which indicate that the present also is included.)

Reality is here definitely asserted to be beyond Dharma and Adharma, Cause and Effect, Past, Present and Future, that is to say, beyond all existential categories. This follows directly from the conception of it as Value with which, as we have just seen, the second *valli* of the first chapter starts. Reality as Value is beyond the range of the categories.

This is the reason why in the other Upanishads also Reality is described by means of contradictory epithets. Thus, for instance, in Taitt. Up. 2. 6, Brahman is described as the actual (*sat*) and the yon (*tyat*), as the defined (*nirukta*) and the undefined (*anirukta*), as the based (*nilayana*) and the non-based (*anilayana*), as the conscious (*vijnana*) and the unconscious (*avijnana*), as the true (*satya*) and the false (*anrta*). So also in the passage we have already quoted from the Br. Up., Brahman is said to have two opposite forms, the formed and the formless, the mortal and the immortal, the limited and the unlimited. In Ch. Up. 6. 2. 1. Uddalaka Aruni mentions to his son two opposite views regarding the Ultimate Reality, namely, that it is Being and also that it is non-Being. This idea that the Ultimate Reality is both Being and non-Being is one of the root-ideas of the Upanishads and goes back to RV. X. 129.

In the Brhadaranyaka, as well as the Chandogyopanishad, this idea is further sought to be supported by

the etymological meaning of the word *satyam*. Br. Up. 5. 5. 1. splits 'satyam' into three syllables, sa-ti-yam, the first and the third syllable indicating the truth; and the second the untruth, the idea being that untruth is enclosed on both sides by truth, and in this way partakes of the nature of truth. In Ch. Up. 8. 3. 5 a different derivation of the word is given, the three syllables into which it is split being sat-ti-yam, of which the first means the immortal, the second the mortal, and the third that which holds together the mortal and the immortal, the whole meaning being that Reality is that which holds together Being and non-Being, the immortal and the mortal. In Kaush. Up. 1. 6 another derivation is given, the word being split into two syllables *sat* and *tyam*, 'sat' meaning whatever is other than the gods ⁴ and the vital breath (*prana*) and is exalted above them (as Deussen suggests), and 'tyam' indicating the gods and the vital breath, that is, external and internal nature (as Deussen thinks).

In the smaller Upanishads also we see the same thing. There also the nature of Brahman is characterized by contradictory epithets. Thus, in Is. Up. 5, Brahman is described as 'that which moves and as that which does not move, as that which is far-off, as well as that which is near, as that which is inside all, as well as that which is outside of all'. Similarly, in Svet. Up. 5. 1, it is said about Brahman: 'There are two things that lie hidden in the imperishable, supreme Brahman, namely, knowledge and ignorance. Now ignorance is perishable, but knowledge

is immortal, and He who rules both knowledge and ignorance is another (different from both).'

These contradictory predicates only prove that the Ultimate Reality is to be conceived as a Value and not as a Being or Existence. Contradiction only arises when opposite qualities are attributed to Reality conceived as a mere Existence. But if Reality is conceived as a Value, then not only can opposite qualities dwell in it without contradiction, but its nature can only be expressed by opposite qualities. This fundamental distinction between Value and Existence must be borne in mind if we are to understand the teaching of the Upanishads. Logical contradictions cannot break the structure of Values; they can only prove destructive to what is a mere Existence. The celebrated Kantian antinomies, as Bergson has pointed out, only prove fatal to Reality as understood by universal mathematics. A Reality, so conceived, no doubt 'lives and dies by antinomies'. But not so Reality conceived as a Value. The logic of such Reality is very different from the logic of the categories. For it is the logic of the Infinite Value which, as Sri Aurobindo puts it, is magic to our finite consciousness.

The Ultimate Reality is not accessible to logic

We thus come to the central teaching of our Upanishad, and for the matter of that, of all the Upanishads, namely, that Reality in its ultimate essence cannot be grasped by what we ordinarily call logic, that is to say, the logic of Concept. This is what the Kathopanishad means when it says : नैवातर्कमतिरापनीया These words affirm that the Ultimate Reality cannot be revealed by

⁴ R. E. Hume translates 'dova' as 'sense-organ', without giving any reason why he does not accept the ordinary meaning of the word.

conceptual reasoning. The logic of conceptual thought, with its fixed categories of Cause, Substance, etc., is constitutionally incapable of grasping the nature of the Absolute. The same thing is said also in another verse (II. 3. 12) of this Upanishad, where it is asserted that the Self is not to be obtained by speech, mind or the eye, but is to be known only by the intention of the man who affirms its existence. In a similar strain speaks also Kath. I. 2. 23: 'The Atman is not to be obtained by instruction, nor by intellect, nor by much learning, but is to be obtained only by that (*atman*) which he (the seeker) seeks. To such a person the Atman reveals its own form'.⁵ This verse is repeated in Mund. Up. 3. 2. 3. So also in Taïtt. Up. 2. 9, it is said of Brahman: 'Wherefrom words come back with an unfulfilled mind', thereby indicating that the intellect is not in a position to grasp its nature.

Many more verses and passages like these can be quoted to show that in the view of the Upanishads the Ultimate Reality is not accessible to conceptual thought. This is, of course, precisely what is to be expected if Reality is a Value. Contradictions which seem apparently to break the very structure of Reality, will be found, when Reality is conceived as Value, to be just what is needed to express its nature. An example of this is afforded by Kath. 1. 2. 10. I quote the whole verse here :

जानाम्यहं शेषधिरित्यनित्यं
न ह्यहं ध्रुवैः प्राप्यते हि ध्रुवंतत् ।

⁵ I have adopted Sankara's interpretation of this verse. The interpretation of Madhva, who sees here a statement of the doctrine of grace, not acceptable, because the doctrine is not found anywhere in this, as well as in other earlier Upanishads.

ततो मया नाचिकेतश्चितोऽग्नि-
रनित्यैर्द्रव्यैः प्राप्तवानस्मि नित्यम् ॥

Adopting with slight changes⁶ Sri Krishna Prem's translation of this verse, we may render it into English as follows: 'I know that the fruits of action are impermanent; for in truth, the Eternal is not to be gained by that which is temporal. Therefore I have laid the Naciketas fire, and with transient things I have attained the Eternal'.

The first and second lines of this verse are manifestly in contradiction with the last two lines. But curiously enough, in most of the translations of this verse, either the contradiction is not noticed, or where it is noticed, the attempt made to remove it is not at all successful.

Let me make my meaning clear. The first two lines assert that the permanent cannot be obtained by that which is impermanent, whereas the next two lines assert just the opposite of this, namely, that the Eternal has been attained with transient things. Max Muller seems to be conscious of this inconsistency, as appears from the footnote he has appended to his translation of this verse. But in spite of this, the inconsistency appears very glaringly in his translation. He puts this verse in the mouth of Naciketas, although it was Yama and not Naciketas who first laid the Naciketas fire, and then he translates as follows: 'I know that what is called a treasure is transient, for that eternal is not obtained by

⁶ The most important change I have made is with regard to the word 'शेषधि' Sri Krishna Prem translates it as 'treasure-house'. There can be no doubt that the word is here used metaphorically, as Sankara shows, in the sense of the fruits of one's actions.

things which are not eternal. Hence the Naciketas fire (sacrifice) has been laid by me (first); then, by means of transient things, I have obtained what is not transient (the teaching of Yama) (*Sacred Books of the East*, Vol. I, p. 9). In this translation the second line, 'that eternal is not obtained by things which are not eternal', manifestly contradicts the fourth, 'then, by means of transient things, I have obtained what is not transient'. If the eternal cannot be obtained by things which are not eternal, how can one obtain by means of transient things what is not transient? Yet Max Muller thinks his translation has got rid of the contradiction between these lines! Hume's translation is practically the same as Max Muller's; the only difference is that the word *adhruvaih* in the second line he translates as 'by those who are unsteadfast', instead of as Max Muller does, as 'by things which are not eternal'. This slight difference, however, does not at all help to remove the inconsistency. He is moreover, not even aware of the inconsistency.

Sri Krishna Prem seems to be fully conscious of the contradiction between the two pairs of lines, yet the interpretation he puts upon them leaves the contradiction just as it is. Let us see what he does to remove the inconsistency. At p. 60 of *The Yoga of the Kathopanishad* he says, 'Therefore, as the Teacher says, it is unwise to seek to leap at one bound across the ramparts. Rather, by skilful use of the ephemeral (remember that "yoga is skill in action") we should seek to build up the altar for the Naciketas fire, and, with its aid, establish ourselves in that all-inclusive Dwelling which is referred to by Yama as the Enduring before at-

tempting the final flight to the Alone This is the so-much misunderstood path of Krama-mukti or liberation by stages.' That may be, but what has the question of Krama-mukti or Sadyo-mukti to do with the problem before us, namely, how to remove the apparent contradiction between the first two and the last two lines of the verse? If the eternal cannot, from the very nature of things, be obtained from the non-eternal, then no amount of skill in the use of the ephemeral will enable this to be done.

Contrasted with the attempts of these western scholars to remove the inconsistency, which are all unsuccessful, Sankara's attempt is quite successful. He understands 'permanent' in the last line to mean 'comparatively permanent,' as the position enjoyed by Yama (yamyapada) as a matter of fact is. But this interpretation suffers from the serious defect that it twists the meaning of the word 'nitya' to make it connote the comparatively permanent.

To my mind the explanation of the inconsistency is quite simple. All the difficulties, I think, will disappear if we remember that Reality is a Value, and that consequently, the principles of conceptual logic do not apply to it. The principle enunciated in the second line: न हि अध्रुवैः प्राप्यते हि ध्रुवं तत् The permanent cannot be obtained by non-permanent things,' is the logical principle of causality, which requires that there should be more in the cause than in the effect. This principle does not apply to Reality which is a Value. In fact, what the verse wants to say is something like the following: 'No doubt the fruits of Karma are impermanent, and there is the rule of conceptual logic that by the impermanent nothing permanent can be obtained, yet I have

employed the impermanent thing, the Naciketas fire, for the purpose of obtaining the permanent, because this rule does not apply to the Real which is above (conceptual) logic, (as the previous verse has declared).'

In fact, as Nikolai Hartmann has shown, the relation of dependence between values is very different from the dependence expressed by the causal principle. In the domain of values it is the higher values which are dependent upon the lower. But this dependence is a material one; axiologically of course, the higher values are quite independent of the lower. In other words, the lower values are necessary for the production of the higher values, though the content of the higher values is quite independent of the content of the lower values. As Hartmann puts it, 'a relation of dependence holds between the wider and narrower spheres of values. It is an unequivocal, irreversible dependence of the higher upon the lower. But the dependence

is purely material, not axiological. The lower is the stuff upon which the higher works; it is merely the *conditio sine qua non* of the latter. In every other sense the higher is independent of it; its specific quality, its moral goodness, is something entirely new.' (*Ethics*, Vol. II, p. 25).

This axiological principle we may express symbolically as follows: If A is the cause of B, and if A and B are both existents, then A must be greater than B. But if A and B are values, then a very small value A may produce a very great value B.

In fact, the logic of Value, or as we may call it, the logic of the Real, is very different from the logic of Concept. Here the causal law is transformed into the law of end and means. The principle of this law is just the reverse of that of the causal law. Here a finite means produces an infinite value, as stated in the last line of this verse: अनित्यद्रव्यैः प्राप्तवानस्मि नित्यम्

(To be continued.)

THE DIVINE LUTE

वेदाहं श्रुतिमार्गिताग्निपुण्ड्रे ब्रह्माण्डनाम्नी मह।
वीणां वादयितुं नितान्तनिपुणा देवि त्वमित्यन्वहम् ।
कृत्वा मामकजीवितं तवगुणैर्बद्धां विपञ्चीं कला-
लोले वादय वादयाम्ब सततं नान्यास्ति मेऽभ्यर्थना ॥

I know well, O Mother Divine, the Quest and theme of Holy Writ !
Thy superb skill to play on this cosmic lute, so vast and great.
Deign to make my life a lute for Thee, strung with divine cords.
And play on it, O Queen of Muses, with touches sweet that knows no stop-
This, and this alone, is my deepest wish and life-long prayer.

— P. Seshadri.

SRI KRISHNA AND THE MODERN WORLD

BY SWAMI ASESHANANDA

Sri Krishna is one of the great luminaries that appeared on the Indian horizon. The light of love and peace which he shed, illumines the thought and aspirations of the people from Himalayas to Cape Comorin. Even after four thousand years the light of his life serves as a guide along the dark corridors of time to erring mortals. Indians feel proud to call him their own, to recognise him as their hero. For his contributions to the life and philosophy of India have been unique and priceless.

The Song Celestial, the *Bhagavadgita* which he gave on the battlefield of Kurukshetra heralded a new era of hope, a renaissance in the national life of India. The Divine Ode has healed many a wounded heart, has soothed many a writhing soul. It has dispelled darkness and brought cheer to thousands, by breathing into their lives vigour and solace through a message of dynamism and fearlessness.

The life of Sri Krishna is an epic of service and sacrifice at the altar of the Motherland. A patriot of sterling qualities, he was not at all parochial, never exclusive in his sympathies or outlook. His nationalism was not of the militant aggressive type as that of 'polished' politicians of the West to-day. He voiced the truth of the Upanishadic words, *Isavasyam idam sarvam*: 'all this is pervaded by the Lord. One has to support one's inner self by renunciation alone. Do not covet the wealth of others'. If a man wants to be great, he must choose to become the humblest. If he wants

to become the leader he must earn it by the merit of self-effacing love and suffering. God is the loving friend of all, particularly of the lowliest and the lost—*suhridam sarva bhootanam* and none is debarred from entering into His sanctuary.

With all its power and pomp, with all its scientific advances, western civilization has proved to the hilt its barrenness and tragic bankruptcy. A civilization built on the sands of physical force and ambition is sure to tumble down. With the battle cry of plunder and massacre no New Order can be established, no lasting peace can reign on earth. Unless there is a change of heart, a broadening of the vision, 'the war to end war' will be an insincere hope that will never see the light of realization. The root cause of the disease was envisaged by the author of the Song Celestial when he spoke of *Asuri sampath* in its sixteenth chapter: 'Filled with insatiable desires, full of hypocrisy, pride and arrogance, they work with impure motives. They defy all law of righteousness. Given to lust and anger they strive to acquire power by unlawful means and brag, "I am powerful; I am the Lord; who is there like me?"'

Sri Krishna as a true prophet and statesman sounded a note of warning to all dictators and diplomats. He condemned downright the tyranny and injustice of the 'haves' over the 'have-nots'.

Had the western people learnt the simple truth of settling international affairs on the plank of mutual understanding and justice and not through

a policy of colonial expansion, greed for markets and scramble for domination over coloured races, the world would have been a better place to live in. War and blood-shed would have been averted. The words of Lord Buddha are too true: 'Not by hate is hate destroyed; by love alone is hate destroyed. Ye, soldiers of Truth, if robbers and murderers should sever your joints and ribs with a saw, he who falls into anger thereat would not be fulfilling my commands'. Rightly the Enlightened One is called the Light of Asia. His Gospel of *samya*, *maitri* and *karma* is nothing but the reiteration of the gospel of Bhagavan Sri Krishna who preached the doctrine of tolerance and sympathy to all, a message which forms the core of his Song Celestial.

Some uncharitable critics refer to Sri Krishna as a war-monger. This allegation lacks foundation. From an impartial study of the *Mahabharata* it can be gathered that the charioteer of Arjuna wanted peace and not war. It was not he that willed the war. War became inevitable as a matter of consequence. Till the last moment he remained absolutely neutral. He himself went as an ambassador and tried his best to bring about a

reconciliation. The words which he uttered then are worth remembering: 'Save O King the world. Save all these warriors from the meshes of death. Abandoning anger and enmity let both parties embrace each other and live together in peace. As regards myself, I desire your good as well as that of the Pandavas. For the sake of virtue and happiness make peace and do not let the blood of the innocent disfigure the fair soil of the earth.' This is sure to prove conclusively that Krishna was a firm advocate of peace and love, brotherhood and fellow-feeling. By example and precept he taught nothing but divine love and human service.

The vicissitudes of history make us pessimists. More so when violence and savagery in their dance have banished all trace of goodness from human hearts. But Indians can ill afford to be pessimists. Faith in the benign designs of Providence is the breath of their being. So, when everything appears dark, the memorable verse of the Gita implants hope in us: 'Where there is Krishna, the Lord of *Yoga*, where there is Partha, the master of action, there surely will flourish opulence, victory and righteousness'.

Krishna, the "Lord of souls," talks to Arjuna, or Gudakesa, "lord of sleep" (he who has conquered sleep). The "field of virtue" (the battlefield) is this world; the five brothers (representing righteousness) fight hundred other brothers (all that we love and have to contend against); the most heroic brother Arjuna (the awakened soul), is the general. We have to fight all sense-delights, the things to which we are most attached, to kill them.

— Swami Vivekananda.

'THE FOUR AGES OF MAN'

By KAPILSWAR DAS, M.A., B.ED.

The Aryan design of the ideal life with its four Ashramas is a pattern for progress. It promotes the progressive realisation of life's high potentialities through a smooth, elastic and rhythmic gradation and co-ordination of life's different stages as also by the conservation of our energies. It also makes for social consolidation by the rehabilitation of spiritual values. A vivid and beautiful picture of the ideal Aryan life in its benign setting of Aryan society is presented in the following article. The writer carries conviction in his plea that the Aryan society can solve many of the modern sociological problems.—EDS.

In common parlance, life is spoken of as a succession of four main stages, those of childhood and adolescence, youth, manhood and old age. Thus childhood and adolescence is the beginning and the foundation of life, its formative period. Its importance is aptly expressed in the common adage, 'what is not done in childhood, can it be done in grey hairs?'. The child is keenly receptive, freely responsive. It opens itself widely to the currents of ever-streaming life, 'the blooming buzzing confusion' that the world to it is in terms of psychology. It gathers impressions on all sides, classifies them, forms its opinions of them. But the unique feature of this process is that it is capable of being moulded to a great extent though not wholly, for there is the other factor of inherited Nature. Thus childhood forms the basis and the best period of all instruction. The first Ashrama of Hindu Dharma, the Brahmacharya, is based on this fundamental recognition of educational psychology. The child-pupil (*sisya*) goes to the preceptor *guru* for education. The latter at the outset has some rough assumption of the former's mental content and equipment by knowing the Varna to which he

belongs. Thus are Varna and Ashrama indispensable to each other in the Hindu scheme of life; the Varnashrama forms its pivot. Anyway, the *guru's* first assumption of his disciple's aptitude is but a forecast. It offers no sure ground for final determination and choice. Hence the disciple has to pass through a fiery ordeal of preliminary tests. And then through the ascertainment of his capacities and limitations and in consideration of the end he has to pursue and his social and environmental conditions, the pupil's program of education, curriculum of studies, etc. are chalked out. Thus do the seeds of true and right development sprout in him. To balance as it were, this growth into greater physical, mental, moral and spiritual efficiency, the Brahmachari is put under the severest discipline lest he makes that greater life and efficiency a means to a stupendous wreck, a frustration of all values. Herein lies also the significance of the greatest stress laid on continence in our educational scheme of yore. Through the reading of scriptures and understanding them, storing of wisdom, following of right conduct, rigorous self-control, purity, virtue, benevolence, etc. the student

is able to conserve his *shakti*, the vital sap. For, if in the elementary period of sustenance, the tender sapling loses it, how can it grow into the full-blossomed tree? But this does not mean that life is to be cribbed and confined. Self-reliance, hope, courage, dexterity in action are to be cultivated. The Brahmachari is trained in practical and hard living; he has to tend along with his mates the domestic animals of the Ashrama, contribute his quota to maintaining the livelihood of the inmates, collect *samidha*, fruits, etc. for the daily sacrifices. The dignity of manual labour can in no better manner be inculcated. He gets a thorough knowledge of all arts and sciences and the ideal of guiding society to light and life is unmistakably placed before him. The symbol of student life in the Ashrama Dharma is the *danda*, the emblem of stern resolve, sacrifice for the social weal, non-dependence, leading life to success and goodness.

There may be something of the golden bygone in this rosy picture; but time was when it was not a mere dream, nor wishful thinking. Amid all the ills and travails of our present-day educational world, the call of the ancient *Gurukula*, the *Tapovana* with its simple living and high thinking, cultural and natural background, sweet relationship between the teacher and taught, with its trees and flowers and streams and the stalwart Brahmacharis living a fearless, sacred dedicated life still rings in our ears, however faintly. Its secluded charm, its almost idyllic beauty has still an attraction for us, faced as we are, with the strain and the sapping of moral strength, instability and violence, the paralysing inner conflicts and the sense of intolerable oppression, imitation, automatism and sub-

servience that are the menacing trail of our modern system of education.

The student completes his course of education, lays his humble gift (*Dakshina*) at the feet of the *guru*, receives his parting blessing and exhortation, returns home, gets married and settles down to his domestic, communal and social affairs. A few rare souls of outstanding brilliance and spiritual acumen remain with the *guru* or take to individual penance or pilgrimage. To them the vanity, the ephemerality of the world stands revealed in a flash; they do not feel the least attachment to it; on their part the further experience of householder's life is not necessary. But for the majority, the second stage, that of the householder's life, *Garhasthya*, is essential.

II

Charity begins at home, runs the adage. Everything is dear to us as the reflection of our own Self, as more or less representative embodiments of our own Self. In the lowest grade of existence, the being thinks itself complete, separate from every other unit. But as it progresses, it learns to associate the self with those personal and impersonal factors that cater to and fulfil its necessities, physically, mentally, intellectually, artistically and spiritually. As such, it becomes a corporate member of a family, a tribe, a community, a state, an international brotherhood in progression till it merges its self in the Universal Self. The first stage of this progress is enacted in the home. Man, at home, has to sacrifice some of his immediate interests for the sake of his family and gets a return in the shape of love and service of the other members of the family. Thus there is a play of mutual confidence and understanding. Home is the training ground for man

to follow the Path of Action—*Pravritti Marga*. Dharma functions in two ways,—the path of action and the path of renunciation. Again, Dharma is the starting point, the base of life and its ultimate end ; the apex is realisation, liberation.

Charity begins at home, true ; but it should not end there. For, if the beginning be the end, where is progress ? Desires ought to be fulfilled, true ; but they and the consequent actions should be disciplined, wholesome, virtuous and ennobling. This is guaranteed, as we have seen, in the period of Brahmacharya. The true Brahmachari no doubt experiences the visible, the tangible, the phenomenal through the various channels of sound, touch, form, taste and smell—*śabda, sparsa, rupa, rasa, gandha* : but there is no fear of his being carried away by the riot of the senses and helplessly made adrift on the waves of *samsara* like a frail bark, for in the first Ashrama, as we have seen, he has already been assuringly and firmly set on the desirable path. The true Grihastha standing on such firm foundations enjoys the sensible (*vishaya*), but does not attach himself to it, for he knows the distinction between the seer (*drik*) and the seen (*drisya*), the goal and the means. On the other hand, he does not forcibly and immaturely detach himself from necessary experience and pretend perfection. Thus can the householder discretely guide himself to the peak of realisation along the ascent of life avoiding both the extremes of sense—wreckage and hypocritical assumption.

An unhealthy trend of modern thought is to minimise the importance of action on the plea of some pseudo-mysticism, to talk in easy-going platitudes without undertaking the strenu-

ous struggle indispensable to realise the inherent purpose. Action is unavoidable even in the last stage ; the last vestiges of Karma cling even to the Jivanmukta ; the last sparks of egoism gleam under the ashes of even the great renunciation. It is said in the Gita that one cannot but act; for, even if he intends to stop acting, his inherent nature, Prakriti, will incite him to act. Nevertheless, action must be desirable, auspicious, elevating (*Vidhi Purvaka*). Three fundamental categories of such actions are envisaged in the Hindu scheme of life,—those that are done with the object of reaping fruits (*Kama*), those that are instrumental (*Naimittika*) and those that are eternal (*Nitya*). All these actions have the power to enslave him or to make him free, to raise him to the Divine or to drag him to the sense plane according to the spirit in which they are performed. Deeds done in a spirit of charity and sacrifice enable him to partake of the universal life whereas those done in that of self-aggrandisement and exploitation make him a prey to all the miseries of life. Grihastha Ashrama inspires the householder, to labour hard in proper spirit, to climb steadily on the rungs of the ladder of self-fulfilment and ultimately to be blessed.

Grihastha Ashrama satisfactorily resolves another antithesis of life that has come to the forefront in the present time of worldwide destruction,—that of violence and non-violence, *himsa* and *ahimsa*. There can be no doubt that the ideal here is complete non-resistance, *ahimsa*, perfect love for all beings and things. Nevertheless, *himsa* is inherent in some form or other in living. Science tells us how the different kingdoms of creation in a hierarchy subsist one upon another,

—the human, the animal, the vegetable and the mineral respectively. The theory of evolution of the western variety tells us of the struggle for existence, the survival of the fittest, natural selection, etc. This may not be the whole truth ; but the element of truth therein cannot be overlooked. In the fostering of one unit, one species, many others are subserved, utilised, and fed upon. Grihastha Dharma takes cognisance of this elemental truth of embodied life and seeks to harness it to a scheme of well-regulated advancement. The householder in the very act of maintaining his household, in lighting his fire, drawing water, preparing food, hewing wood and even in the unconscious act of breathing, encroaches upon the domain of countless living beings and thus commits unavoidable sin. As a means of atonement and absolution from these sins by making himself a fitting instrument for effecting the good of the society and the world at large, he has to perform in course of his Nityakarma the five sacrifices (Pancha Yagnas) prescribed by the Shastras, viz., Rishi Yagna, reading of scriptures and observance of scriptural injunctions; Deva Yagna, Agnihotra, etc.; Bhuta Yagna, Vaiswadeva, feeding of birds of animals, etc.; Nru Yagna, entertainment of guests, servants and dependents of the family, etc.; and Pitri Yagna, propitiation of ancestors by means of Sraddha, Tarpana, etc.

Thus the householder's path of action from beginning to end, co-ordinate all domestic duties into a fine synthesis of social development and proper distribution of social resources. They point to the key-note of the householder's life, the corner stone in the arch of corporate life as service and sacrifice, thus avoiding the excesses of

individualism or communism that form such frightful reading on the pages of modern history. Shifting the emphasis from rights to responsibilities, they pave the way for peace, enlightenment, goodwill and efficiency. The householder is impelled by a simple faith in the Divine Law, Karmachakra, that ordains the cycle. He learns the great lesson for his rise, is that of humility. Nothing is his ; everything is entrusted to him for the well-being of all. He offers everything to the Divinity, even the food he takes, and takes it as His Grace (Prasada). This is the touch-stone to understand the tolerance, the spirit of conciliation, the broad outlook and the spiritual fervour of ancient Indian life. For, does not the Bible say, ' he that abaseth himself is truly exalted.' This is again perhaps the reason why the beggar problem with all its parishes, stocks and stringent legislation was practically unknown to it. It is perhaps the reason, again why communal and class warfare was so little known to it.

The Hindu scriptures give the most unstinted praise to Grihastha Ashrama. It is really the proof of the social framework. Without the former, the latter will simply crumble, it cannot exist. Without the householder, who will feed the Brahmachari, the Sannyasi, the poor and the helpless? Who will produce Artha? Who will pay taxes to the Ruler and how can state, Rajashakti, function? Thus is the house-holder's life, if rightly followed, a consecration and a dedication at the altar of universal welfare.

III

In this way man lives the householder's life for the prescribed time. He grows, and gets matured, tests in

the work-a-day life what he has learnt theoretically in the previous stage, the study period. Children are born to him ; they grow up. They gradually succeed him in the maintenance of social ties and in the preservation of wealth. He sees his position being filled by others. He feels his responsibilities discharged and his ties slackened. The time comes to turn his attention from the transitory to the eternal. The question dawns : Is not life fleeting ? Is not the call to explore the Beyond, the Infinite, ringing in his ears ? Has he not tasted the cup of this life and found it wanting ? The stream of the world runs dry for him and fails him and a burning divine thirst assails him. He finds the glories of name, fame and laurelled brow, the possessions of wife, and child as disappointing dreams. Where is perfection in this world ? Where is unbroken happiness ? He has searched and searched for it in vain ; he has run after the mirage, the will-o'-the-wisp. Then flashes the truth upon him that it is not outside, but within and he plunges into it. He resolves to recede, sets his foot on the *Nivritti Marga*. In short, he enters into the next stage, the Vanaprastha Ashrama.

Gradually, the Vanaprasthi gives up all attachment and aversion to the things of the world, sheds all likes and dislikes, all instinctive or sentimental complexes. He goes to some secluded place, a peaceful sylvan retreat set on charming natural beauty,—a cave, a river-bank or a pilgrimage, and sets himself to meditation, contemplation, self-realisation, taking the vow of golden silence. The deep calm and the poise at the heart of reality now soothes him. Living in solitude, desiring nothing, caring for nothing besides the quest

of the Supreme, he does not try or struggle for anything worldly. Without any exertion, wandering at leisure almost aimlessly, he gets his food, by *Silonchcha Vritti*. Controlling the inner as well as the outer senses, reflecting on the meaning of life, his soul awakes to light ; the wild desires no longer win him ; the deeds of passion cease to chain him ; the love of man and God revives, hope lends sweet assistance, reason resumes her speech in him ; he yearns to reach the rivers of Reality, the very founts of Life. He is borne forth to new and varied being ; the seer's insight, which he would not resign for the costliest store of treasure or a monarch's robe, is gradually revealed to him. And thus is he led to the final stage, the *Sanyasa Ashrama*.

IV

The last remnants of desire are rooted out in the Sannyasi. Not the least trace of temptation for riches or happiness here or hereafter is visible in him. He has no pride of his yogic faculties ; nor does he hanker after exhibiting the mystical powers he attains thereby. Joyously and spontaneously does he renounce the world. He becomes a tower of strength by means of self-control. Nevertheless, no vanity of renunciation, power, attainment, knowledge, virtue, touches his heart. He has nothing for himself, nor does he care to have anything. He begs for his food when necessary. To him the universe is one family.

In the Sannyasi love flows from knowledge. He becomes the inheritor of the Kingdom of Heaven, the world that is real and eternal and that deeply matters. He enjoys supreme joy and inexpressive bliss, the life of love and peace in ample store, and secures wealth exempt from avarice.

Quaffing bowls brimmed from the founts of joy, he acquires the wealth of blessedness, the plenitude of bliss. Wisdom, power and love in equipoise is found in him.

V

Great poets have compared these four stages of life to the four main seasons of the year. The spring of life—childhood and adolescence—is full of colour, music, freshness, movement, rhythm and joy; summer is like the youth of man vital, vigorous, full-blooded, passionate; then follows the mellow autumn with its radiant moon, verdant earth, clear and blue sky and the full-flowing rivers and a spirit of solemnity breathing through the atmosphere. Last comes winter, cold, shadowy like the creeping hand of death. This is nature's scheme. While following it intelligently, spiritual man has yet the power in him to transcend it. Nature to him is the means of bondage as well as of liberation. Tossed and buffeted on the wilds of lower nature, through the play of animal passions man loses his veracity, vitality and intensity in childhood and youth. Manhood finds him, not serene and discriminating, but clasping closely the trivialities of life. What can old age then be to him but a stupendous wreck, bleak, barren, depressing and worthless? What can it find him but trembling at the most trifling loss, struck with dotage, senility and feebleness? If the proper means are not adopted, how can the end be expected? Ashrama Dharma points out the ways of higher Nature to avoid this futility and wastage of life and to make the latter fuller, richer and more complete.

Ashrama Dharma shows the way for removing another friction found in modern times, the friction between

the young and old, the conservative and the liberal. To-day, the youth is out all over the world to condemn the static narrowness of the old, their superannuation and their clinging to outworn dogmas, superstitions, institutions and trends of thought, their lack of idealism and catholic assimilation. The youth declares himself to be the hope of the nation and the country and is out to march headlong, to smash and fell all oppositions and barriers, prejudices and distinctions and forge Neo-Humanity. On the other hand, the old smiles complacently at this enthusiasm of the youth, thinks it to be unsteady, impatient, ill-considered, ill-digested effusion of sentimental vehemence without any deep deliberation and practical consideration. Apparently he appears or assumes to be greatly concerned with the breaking of hoary institutions and the indiscipline and spirit of reckless atheism dominant in the young of the present day. He retorts that the modern scientific superstitions in whose name the youth swears now are in no way less soul-killing than those of the ancients. But there is absolutely no necessity for this mutual recrimination, suspicion and antagonism between the old and the new, the ancient and modern. If old age is a growth from the youth, if the ancient flows into the modern in a continuous line of creative evolution, surely the old should be rightly leading and guiding and inspiring the youth and in return get a satisfaction from their noble endeavours while the latter ought to be grateful and reverential for such wise guidance. The impractical destructive ebullition of the one and the cold senile decadence of the other are to be equally avoided. Ashrama Dharma, the design for a progressive

realisation of life by working out all the potentialities, and dynamic possibilities of life to the widest possible extent through a smooth, elastic and rhythmic gradation and co-ordination of its different stages, works for this

avoidance and the desired synthesis, and opens the lock to the treasure-house of our cultural heritage. If we follow it in the right spirit even now, ours will be the glory and ours will be the success yet.

OLD DIARY LEAVES

One day a visitor behaved badly at Dakshineswar. Finding it impossible to bear such misdemeanour Latu reprimanded him harshly. Sri Ramakrishna came to know of it, and when the visitor had left the place, he admonished Latu as follows : 'Do not use harsh words to those who call on me. They are harassed bitterly in worldly society. To seek consolation from the sorrows they come here, and even here if you cause them pain by harsh words, where would they go for refuge? You should desist from employing bitter words to those who seek holy company. Go to him tomorrow and speak to him in such terms that his painful feeling may be removed. Next day Latu went to the person; but he was full of pride and spoke much. The Master therefore sent him a second time to pay his respects. The devotee burst into tears when Latu announced that he came again to pay the Master's respects. Latu's pride abated and the Master said that his fault was rectified.

There was a stage in the Master's life when he could not use metallic articles. Latu or someone else used to carry water for his use. One day none were present, and the Master was in need of the water vessel at night. Latu found that the Master was not in the room. His mind

became restless, and he found it impossible to take the Lord's name. At last he went out with the jug of water in search of the Master. Returning, the Master said : My boy, when you have determined to serve a person, you should be vigilant about his needs. Then only you will get the desired result.

A boy committed suicide at Dakshineswar. Hearing it, the Master remarked to his devotees : Suicide is a heinous sin. It requires grave expiation. After the attainment of divine illumination even if one casts away the body wilfully it is not sinful.

There was a drama in the Brahmo Samaj. Narendra was in the part of a Sannyasi. The Master was among the audience. When Narendra appeared on the stage, the Master stood up and began to scrutinize. He exclaimed : 'This suits well; it is right'. He began to call for him. But being in the roll Narendra did not like to step down from the stage. Now Keshab Chandra Sen who was also present said, 'When he (Master) calls, why don't you come?' When Narendra drew near the Master, the latter held the hands of Narendra and spoke : See, Mother revealed you to me one day in this very apparel. Now it has been verified.

Latu came to know of the Master's wish to have a picture of Sri Chaitanya in his apartment. Next day he secured it from Ramachandra Dutt. The Master was immensely pleased at the sight of the picture. The master repeatedly enquired of Latu whether he got it from Ram by begging in the name of the Master. Latu said that he made no mention of the Master, and that he told Ramachandra simply that he wanted a picture. At this the Master was glad and warned Latu thus: That is good, my boy. See that you don't beg of others things in my name.

One day the Master noticed a ripe mango lying in the temple garden. He could not take it for use. He told one of the disciples, 'Look here, there is a mango lying under that tree; take and give it to the Manager of the temple. The manager did not accept it; but told the person who carried it to him to eat it.

When the Master was sick, one day Sri Mahendranath Pal came to have his *darshan*. At the time of leaving he put into Ramlal's hand five rupees. The Master was in the dark about it. At night while retiring he could not lie on bed; he became restless. At last he cried out: 'Go, call in Ramlal. That fool must have done something. Otherwise how is it that I get no sleep. It was about 1 A.M. When Ramlal entered the Master shouted: Get away, fellow. Return at once the rupees you have received in my name. Ramlal revealed what had happened. That night itself he went

along with Latu to Mahendra Pal, and calling him up from sleep returned the money.

Once the Master's leg had a swelling. Doctors advised him to take lemon. Swami Yogananda who knew this used to get two fresh lemons daily for the Master. Suddenly one day he could not take the juice of the lemons brought by him. The reason was later found out. The entire fruit produce of that garden from which the lemons were brought was taken in auction by some seller who had already paid the money. The Master could not take what belonged to another actually, although it was legitimately given to him by some other persons.

Adhar Chandra Sen was a devotee of the Master who frequently visited Dakshineswar. One day he enquired of the Master: Sir, what all super-human powers you possess? Laughing, the Master replied: 'Through the Mother's will I lullaby into sleep even Deputy Magistrates who cause terror in others'.

Adhar Sen used to succumb to sleep when he came to Dakshineswar. Seeing that people used to chastise him at this, the Master used to remark, 'Silly fools, what do you know! This is a place holy to the Mother, a place of peace. It is better to rest here in sleep rather than gossip on worldly affairs. One gets peace by sleep.' *

* From the Memoirs of Swami Adbhutnanda. Published in Bengali entitled *Smriti-Katha*.

PHILOSOPHY AS A WAY OF LIFE

BY PROF. S. N. L. SRIVASTAVA, M.A.

In India philosophy is more a way than a view of life. It is not a 'strife of systems' nor a 'geometry of thought' as it is in the West. To the Hindu, says the writer of the present article, philosophy is a spur to the vision of and communion with the spiritual Reality. How it effectively helps him towards this great culmination is shown in the following paragraphs.—EDS.

I believe one of the questions that is apt to arise in the minds of thinking persons in the storm-tossed world of today is: Has philosophy any prospects of making our sad world better and happier? No sooner has this question arisen than the mind reels to another question: Are we to speak of 'philosophy' or of 'philosophies'? Indeed, there are so many systems (and so many revolts against 'system') in the contemporary philosophical thought of the West that Professor John Laird of the University of Aberdeen is led to remark that 'the present age is a period of acute philosophical fever where the changes are far more rapid than in other eras of more indolent incubation.'¹ And on the question of what he accounts a philosophy, he writes: '*a liberal interpretation should be given to the term "philosophy"; in short that everything should be called "philosophy" which assumes that title and, in the vulgar phrase, gets away with it. In statelier language we may say that philosophy exists wherever it is reputed to exist by any considerable body of tolerably expert opinion.*'² (*Italics ours*) Professor Laird, for one, despairs of there being any one eternal philosophy or philosophical tradition. 'Those who believe in a single philo-

sophia perennis, he tells us a few lines ahead,' 'developing, indeed, as an institution developes, but remaining substantially the same on account, rather than in spite, of its changes, have a difficult case to defend.' Indeed, the task is not only difficult but well-nigh impossible. No one who desired to traverse the field of contemporary philosophical thinking in the West could help coming across the divergent camps of Absolute Idealism, Phenomenology, Pragmatism, Logical Positivism, New Realism, Voluntarism and the new-born Philosophy of Natural Science. There are some like Professor Urban—to take a notable case—who find the present situation in philosophy extremely disconcerting and endeavour³ to remind us that there is a single dynasty of 'magnanimous philosophers' as distinguished from the 'minute philosophers' of to-day, from Plato to Hegel, who take their stand on common metaphysical presuppositions and have been the venerable custodians of a single Great Tradition in philosophy.

The situation is further complicated by the fact that not only are there divergent philosophies but also divergent views about the very concept of philosophy and its distinctive metho-

¹ *Recent Philosophy* : p. 7.

² *Ibid.* p. 8.

³ *Ibid.* p. 10.

⁴ Vide Urban's *The Intelligible World*.

dology. Philosophy seems to have brought its own nemesis in the wide range of conflicting theories about it in contemporary discussions. Be as it may, it would not be germane to the purpose of this short article to go over the question of the possibility of there ever emerging a universal *philosophia perennis*. I have tried to argue elsewhere⁵ that though individual philosophers *profess* to adopt different methods, they are all unwittingly employing a *universal* method of philosophising which may be described as the reflective explication of the fundamental principles, ideals and values implicated in our experience. There is also a growing agreement amongst philosophers. In the admission of values as components of reality, in the admission of autonomy and veracity of religious experience and in such other things, the various schools of contemporary philosophy, realist or idealist, voluntarist or pragmatist, pluralist or absolutist, have met on a common platform. I am, however, concerned here, not with philosophy as a 'strife of systems,' but with philosophy as a way of life.

Is philosophy altogether a matter of intellectual formulations, an intellectual schematising, a headlining of the universe with this or that title, a 'geometry of thought'? Or, is it also a fundamental discipline and transformation of life, orientated towards the realization of a *Supremum Bonum*? To one brought up in the atmosphere of Hindu philosophical thought, the pursuit of philosophy without the latter prospect would seem to be only amusing oneself with 'a ballet of bloodless categories,' a life, wasted as it were, in the enjoyment of intellectual artefacts. The

Hindu word for philosophy is *darsan* which literally means spiritual vision. 'The chief concern of the philosophers of India in the past' as Professor S. N. Dasgupta puts it 'was not to conceive a philosophical scheme like a toy-machine to play with, but to make it a real chariot on which they could ride.'⁶ Philosophy, with the Hindu, must ever be a spur to spiritual communion and vision. Philosophical reflection, unless it stirs one's being spiritually, is from the Hindu point of view, a barren waste of logical legerdomain. We must fly on the wings of thought to the domain of the Effulgent Spirit. *Vichara* in the system of the Vedanta philosophy is meant both to give us an intellectual insight as well as to set the soul in its upward flight. A chastening of life and a deepening of the intuitive receptivity must go hand in hand with the intellectual endeavour to understand reality, and the two processes are held to be complimentary to each other and mutually helpful.

Modern educational theories are laying great emphasis on 'the formation of attitudes' and this is precisely what our ancients placed at the very beginning of all courses of instruction. As is well known the Vedantic philosophers make equipment in the Four-fold Discipline (*Sadhana-chatusthaya*) the condition *sine qua non* precedent to the study of the Vedanta philosophy. This Four-fold Discipline aimed at producing the right type of personality with the proper aptitude for the intellectual grasp of Vedantic principles which was to culminate eventually in the living experience of Truth. It embodies the Hindu idea of the 'philosophic way of life.'

⁵ Vide the writer's article, The Teaching of Philosophy for World Citizenship in the *Probuddha Bharata* of March, 1941.

⁶ Contemporary Indian Philosophy : p. 177.

The four parts of the Discipline are (a) *sama - damadi - sadhana - sampat*, that is, the six disciplinary principles to be adopted in the conduct of life, consisting of *sama*, *dama*, etc.; (b) *nityanitya-vastu-viveka* or the constant habit of discriminating the Eternal from the ephemeral; (c) *ihamutra-phalabhoga-viraga* or relinquishing all desire of one's actions to be rewarded with pleasures here in this world or hereafter in other worlds; and (d) *mumukshutva* or the intense longing for emancipation. (a) Consists of (1) *sama*, (2) *dama*, (3) *uparati*, (4) *titiksha*, (5) *samadhana* and (6) *shraddha*. *Sama* is defined by Govindananda as *laukikavyaparat munasah uparatih*⁷ or the dispassion towards mundane affairs. This does not mean a forced and rigorous withdrawal from all healthy activities of life. It is rather an exhortation for not being a victim to an undue or obsessional clinging to the petty things of this world at the cost of higher pursuits. When the world is too much with us, higher pursuits are bound to suffer.

Dama is defined as *bahya-karana-nama-uparamah* or subduing the outgoing activities of the external instruments of knowledge i.e., the senses. Needless to say that this discipline is of inestimable value both to the intellectual as well as to the spiritual pursuit, and where both go hand in hand it is but in the fitness of things that a central emphasis should be put on it. The habit of inwardness gives the mind the peace and poise requisite for a sustained philosophical contemplation and deepens its capacity for subtle introspective observation. Fichte commends this habit of

inwardness in these words: 'Attend to thyself; turn thy glance away from all that surrounds thee and upon thine own innermost self. Such is the first demand which philosophy makes of its disciples.' If intellectual life requires inwardness, spiritual life does it all the more. All spiritual discipline, properly so called, consists essentially in

Hushing life's myriad utterance
Back to the all-enfolding Word.

Uparati is defined as *jnanartham vihitanityadikarma-sanyasah* or eschewing the ordained ritualistic performances in the interest of *jnana* or Illumination. It is not difficult to see why Vedanta insists on the eschewing of ritualistic performances. The ideal of Vedanta being nothing short of the highest Illumination, it is but necessary for the Vedantin to rid himself from the grip of an inflexible routine of ritualistic performances which have not for their end this supreme goal of life.

Titiksha is an ungrudging endurance of the dual correlatives of pleasure and pain, heat and cold, etc. *Samadhana* means keeping the mind steady, not allowing it to lapse into sleepiness, laziness and inattention. *Shraddha* is a word difficult to translate. It connotes the whole idea of a strong and a respectful faith in all matters spiritual, faith in the reality of man's spiritual destiny, faith in the necessity and usefulness of spiritual practices, faith in the fundamental teachings of the scriptures and in the guidance of the *guru*, etc. It is not a mere 'blind faith' which hardly serves any useful purpose in spiritual life, but is that 'ready receptive attitude' which catches, as it were, with ease, the essence and import of subtle spiritual teachings. *Shraddha*

⁷ This, and the following definitions are taken from the *Ratna-Prabha* of Govindananda.

is the 'soul's invincible surmise.' It may be described in George Santayana's words as that :

.....tender light of faith.....

By which alone the mortal heart

is led

Unto the thinking of the thought

divine.

Nityanitya-vastu-viveka or the habitual tendency to discriminate the Eternal from the non-eternal has a two-fold consequence on life. On the one hand, it engenders that intellectual balance which enables the mind to arrive at the right philosophical theory of the relation between the Eternal Basis and the changing world order, between Being and Becoming. On the other hand, it stirs the soul to its depths in seeking the Eternal.

Ihamutra-phalabhoga-viraga is the exhortation to relinquish all desire for the enjoyment of the fruits of actions here or hereafter. To the genuine spiritual aspirant nothing is more valuable and desirable than the attainment of Truth. Enjoyment, earthly or heavenly, is but a trifle as compared to Illumination.

Mumukshutva is the intense longing for Emancipation, the throbbing of the soul like the sea for the larger life in the Infinite.

Thus, according to Hindu traditional thought, the philosopher is not only he who thinks wisely, but one who also lives wisely. A wisdom only thought out in the mind and not applied to the actual conduct of life is as good as wisdom in *vacuo*. The quintessential principle of this 'wise conduct of life' is expressed by the Kathopanishad as the control of the *indriyas* and *manas* by the undistorted light of *buddhi* which is known as *vijnana*. To make clear what this control of the senses and the mind by

vijnana means, we shall have to go here a little into the account of the mechanism of experience given in Hindu thought. As the memorable simile of the Kathopanishad puts it, this bodily chariot of ours is drawn by the horses of the senses on the path of the sense-objects. *Manas*, the rein of the horses is held by the charioteer *buddhi*. *Atman* is the lord and master of the chariot, seated therein. The *Atman* is the Ultimate Light of Consciousness, the *prius* and the presupposition not only of our perceptions but also of all our ideational or conceptual knowing. It is the inexpugnable presupposition of, and the illuminating principle back of, our whole pattern of perceptual-conceptual experience. The *indriyas* (senses) present the impressions they receive from the objects in the external world (*visayas*) to the mind which functions as *manas* and *buddhi*. *Manas* and *buddhi* weave the fabric of experience out of the materials presented by the senses. We have now to understand what precisely are the functions of *manas* and *buddhi*. These terms are variously construed in the different schools of Hindu philosophy. In some systems *manas* is construed as an internal sense-organ, the eleventh *indriya*, and in others, as one of the collateral functions of the *antahkarana*, the other functions being *ahamkara*, *buddhi* and *chitta*. But the terms as used in the passages of the Kathopanishad we are considering now, seem to have a meaning altogether different from their technical meanings in the 'systems.' *Manas* cannot mean here a sense-organ because it is said to be 'beyond' sense-organs and sense-objects (*indriyebhyah para hyartha arthebhyascha param manah*). Nor could *buddhi* mean here some function collateral

with *manas*, for it is spoken of as 'beyond' or on a higher level than *manas* (*manasastu para buddhi*) even as the *Atman* is on a higher level than *buddhi* (*buddheh paratastu sah*). It would accord well with the context here to construe the functions of *manas* and *buddhi* as two modes or ways of knowledge which can, broadly speaking, be termed the 'unreflective' and the 'reflective' respectively. The construction of *manas* gives the disintegrated, unco-ordinated, divided pattern of experience, with the rule of desire, impulse and ego, the naive or the unreflective level of experience in which we ordinarily live and move. Higher than the *manas*, its mentor, is the *buddhi* in us which 'sees things 'steadily' and in the whole,' which gives us a co-ordinated understanding of reality, which can look beyond momentary impulses and desires and egoistic insolence; in short, it gives us the reflective knowledge or philosophic wisdom or *vijnana*. The philosopher, the man of wisdom, is *vijnanavan* or one whose senses and mind are controlled by *vijnana*. He alone can travel up to the City of God (*tad vishnoh paramam padam*). Is it not the lack of *vijnana* in our modern life which prevents us from seeing across the barriers of race and colour to the unity of mankind, and from

rising above greed and selfishness with all their attendant cruelties?

'Knowledge' said Socrates 'is virtue.' This exactly is the view elaborated in *minutae* in Hindu philosophical works. It is from this point of view that Sri Krishna in the Bhagavad-Gita characterises true knowledge or wisdom (*jnanam*) as follows:—

'Humility, unpretentiousness, harmlessness, forgiveness, rectitude, service of the teacher, purity, steadfastness, self-control, non-attachment to sense pleasures, absence of egoism, insight into the defectiveness (i.e., evanescent nature) of the phenomena of birth, old age, death, disease and misery, a detachment and discrimination of one's larger self from its narrower identification with family and worldly possessions (*lit.* son, wife and home, etc.), constant balance of mind in wished-for and unwished-for events, ONE-POINTED AND UNSTRAYING DEVOTION TO ME, a habitual tendency to retire in solitude and detachment towards crowded gatherings of men, (as far as possible, of course), constant pursuit of knowledge about the Spirit and intuitional realization of the ultimate Truth pointed to by metaphysical knowledge,—all this indeed is called wisdom (*etat jnanam iti proktam*); all that is otherwise is ignorance.' (B.G. XIII-7-11.)

HOLY WISDOM

By SWAMI YATISWARANANDA

Although the world is a wilderness that is no reason why you should succumb to it, why we should lose our way completely. Manliness is needed whether we are men or women, real undauntedness and firm determination.

Sometimes much of our energy is lost through fear. We should not be too bold and think we are too secure, but the person who is always afraid of falling down is sure to fall, the person who is over-confident is sure to slip. Follow the golden mean.

The general rule for meditation is one should never travel alone along the path, unaided. Comparing notes with other people who are following the same path is very helpful.

The difficulty in spiritual life is that each case is to be dealt with separately. There may be some common points, but there are also uncommon points in everyone. Mass-production and any form of standardisation is not possible.

As we go up higher and higher there is always the danger that we slip our foot and die, but that is no reason for being continually afraid of slipping our foot and dying.

Never take the world-phantoms too seriously. Do not cling to all the shadowy dolls and puppets you happen to meet. Stay in your own centre of consciousness.

Trust in God and faith in ourselves is necessary for every devotee. These are the two greatest drops in spiritual life.

Knowledge and activity must go hand in hand. Otherwise work brings about restlessness.

We must be realistic and idealistic at the same time. Ours should be creative idealism.

Sri Ramakrishna's Bhakti does not mean that Bhakti is opposed to Jnana. Both are to be blended.

Human personality is a blending of good and bad impressions. You should make the good ones grow, but at the same time neutralise, counteract and eliminate the evil tendencies.

Simply washing off the daily sin is not enough. Some of the old dirt must be removed, too.

You should all try to devote some time to really intense spiritual practice every day. Without that the dirt cannot be removed from all the dark corners of your mind, and then nothing will be of any avail.

We want milk from the cow, not kicks, but then the same cow that gives milk, gives kicks.

In a general way, God is everywhere, but in the Incarnation you find His greatest manifestation, and we need to come in touch with His greatest manifestation.

In the course of our self-purification there comes a time when the mind disappears. Then the soul alone exists. Mindless. There comes a time when the soul reveals itself in all its glory. The pure mind becomes the pure soul.

That which makes the intellect and instrument this very moment, which makes the intellect work, is the soul, other than the intellect. The sense of existence is ultimately not a product of the mind.

THE MISSION IN MADRAS

The Ramakrishna Math and Mission has grown out of the life and teachings of Sri Ramakrishna and Swami Vivekananda. It has blended spiritual culture with active philanthropy and has brought into play by this combination a new spirit, preserving religion from inactivity and service from corruption. Its ideals are now worked out in over 135 centres in India and abroad. These consist of Ashramas, Maths, Societies, Hospitals, Dispensaries, Schools, Hostels, Libraries and Reading Rooms, working for the spiritual and material uplift of the people. Cyclone, flood, fire, famine and other relief measures in different affected areas are undertaken as occasions arise.

The beginnings of the Mission in Madras may be pushed as far back as the first visit of Swami Vivekananda to Madras in early 1893 as an itinerant saint who left an indelible impress on the minds of the Madras intelligentsia. The glorious ovation which Madras gave to the patriot-monk on his return from the Parliament of religions four years later was a sign which indicated the fitness of the time and place to start a permanent centre to work out his ideals in the Province.

The inspiration which the Swami has been giving to a handful of earnest and highly intelligent spiritual seekers through frequent letters and exhortations was felt inadequate to bring the benefits of his message to all. Therefore his brother disciple, Swami Ramakrishnananda was sent in 1897 to nourish the earlier influences and start active ministry. This great monk had to put up with



Swami Ramakrishnananda

coldness and indifference to the cause which is the lot of all pioneering workers. But he patiently tended the seed that was sown by his spiritual brother. Like a loyal gardener he reared the tree which is to-day removing the spiritual hunger and physical fatigue of many.

In his early days he had to put up in a small building near the Ice House, from where he had to shift to an apartment in the Ice House itself. It was not until 1907 that a permanent house for the Math was constructed on a small site on the Brodies Road, Mylapore. This site was later annexed to the present Ramakrishna Math the foundations of which was laid by Swami Brahmanandaji the first President of the Ramakrishna Mission, in 1916. A year later it was opened by him in loving memory of Swami Ramakrishnananda. Swami Ramakrishnananda was an embodiment of selfless poity, profound learning and unflagging perseverance. About a score of years he continued his unostentatious spiritual ministrations in the city setting a powerful

undercurrent of spiritual influence. After his passing away a line of learned monks of high character and spiritual outlook fostered his work with great devotion in co-operation with a few selfless lay devotees. During this period the Math attracted a number of well-educated youths of the Province to the ideal of renunciation and service. Many who received monastic training then are now functioning as eminent and responsible members of the Order in various parts of the world.

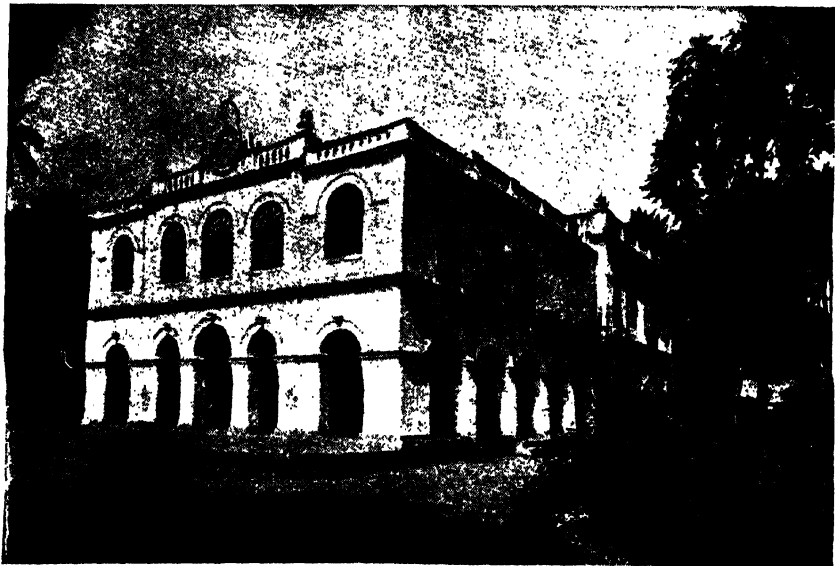
The Math

The Math is a monastery attached to a temple dedicated to Bhagavan Sri Ramakrishna, the Guardian Spirit of the Order. Here novitiates are trained for ordination as monastic members who stay and engage themselves in philanthropic work and devout contemplation, worship, study, festivals and preaching. A very noteworthy feature of the Math life is the effective and fruitful training given to the young aspirants who are nourished physically, intellec-



The Charitable Dispensary
A view from the Brodies Road.

tually and spiritually. Medical relief, and service of other kinds occupy the inmates and supply the channel to extend the usefulness of the institution to wider and wider range of public that seek contact. Within the precincts of the monastery a Charitable Dispensary has grown up since 1925. It has made gigantic progress in a short period. It is worked by the monastic members and well-qualified doctors. During the first year of its existence the total number of patients treated was only 970 whereas the year 1942



The Ramakrishna Math (Front view.)

shows the number as 50,001. A Homeopathic department also was started five years ago. Within this short period its value and efficiency have been realised. The department is well-equipped and satisfactorily conducted.

The monastery has a well-furnished Library that has swelled in the course of years. From 1939 it is housed in a spacious building which was specially designed for the purpose and was constructed in memory of the Birth Centenary of Sri Ramakrishna. At present it has more than 10,000 volumes.

The dissemination of religious literature called the attention of this centre of the Mission about a quarter of a century ago. Swami Ramakrishnananda printed and circulated the *Gospel of Sri Ramakrishna* and *Inspired Talks of Swami Vivekananda* besides some of his own writings. There is a regular publication department now conducted on modern lines. Several thousands of pages of religious literature have been printed and sent out. About a hundred religious books, including translations of scriptures have been published in English, Tamil and Telugu, besides two monthlies the one in English in which this account appears and the *Ramakrishna Vijayam* a religious monthly in Tamil.

A Society viz., Sri Ramakrishna Thondar Sangham, formed under the direct inspiration of the Math actively works among the labouring classes in four settlements according to a definite scheme of rural reconstruction.

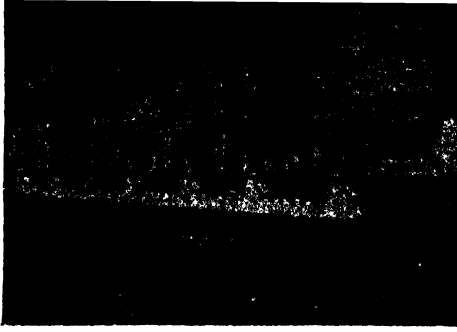


The Students' Home, Main Entrance

The Students' Home

Among the various forms in which the earlier influence of Swamis Vivekananda and Ramakrishnananda took concrete shape, the Ramakrishna Students' Home deserves special mention. This institution was founded when Swami Ramakrishnananda took charge of a helpless orphan boy whose relatives had all perished of plague at Coimbatore. This was, however, the beginning of the 'Home' which has since then developed into a premier educational institution for poor boys in South India. In the year 1918 it was recognised as a branch of the Mission. In 1921 it was established in spacious buildings of its own at Mylapore. It provides free boarding and lodging for indigent students of approved merit. The boys receive a training for life through an emphasis on self-help and character-building. The total strength is 220 of which 136 are students of the Residential High School.

The Residential High School, now at Uttiraneroor where it was shifted under the Evacuation scheme of the Government, was added to the Home in 1922.



The Residential High School, Home

The Industrial School with its Automobile Section came into existence in the year 1925. The Silver Jubilee Workshop fully equipped with precision tools and appliances, teaches Automobile engineering and sends students for the L. A. E. Diploma examination of the Government after a course of four years.

Other Educational Institutions

The Boys' High School at Thyagarayanagar was started as a branch of the Home in 1932. Within a decade it has shown remarkable development. The new building of the High School which was opened in 1940 consists of a spacious hall, a well-equipped laboratory and 44 class rooms with provision for accommodating the library, office and manual training classes.

The Girls' sections till recently formed part of the Boys' High School

in the Higher forms. These were amalgamated into a separate Girls' High School in 1939 with the name, Ramakrishna Mission Sarada Vidyalaya. The object of the Vidyalaya is to impart education to women on the enduring basis of religion. There is a training section of the Vidyalaya which trains teachers of the Higher Elementary grade free of charge. The unique feature of this

school is that it has a preparatory section into which are admitted women with little or no previous schooling. There are Hostels attached to the institutions. The total strength of all the educational institutions will be nearly 5000.

Mention must be made of the centre for training War technicians at Mambalam. Now 346 technicians are being trained as Fitters, Electricians, Mechanics, etc. It has trained up till now 807 technicians.

The Madras centre has during these years widened its sphere of benign influence to the moffusils also. It had fructified in the periodical works of relief. At a cost of over a lakh of rupees, the Madras centre had conducted cyclone and flood relief in Malabar, Coimbatore, Trichy, Tanjore, Chingleput, Chirala, Guntur and Kerala in the years 1924, 1928, 1930-'31, 1936, and 1941.

VEDANTA IN THE TRIPLE SETTING

The Upanishads, significantly called Vedanta, form the crown of the Vedas both in spirit and form. The final word of spiritual wisdom is believed to be found in these texts; and they have supplied the spiritual sustenance to all the great teachers of India from Buddha to Vivekananda. Several religio-philosophic systems have been erected on the foundation of the Upanishads from age to age, each rivalling with the other to voice the genuine teaching of Vedanta. Most well-known among them are Advaita, Visishtadvaita, and Dvaita. It is the belief of many an adherent of each of these schools of discipline that his particular tradition is alone completely faithful to the original scriptures. The sectarian feeling that has resulted from such a view has been harmful to the spiritual development and religious solidarity of India.

Swami Vivekananda took notice of this decadent outlook and offered a bold and effective solution. The Swami said: 'The idea has been even among our Pandits that only one of these sects can be true, and the rest must be false, although they have the idea in the Srutis, the most wonderful idea that India has yet to give to the world, एक सदिप्रा बहुधा वदन्ति । That which exists is one; sages call it by various namesYea, except a very few learned men, I mean, barring a very few spiritual men, in India, we always forget this. We forget this great idea, and you will find that there are persons among Pandits—I should think ninety-eight per cent

—who are of opinion that either the Advaitin will be true, or the Visishtadvaitin will be true, or the Dualist will be true, and if you go to Benares, and sit for five minutes in one of the Ghats there, you will have demonstration of what I say. You will see a regular bull-fight going on, about these various sects and things.' (C.W. Vol. III p. 384).

When it is accepted that the Truth aimed at by all these sects is one and the same, there appears to be only two ways of effecting a reconciliation. To put it in a diagram we shall have to accept either that each one of the disciplines mentioned is one among the various radii that conduct the aspirant to the centre, or a later or earlier stage of a straight path—which means that they make the different rungs in the same ladder. Swamiji apparently chooses the second view. We read in his speeches :.....it would be wrong to confine the word Vedanta only to one system arisen out of the Upanishads. The Visishtadvaitin has as much right to be called a Vedantist as the Advaitist; in fact I will go a little further and say that what we really mean by the word Hindu is really the same as Vedantist. I want you to note, that these three systems have been current in India almost from time immemorial.....And with my little knowledge, I have come to the conclusion that they do not contradict each other. Just as in the case of the six Darshanas, we find they are a gradual unfolding of the grand principles, whose music beginning far back in the soft low notes, ends in the

triumphant blast of the Advaita, so also in these three systems. We find the gradual working up of the human mind towards higher and higher ideals, till everything is merged in that wonderful unity that is reached in the Advaita system. (Ib. p. 396,7).

The Swami thus reconciled the three sects 'by saying, that each one of these was like a step, by which one passed before the other was reached; the final evolution to Advaitism was the natural outcome, and the last step was "Tat Tvam Asi".....even the great commentators, Sankaracharya, Ramanujacharya, and Madhvacharya committed mistakes. Thus Sankaracharya committed the mistake in supposing that the whole of the Upanishads taught one thing, which was Advaitism, and nothing else; and where a passage bearing distinctly on Dvaita idea occurred, he twisted and tortured the meaning to make it support his own theory. So with Ramanuja and Madhvacharya when pure Advaitic texts occurred. It was perfectly true that the Upanishads had one thing to teach, but that was taught as a going up from one step to another (p. 439).'

The point is driven home in another place with greater stressin these books of the Vedas (Upanishads) there are various apparently contradictory ideas. There are certain texts which are entirely Dualistic, others are entirely Monistic. The Dualistic commentator knows no better, wishes to knock the Monistic texts on the head. Preachers and priests want to explain them in the Dualistic meaning. The Monistic commentator serves the Dualistic texts in a similar fashion. Now it is not the fault of the Veda. It is foolish to attempt to prove that the whole of the Veda is Dualistic.

They are both Dualistic and non-Dualistic. We understand them better to-day in the light of newer ideas.' (p. 281)

'It was given to me,' continues the Swami, 'to live with a man who was as ardent a Dualist, as ardent an Advaitist, as ardent a Bhakta, as a jnani. And living with this man first put it into my head to understand the Upanishads and the texts of the scriptures from an independent and better basis than by blindly following the commentators; and in my opinion, and in my researches I came to the conclusion that these texts are not at all contradictoryin all the Upanishads, they begin with Dualistic ideas, with worship and all that, and end with a grand flourish of Advaitic ideasthe Dualist and Advaitist need not fight each other, each has a place, and a great place in national life.....one cannot exist without the other; one is the fulfilment of the other; one is the building, the other is the top, the one the root, the other the fruit, and so on.' (p. 233, 234).

'In mercy to human race the Vedas show the various steps to the higher goal.....So long as we have a body and so long as we are deluded by the idea of our identity with the body, so long as we have the five senses and see the external world, we must have a Personal Godas long as you see the external world, to avoid a Personal God and personal soul is arrant lunacy. But there may be times in the lives of sages when the human mindtranscends all limitations, and then and then alone flashes into the human soul the conception of Monism—I and the whole universe are one.' (p. 281).

The psychological reconciliation of these three different settings of Vedantic thought so clearly seen from the above citations may not be quite agreeable to sectarian people who may flout it on the ground that it is unsupported by tradition. A large number of thoughtful men have already accepted this new orientation given by the Swamiji simply because it has behind it the sanction of the spiritual realization of one of the greatest spiritual men of India. However, the fact cannot be overlooked that even medieval tradition is not wanting in support of this great spiritual truth. We subjoin a verse quoted by Anandagiri in his commentary on *Sankaradigvijaya* which has the clear import that the three conceptions of the soul formulated by the three traditions of Vedanta denotes only three stages of spiritual realization.

दासस्तेऽहं देहदृष्ट्यास्मि इम्भो
जातस्तेऽहं जीवदृष्ट्या विदृष्टे ।
सर्वस्यात्मन्नात्मदृष्ट्या त्वमेवे-
न्येवं मे धीनिर्दिचतो सर्वशास्त्रे ॥

From the viewpoint of body I am Thy servant; O three-eyed Lord,

from the viewpoint of spirit I am born as thy part; O the essence of all, when viewed from the status of the Self I am Thyself—, this is my fixed conclusion derived from all the scriptures.' Another ancient couplet composed to set forth the same doctrine is attributed to Sri Hanuman :

देहबुद्ध्या तु दासोऽहं जीवबुद्ध्या त्वदंशकः ।
आत्मबुद्ध्या त्वमेवाहमिति मे निश्चिता मतिः ॥

The same idea we read in yet another old verse :

दासस्तेऽहं देहबुद्ध्या विश्रिष्टः
अंशत्वं ते जीवदृष्ट्या प्रभोमे ।
नष्टे मोहे आत्मसंस्थो यदाहं
पद्याम्येकं त्वं त्वहं वा प्रसिद्धम् ॥

When my thoughts are rooted in my own embodiment I consider myself as separate from Thee and as Thy servant; as a spirit, O Lord, I am Thy portion; when my delusion has vanished and I am firmly established in the Self, I realize only One—Thyself or Myself ascertained by direct evidence.

It is most likely that similar other passages also may be found in the vast store of our religious literature.

REVIEWS AND NOTICES

The Dvaita Philosophy And Its Place in the Vedanta : BY VIDWAN H. N. RAGHAVENDRACHAR, M.A. THE UNIVERSITY OF MYSORE, PP. 282 Price Rs. 3.

The Dvaita school of Vedantic thought has been neglected for a long time. Students of philosophy, for some unknown reason, look upon Dvaita Vedanta as entitled only to a subordinate place in any critical sketch of Indian philosophy. Consequently treatises devoted solely to the study of this system of thought are few and far between. The late Mr. Subba Rao rendered the Vedanta Sutras of Madhva into English. Dr. Nagaraja Sarma has done valuable service in the cause of Dvaita philosophy by the publication of his *Reign of Realism* and articles in support of Madhva's thought. The brochure under review is a welcome addition to the present limited, but let us hope a growing, library of Dvaita philosophical works.

Vidwan Raghavendrachar presents to us a comparative and critical study of Advaita, Visishtadvaita and Dvaita systems of Vedanta philosophy. Epistemological discussions occupy, quite naturally, the centre of the stage. The world, the self and God, and their inter-relationship, and the nature of *mukti*—all these receive due attention. The concluding chapter argues for the superiority of Dvaita Vedanta. The five Chapters of the book are based on a well-thought-out and critical plan.

An impartial student of philosophy will, of course, *not* agree with many

of the conclusions reached by the learned Vidwan. That 'the best of Indian thought is preserved in Dvaita Vedanta' is open to debate; and so is the statement (p. 114, last sentence) wherein the author has a random shot at the apparent non-moral implications of Advaita. Some of the statements are open to serious objections. Here are a few of them: 'But they (the Astikas) shone no better than their predecessors (the Sunya Vadins) (p. 121). 'Yoga is mainly a reinstatement of Sankhya with certain minor details and imaginary theories of Yoga practices.' (p. 122.) These are however excusable in an ardent champion of a particular sect who is endeavouring to popularise its little known doctrines.

The author is well-versed in Western philosophy and its critical methods. So the book is delightful reading. A valuable glossary and an exhaustive index add to the value of the work. The book is moderately priced, and is to be strongly recommended to all students of philosophy, and to research workers in Indian philosophy in particular.

Prof. P. S. Naidu, M.A.

The Disciples of Ramakrishna :
PUBLISHED BY THE ADVAITAASHRAMA,
MAYAVATI, ALMORA, HIMALAYAS.
PRICE RS. 4. PP. 480.

The disciples of God-intoxicated Ramakrishna walked with God, saw beauty in action and rest in contemplation. Christ said, 'I know mine. mine know me.' The constellation of zephatic souls that rose in our

spiritual horizon along with the great Master knew Him and before that, He knew them. They loved one another as their Master had loved them, and like good shepherds they laid their life for the welfare of humanity, for the perpetuation of the Master's spirit through a spiritual church. To quote the blurb on the jacket of the present publication, each one of them was a gigantic spiritual personality—superb in character, unique in achievement and an asset to humanity. Except the life of Swami Vivekananda the public at large know little about the lives of these great men. The volume now circulated therefore really fulfills a great need so keenly felt by many for several years, especially after the passing away of all of them. Each life here is written in a clear attractive manner setting forth all available significant biographical details accompanied by reverent and appreciative estimate of their nobility and spiritual grandeur. It is not mere *Bhaktamala* for the pious few; for the characters here depicted are still fresh in the minds of men, their influence is still at work, and the distinctive contributions still gather volume. Hence the book forms a real presentation volume. Excellent paper, tasteful printing, suitable illustrations and attractive binding keep apace with its valuable contents. We wish the book a wide circulation among the educated youths of our land and a well-deserved place in all libraries.

The Message the of Himalayas :
By SWAMI SAMBUDDHANANDA. PRICE
As, 12. Pp. 73.

The Right Hon'ble Dr. M. R. Jayakar writes in the Foreword 'that the present booklet is a 'a valuable contribution to the literature dealing with the Himalayas'. The Vedic sage declared that this colossal phenomenon is the best symbol of Divine Infinitude. The present author approaches the theme from the idealistic, realistic and synthetic view-points and produces a very inspiring piece of literature. Fascination and edification are the two inescapable qualities of the King of mountains, and these are beautifully reflected in the present writing. It deserves a place on the book-shelf of students and travellers, poets and philosophers.

Maharshi's Gospel : (BOOK II)
PUBLISHED BY SRI RAMANA ASRAM,
TIRUVANNAMALAI. PRICE As. 8. Pp 76.

We had occasion to notice the first book of this Gospel some time ago. This publication is a very helpful way-book to all spiritual aspirants treading the path of Jnana. The book contains a few gripping stories which so smoothly teach the greatest of religious truths. In a charming way, with a few socratic thrusts, the Maharshi, brings home to the aspirant the quintessence of Advaita. This precious book, though small is worth in gold.

NEWS AND REPORTS

CYCLONE RELIEF

RAMAKRISHNA MISSION'S WORK AND APPEAL

The cyclone relief work of the Ramakrishna Mission, started in the last week of October, is being continued in 313 villages of the Midnapore, 24-Parganas and Balasore Districts. In the week-ending 15th April, our 10 centres distributed 2179 mds. 25½ srs. of rice, 77 mds. of paddy, 2000 pieces of new cloth among 59,101 recipients, as well as 3½ srs. of barley and 4 srs. of milk for children and patients.

Our total receipts up to the 20th April are Rs. 3,58,001 in cash and over Rs. 1,50,000 in kind, and our total expenditure about Rs. 2,34,496, excluding bills for about Rs. 75,000 due mainly to the Government of Bengal for rice supplied.

In spite of gratuitous relief administered so long, the condition of the sufferers is gradually becoming worse, since virtually famine conditions are prevailing in the affected areas. For want of funds, our work in the Balasore District have been closed but with the free supply of foodstuffs from the Government it is being continued in Bengal. We have just undertaken on a very small

scale the work of hut construction, which has become an urgent necessity in view of frequent nor'-westers and the approaching monsoon. The supply of cloth and good drinking water is another immediate need. We have already begun re-excavating tanks in certain areas. To combat the prevalence of diseases, however imperfectly, we have started homeopathic medical relief in three of our centres.

These types of work have to be extended at once in order to save the people from premature death. For this large sums of money are required. We earnestly appeal to the generous public to make further sacrifices for thousands of our helpless sisters and brothers. Contributions will be thankfully received and acknowledged by:—The Secretary, Ramakrishna Mission, P.O. Belur Math, Dt. Howrah. Cheques should be made payable to the "Ramakrishna Mission."

SWAMI MADHAVANANDA,
Secretary,
Ramakrishna Mission.
22—4—43.

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I SEE THEE WHEREVER I LOOK ¹

I have joined my heart to Thee : all that exists art Thou ;
Thee only have I found, for Thou art all that exists.
O Lord, Beloved of my heart ! Thou art the Home of all ;
Where indeed is the heart in which Thou dost not dwell ?
Thou hast entered every heart : all that exists art Thou.
Whether sage or fool, whether Hindu or Mussalman,
Thou makest them as Thou wilt : all that exists art Thou.
Thy presence is everywhere, whether in heaven or in Kaaba ;
Before Thee all must bow, for Thou art all that exists.
From earth below to the highest heaven, from heaven to deepest earth,
I see Thee wherever I look ; all that exists art Thou.
Pondering, I have understood ; I have seen it beyond a doubt ;
I find not a single thing that may be compared to Thee,
To Jafar it has been revealed that Thou art all that exists.

* * * *

Thou art the Way, and Thou the Goal ; Thou the Adorable One, O Lord !
Thou art the Mother tender-hearted ; Thou the chastising Father ;
Thou the Creator and Protector ; Thou the Helmsman who dost steer
My craft across the sea of life.

¹ From the American Edition of the *Gospel of Sri Ramakrishna*.

THE CRISIS OF THE MODERN WORLD

I

There are those who overdraw the no doubt perverse trend of present events and declare humanity out of depths in the current of a veritable crisis. There are others who are callous as a chronic patient is to his deep-rooted malady. Both these attitudes are unhelpful. The right approach to problems as we have before us today is the one that is inspired by equanimity and optimism born of a 'spiritual attitude' to men and things. For the man of spiritual vision sees the soul of goodness in things evil, discovers the seed of recovery even in a hopeless wreck. He has the master-key to all problems and for him solution is never too late. He thinks as Rene Guenon: 'The phase which can properly be termed critical is the one which immediately precedes a solution, no matter whether it be favourable or unfavourable, in which a turn is taken for better or for worse.' Indeed a crisis of the first magnitude is on. Still we are not out of depths. We can save ourselves if we would: For Life with man is a perennial fountain of opportunity ever inviting him to its limpid waters on the road of Eternity!

When Nietzsche wrote down the phrase, "transvaluation of values" for the first time, the spiritual movement of the centuries in which we are living found at last its formula. Transvaluation of all values is the most fundamental character of every civilization. For it is the beginning of a civilization that it remoulds all the forms of culture that went before, understands them otherwise, practises them in a different way. It begets no more but only reinterprets and here in lies the negativeness common to all periods of

this character. It assumes that the genuine act of creation has already occurred, and merely enters upon an inheritance of big actualities. . . . We comprehend in a glance that which Nietzsche in a fragmentary preface to his incomplete master work, deliberately and correctly called the *Coming of Nihilism*. Everyone of the great cultures knows it, for it is of deep necessity inherent in the finale of these mighty organisms. . . . For the classical world this condition sets in with Roman age; for us it will set in from about the year 2000.

In these momentous words Oswald Spengler argued the inevitability of a stand-still in the onward march of civilizations. Though the general line of his thought that when culture spreads it becomes civilization and the stage of civilization marks the beginning of the decline does not appeal to us as correct, that the West is now on the incline of this inherent necessity of a decline, it is impossible to doubt. To add to this is the nemesis that has overtaken western civilization on its now, ill-chosen road of materialism.

The most distinctive and almost destructive quality of our present civilization (in point of civilization East and West have become indivisible) is that it undergoes perpetual and rapid change and that its ideal is progress rather than stability. How can it be otherwise when it is a gift from science. Science is building up an immense and very complicated superstructure which is making our civilization increasingly top-heavy.

It was a sense of this alarming top-heaviness of our civilization that prompted an English Bishop recently to suggest that science should take a holiday. But the suggestion is evi-

dently impracticable. We cannot stop and stand still even if we would; we are committed to further progress. We are like men, says McDougall, in an aeroplane crossing a great ocean; and the driving power is science. To cut off the engine in mid-ocean could result only in disaster. And we know not where we are, nor whither we are going!

II

Naturally enough such a state of things has filled the people's minds with an overwhelming obsession of a fast-approaching end. Rightly does Rene Guenon observe in his new thought-provoking book, *The Crisis of the Modern World*¹ that 'it is no accident that so many people today are haunted by the idea of the end of the world; it may be regrettable in some respects, continues he, since the extravagances to which this idea when ill-understood, gives rise, messianic vagaries which spring from it in certain circles, all of them manifestations of the mental disequilibrium of our time, ... but nonetheless this obsession with 'the end of the world' is a fact which one cannot ignore. Those in the West who are accustomed to see nothing beyond the western civilization in its present form, for whom that is "civilization" unqualified, should naturally incline to the belief that everything will end with it and that its disappearance will, in fact, be the end of the world. It is specially comforting to find Guenon undismayed by the falling scenes of a civilization taking a long view of things, the view of a philosophic bystander. He says at the beginning of the book: 'We shall therefore begin by showing the characteristic features

of this epoch are in actual fact those which the traditional doctrines have from all time indicated for the cyclic period to which it corresponds; and in so doing we shall make clear that what is anomaly and disorder from a certain point of view is nevertheless a necessary element of a vaster order and an inevitable consequence of the laws which govern the development of the manifestation'.

Here is a rosy approximation to the Hindu view. To the ideal Hindu this world is the manifestation of the One Spiritual Reality and stands in eternal need of periodical spiritual infilling. Sri Krishna says that the Yoga, the Great Truth, that has been handed down has become lost with the passage of time. The primordial spirituality becomes gradually more and more obscured giving place even to catastrophic disequilibrium on the terrestrial plane. But these are only provisional and catastrophe on the terrestrial plane is the occasion for divine intervention through spiritual manifestation. Man is the medium and the manifestation breaks forth in all brilliance from him. It is this view that assures Guenon to say that one may be sure that partial and transitory disequilibriums contribute in the end towards realizing the total equilibrium.

III

Guenon is right in pushing the beginnings of the modern crisis as far back as the end of the Middle Ages. The real Middle Ages extend from the reign of Charlemagne to the opening of the 14th century at which date a new decadence set in that has continued through various phases and with gathering impetus upto the present time. The date of disruption of christendom with which the western civilization of the Middle Ages was in

¹ Published by Luzac & Co. 46 Great Russell Street, London. Pp. 170. Price 6 sh.

its essence identified marks the beginning of the crisis. The Renaissance and Reformation were primarily results made possible only by the preceding decadence; but far from being a readjustment, they marked a much deeper falling off, consummating as they did, in the definite rupture with the traditional spirit. This rupture with tradition has had far-reaching baneful consequences in the realm of philosophy, religion, arts and sciences. As for the traditional sciences of the Middle Ages after a few final manifestations at about this time, they disappeared as completely as those of distant civilizations long since destroyed by some cataclysm. Henceforth there was only 'profane philosophy and profane science.' That is to say, the negation of true intellectuality, the limitation of knowledge to its lowest order, empirical and analytical study of facts which are attached to no high principle, dispersion in an indefinite multitude of unimportant details and the accumulation of unfounded hypotheses which can lead to nothing else than those practical applications that constitute the sole real superiority of modern civilization—a scarcely enviable superiority which in developing so far as to smother all other pre-occupations, has given this civilization a purely material character that makes of it a veritable monstrosity.

Before we go into the profaneness or otherwise of our philosophy and science, we must know what exactly is this traditional outlook departure from which has spelt so much disaster to this generation. No civilization can afford to forget the fundamental law of its life, that 'its first was made for its last'. No culture or country can cut itself away from its past and yet live. The past landmarks are there to be

consolidated and conserved to evolve a bright future. The first and foremost law of life is conservation. All religions, stress conservation of energy and values by holding out the promise of our eternal preservation, immortality. When a civilization realizes the supremacy of this law of conservation, it veers round to the traditional standpoint. Not to 'traditionalism' which is a cold and cramping philosophy but to a respect of its already earned treasures and their beneficial use. A civilization which recognises no higher principle and respects no accumulated genius but is based on a negation of both is on the path of self-stultification. It is ruled out from all mutual understanding with other civilizations. The predominance of such tendencies in the West compels Guenon to class its civilization as anti-traditional. 'In the present state of the world,' he says, 'we have on the one hand all the civilizations that have remained faithful to the traditional stand-point, the civilizations of the East and on the other hand, a veritably anti-traditional civilization, the civilization of the modern West.'

All civilizations worth the name stand on a universal metaphysical tradition and the East is founded on such indispensable basis more properly termed the *Sanatana Dharma*, the path of primordial spirituality. Hence in India Religion is not sundered from life. And the path where Religion and life coalesce is the path of Dharma. The West has diverged from this path farther and farther since the 13th century. Only since that time have Europe and Asia been truly divided in spirit. The true contrast is thus, to quote the words of Ananda Coomaraswamy, not so much between Europe and Asia as such, as between

Europe and Asia on the one hand, and the modern world on the other. Departure from her metaphysical tradition has paved the way more than anything else for a reign of matter. Devotion to matter means need for ceaseless agitation, for unending change, and for ever-increasing speed, for analysis driven to the extreme, endless subdivision and a veritable disintegration of human activity; hence the inaptitude for synthesis and the incapacity for any sort of concentration or contemplation.

Thus with the West science and materialism have become the obverse and reverse of the same malady. Materialism implanted individualism in man and individualism intoxicated him with over-confidence and arrogance. The 'economic man' came to be enthroned and production and wealth assumed the topmost rung of human values. This is a complete reversal of human values according to Hindu conception, a reversal bound to bring about menacing social conditions. The ancient Hindu seers saw man as essentially spiritual. Hence they found that a progressive realization of his spiritual being alone will give him abiding happiness and lead him to fulfilment. To this end, they fixed *moksha* that is, liberation through self-realization at the top of 'human ends' (*purusharthas*) and made *dharma* (righteousness) *artha* (wealth) and *kama* (desire) to serve this spiritual end. Small wonder then that a reversal of this value hierarchy resulting in the enthronement of *kama* and *artha* and dethronement of the spiritual end, must lead to perverse events, to violence, war and bloodshed. How can it be otherwise when the gifts of God are used for the destruction of life. The fire which is

for cooking our meal is used for setting another's house on fire. An Indian sage puts it beautifully :

विद्या विवादाय धनं मदाय
शक्तिः परेषां परिपीडनाय ।
खलस्य, साधोर्विपरीतमेतत्
ज्ञानाय दानाय च रक्षणाय ॥

Knowledge today is for wrangling, wealth for arrogance and power for tyrannising over others, instead of, for edification, charity and defence of the weak respectively. Aptly does Guenon call the present civilization monstrous and profane. For intellectuality has become overthrown and spirituality has disappeared. A quantitative civilization fed by a quantitative science was the result. The results on society are too vivid to need cataloguing. Intelligence and things that are purely of an inward nature are at a discount for these are things which can neither be seen nor touched, nor weighed, things which McDougall calls the imponderables. What a tragedy, he exclaims, that the welfare of many millions of men throughout the world should be at the mercy of a man who knows all about money but nothing about the imponderables !

IV

Which then is the way out of this crisis? The remedy is not physical science. Of that we have had enough. It is only the biological sciences, especially the social sciences that can save us. In order to balance our top-heavy civilization, in order to adjust our social economic and political life to the violent changes which physical sciences have directly and indirectly produced, we need to have far more knowledge of human nature, of the life of society than we yet have. Only a total view of man can give us that knowledge, a view of man as part and whole of that Supreme Spiritual

Reality. Such a view is the gift of a true metaphysic, and thus we have come to where we started, the necessity of a true philosophy, the gift of devotion to our metaphysical tradition which is the sanction and sustenance to all civilizations.

The one factor that can restore and promote faith and devotion to the common metaphysical tradition, to the Dharma is the enlightened guidance of an intellectual elect, the more civilized strata in society, the spiritual among men. Such elect, Guenon says, still exists, in the eastern civilization, though, of course, it is becoming less and less numerous owing to modernist encroachments. Guenon here refers to the spiritual personages of India. He urges that it is up to the West to profit by the spiritual heritage of the East made available through her intellectual elect, to rejuvenate and reconstitute its own civilization and tradition before they totally crumble. We see many a westerner distracted and diseased by the hurry and scurry of the West turning wistfully to India for that peace and rest, that *ananda* which through ages has been the quest of Indian sages.

Looked at from different stand-points a mutual understanding be-

tween Europe and Asia appears to be the greatest need. And such understanding can be brought about only on the plank of the common metaphysical tradition upon what is known in India as the Spiritual Way. Guenon is of opinion that the Catholic church in the West has in it the potentialities for organising and consolidating the scattered spiritual forces in the West and thus turning it to the path of spirituality. It is specially inspiring to find a western writer like Guenon, concluding his book in accents like that of an Indian sage: 'There is therefore no cause for despair. . . Those who might be tempted to give way to despair should realise that nothing accomplished in this order can ever be lost, but rather is of immense merit'. *Svalpamapyasya dharmasya trayate mahato bhayat.* (Even a little righteousness saves us from calamity). Confusion, error and darkness can win the day only apparently and in a purely ephemeral way. All partial and transitory disequilibriums must perforce contribute towards the great equilibrium of the whole and nothing can ultimately prevail against the power of truth. *Vincit omnia Veritas—satyameva jayate.* — Truth alone triumphs in the end.

It is not everything to find out the cause of our misery, we must find some means to eliminate it; and nothing does this so well as practical wisdom. There is no need of falling down, if we fortify our house against attack. We fortify our houses against flies and insects; all the more should we fortify our spiritual house against jealousy, hatred, anger and petty thoughts. If the mind is not regulated, we shall not accomplish even the outer results we desire.

—Swami Paramananda

THE ORIGINAL GOSPEL OF BUDDHISM

(AS EXPOUNDED BY DR. C. A. F. RHYS DAVIDS)

BY DIWAN BAHADUR T. BHUJANGA RAO, M.A., B.L.,

In this article an attempt has been made to give a summary of the latest views of the late Dr. (Mrs.) C. A. F. Rhys Davids, the great Buddhist scholar. In her later works she gives an exposition of the original Gospel of Buddhism, which would bring Buddhism into line with the great religions of the world. If her latest views be accepted by all scholars, observes the writer of the article, Mrs. Rhys Davids would vindicate the statement of Swami Vivekananda, that 'in an age of materialism Buddha brought the Vedanta to light, gave it to the people and saved India'.—EDS.

In a series of books*, written during a period of fourteen years preceding her death which took place last year, Dr. C. A. F. Rhys Davids, the wife of the great Buddhist scholar Dr. T. W. Rhys Davids, and his successor in the office of the President of the Pali Text Society, has given an exposition of the original gospel of Buddhism, which, if true, would bring Buddhism into line with the other religions of the world. According to her, the Buddha denied neither God nor man nor the evolution of man through the twin path of reincarnation and *karma*.

Mrs. Rhys Davids says that, like all great teachers, the Buddha came to fulfil the old law, not to destroy it. He introduced no revolutionary teaching. The Upanishads prior to his day had laid emphasis rather on the immanence of the Divine Principle than on its transcendence, and had therefore conceived of that Principle as an impersonal one, giving to it

names such as *Bhuma*, (Infinity) or *Brahman* (The Expanding or Pervading Spirit). The Buddha, following the Upanishads, conceived of the Divine Principle as an impersonal one; but since the emphasis in his teaching was on morality and righteousness, he gave to it the name of *Dharma*. The word '*Dharma*' comes from the Sanskrit root *dhri*, (to support), and etymologically means 'that which supports'. The Buddha declared that it was the principle of *Dharma* that sustained and supported the entire creation, animate and inanimate.

The Upanishads, again, had asserted the existence of a human soul but had declared with reference to it the doctrine of *tat tvam asi*, that is, that man was God Himself in germ. Following this teaching the Buddha declared that man was potentially God, that is, endowed with the power to become God. If only man willed to become God and followed the path of becoming God, he could, though the period of evolution might be long, ultimately reach the 'Peak of the Immortal' (*amrita-gra*). Man's aim (*artha*) or goal must therefore be to

**Gotama The Man* (1928); *A Manual of Buddhism* (1932); *Outlines of Buddhism* (1934); and her last work *What was the original gospel in Buddhism*.

continuously strive to reach this Peak of the Immortal, the divine perfection. In the somewhat peculiar language of Mrs. Rhys Davids, man must ever endeavour to become 'a More on the way to the Most'. He must ever grow in spiritual stature.

Lastly, the Upanishads had declared that the path of evolution for man was the path of reincarnation and *karma*. They had spoken of two paths, one known as the Pitri Yana for the ordinary man involving frequent incarnations in this world, and the other known as the Deva Yana for the spiritually advanced man which could take him from stage to stage in higher worlds without the need for reincarnation in this physical world. The Buddha gave a single name to both these paths and called it Bhava Marga (or the Way of Becoming). Man was to be a pilgrim along this Way. As to how man was to progress along this Way, the Buddha declared that it was by taking refuge in Dharma. The Upanishads had generally taught that the body of man was a Brahmajpuri, (the City of God), and that God was immanent in man as the Higher Self seated in the heart. The *Mundakopanishad* had expressly declared that both the Divine Soul and the human soul were like two birds of golden plumage residing in the same tree of the body, the one serene and without attachment to the fruits of the tree, the other unfortunately attached to the fruits and eating now the sweet ones and now the bitter ones. The Buddha accepted this teaching and taught that the path of evolution for man, the lower self, lay in becoming like, and obeying the promptings of, the higher self, the principle of Dharma seated in his heart, and in continuing to do so in incarnation after incarnation.

According to Mrs. Rhys Davids, the Rishis of the Upanishads laid stress on knowledge. But the emphasis of the Buddha was on moral action. The Rishis interested themselves in Being. The Buddha concentrated on Becoming. The Rishis taught their abstruse doctrine of Being to a select few. But the Buddha taught his easily intelligible doctrine of Becoming to the masses (*bahujana*), his appeal being, in the language of Mrs. Rhys Davids, to 'everyman'. Mrs. Rhys Davids thinks that, subject to such differences of emphasis and application, the Buddha made no revolutionary departure from the main philosophical teaching of the Upanishads.

The Buddhists of the present day lay great stress on the Four Noble Truths and the Eightfold Path and assert that they constitute the essence of the teaching of the Buddha. They also assert that Nirvana was the *summum bonum* preached by the Buddha. But, according to Mrs. Rhys Davids, these teachings did not form part of the original gospel. The Four Noble Truths reduce the problem of existence to a doctor's formula. Just as a doctor might say, 'Here is a disease; it has a cause; it can be cured; there is a way to effect the cure', the Four Noble Truths declare: (1) Existence is full of sorrow; (2) this sorrow has a cause; (3) this sorrow can be removed and remedied; and (4) there is a way to accomplish this. Mrs. Rhys Davids thinks that this outlook on life as being full of sorrow and suffering came in long after the day of the Buddha, that is, after monasticism became predominant in Buddhism and after Buddhism became influenced by the pessimism of the Samkhya philosophy. But, according to Mrs. Rhys Davids, the Four Noble

Truths could not have been the original gospel, as they were inconsistent with the joyous pilgrimage along the Way of Becoming taught by the Buddha.

As for the Eightfold Path (consisting of Right Views; Right Aspirations; Right Speech; Right Conduct; Right Livelihood; Right Effort; Right Mindfulness and Right Rapture), Mrs. Rhys Davids admits that they constitute a nice moral code. But codes usually come in much later than the original unwritten laws; and the analytical summary contained in the Eightfold Path must have similarly made its appearance subsequent to Buddha's day. The danger of overrating the Eightfold Path is that the wood might be lost in the trees. The view of life as constituting a perpetual Growing and Becoming is likely to be obscured by the minutiae of the moral rules in the Eightfold Path.

According to Mrs. Rhys Davids, even the teaching of Nirvana could not have constituted the original gospel of the Buddha. The emphasis in the teaching of the Buddha was ever on Becoming rather than on Being, on moral action rather than passivity. His teaching as to the necessity for a perpetual endeavour to attain moral perfection greatly attracted the masses. But the doctrine of Nirvana, which requires a cartload of exegesis, commentary and gloss for its comprehension, could have had no attraction for the masses. It must have come in later. The Buddha preached a vigorous march to the *Peak of the Immortal*, i.e., the attainment of Divine Perfection. Nirvana is the *summum bonum* only of the passive monk.

In regard to the teaching regarding the non-existence of a human soul

transmigrating from body to body, which teaching is known as the doctrine of Anatta (Nir-atman) and which forms a cardinal tenet of present-day Buddhism, Mrs. Rhys Davids says that it is hardly likely that the Buddha would have spoken of a Way without a Way-farer, or of a Deed (*karma*) without a Doer (*karta*). He could have hardly conceived of man as a mechanical robot. He must have taught that there was an abiding entity transmigrating from body to body and reaping the fruits of former actions. His very gospel of Becoming implies the existence of an abiding something that becomes and grows. Mrs. Rhys Davids thinks that the Anatta doctrine came in some decades after the Buddha. It raised its head officially at the Council of Vaisali held about a century after the death of the Buddha. But the Vajjian monks repudiated it and declared that Purushavada (the teaching as to the existence of a human soul) was the original gospel. When the Vajjian monks were outvoted, they held a separate conference known as the Mahasangha where Purushavada was accepted as the original teaching of the Buddha. Again, at the Council of Patna held in Asoka's time, the Theravada school, flourishing under royal patronage, put forward the teaching of Anatta as the orthodox doctrine. But even at that Council, some monks boldly asserted that Purushavada was the original teaching. They were of course expelled and declared to be heretics. But some of them went to China and there founded the cult known subsequently as the Mahayana cult. Even the Mahayana was subsequently infected by the Anatta doctrine. But Mrs. Rhys Davids thinks that in their aspiration to a future persistence in a

higher stage known as the Bodhisatwa stage, the followers of the Mahayana cult reveal what the original pilgrim fathers to China must have taught.

As to how Buddhism became an atheistic creed, Mrs. Rhys Davids says that the monks of later times misunderstood the teaching of the Buddha and thought that, when the Buddha spoke of Dharma, he in all cases merely meant righteousness and morality, and nothing more. To use her own language, the Mandator of Duty was mistaken for mere duty.

As for Anatta and the denial of a human soul, Mrs. Rhys Davids thinks that the Anatta doctrine came in after Buddhism was affected by the Samkhya philosophy with its analysis of man. She apparently thinks that, while the Samkhya philosophy discarded an Iswara and, analysing man into a number of *tatvas* or elements, reduced him to an anaemic Witness, the Buddhist monks discarded even the Witness and reduced man to a number of *skandhas*. But probably the origin of Anatta is much simpler. The Upanishads had taught Divine Immanence and proclaimed that all objects in Nature shared the Divine Life. The Buddha must have adopted this view; and in fact it must have formed the spiritual foundation for his great doctrine of Ahimsa. He must have told his hearers that man, though in one sense a separate entity, yet in another sense was merely a part of a Whole. To cure man of his selfishness, the Buddha must have often emphasized (like the *Isavasyo-*

panishad in its opening stanza), that the unlawful gain of one man at the expense of another is an injury as much to himself as to the other, because neither was a completely separate entity and both were parts of the Divine Whole. The emphasis on this integrity of Nature and Man must have in later times been misunderstood as the denial of a separately existing human soul.

In this article an attempt has been made to give a summary of the latest views of Dr. C. A. F. Rhys Davids who confesses that some of the views expressed in her earlier works, were erroneous. If her latest views be accepted by all scholars, Mrs. Rhys Davids would vindicate the statement of Swami Vivekananda in one of his lectures on Jnana Yoga that, in an age of materialism, 'Buddha brought the Vedanta to light, gave it to the people and saved India.' She would also vindicate the attitude, in the early days of Buddhism, of the Hindus who elevated the Buddha into an *avatar*, though no such honour was conferred on the other unorthodox contemporaries of the Buddha such as Mahavira. But Mrs. Rhys Davids's reconstruction of Buddhism is based on the theory that the Buddhist scriptures, as they now exist, do not contain the original gospel of the Buddha, and that the monks, who misunderstood the original teaching, have revised and re-written the scriptures so as to suit their own doctrine. The way in which Mrs. Rhys Davids works out this thesis cannot be dealt with in this short article.

WHO IS BEHIND ALL WORSHIP

BY SWAMI VIVEKANANDA.

The whole of Nature is worship of God. Wherever there is life, there is this search for freedom, and that freedom is the same as God. Necessarily, this freedom gives us mastery over all Nature and is impossible without knowledge. The more we are knowing, the more we are becoming masters of Nature. Mastery alone is making us strong, and if there be some being entirely free and master of Nature, that being must have a perfect knowledge of Nature, must be omnipresent and omniscient. Freedom must go hand in hand with these, and that being alone who has acquired these will be beyond Nature.

Blessedness, eternal peace arising from perfect freedom, is the highest concept of religion, underlying all the ideas of God in Vedānta : absolutely free Existence, not bound by anything, no change, no Nature, nothing that can produce a change in Him. This same freedom is in you and in me and is the only real freedom.

God is still established upon His own majestic changeless Self. You and I try to be one with Him, but plant ourselves upon Nature, upon the trifles of daily life, on money, on fame, on human love and all these changing forms in Nature which make for bondage. When Nature shines, upon what depends the shining? Upon God and not upon the sun nor moon nor the stars. Wherever anything shines, whether the light in the sun or in our own consciousness, it is He, He shining, all shines after Him.

Now we have seen that this God is self-evident, impersonal, omniscient, the Knower and Master of Nature, the Lord of all. He is behind all worship, and it is being done according to Him, whether we know it or not. I go one step further. That at which all marvel, that which we call evil, is His worship too. This too is a part of freedom. Nay, I will be terrible even, and tell you that when you are doing evil the impulse behind is also that freedom. It may have been misguided and misled, but it was there, and there cannot be any life or any impulse unless that freedom be behind it. Freedom breathes in the throb of the universe. Unless there is unity at the universal heart, we cannot understand variety. Such is the concept of the Lord in the Upanishads. Sometimes it rises even higher, presenting to us an ideal before which at first we stand aghast : that we are in essence one with God. He who is the colouring in the wings of the butterfly and the blossoming of the rosebud rises between, Nature rises between Him and us and blinds our vision. We must learn how to worship and love Him in the thunderbolt, in shame, in sorrow, in sin. All the world has ever been preaching the God of virtue. I preach a God of virtue and a God of sin in one. Take Him if you dare. That is the one way to salvation ; then alone will come to us the Truth Ultimate which comes from the idea of oneness. Then will be lost the idea that one is greater than another. The nearer we approach the law of freedom, the more we shall

come under the Lord, and troubles will vanish. Then we shall not differentiate the door of hell from the gate of heaven, nor differentiate between men and say, "I am greater than any being in the universe." Until we see nothing in the world but the Lord, the Lord Himself, all these evils will beset us, and we shall make all these distinctions, because it is only in the Lord, in the Spirit that we are all one, and until we see God everywhere this unity will not exist for us.

The man who is groping through sin, through misery, the man who is choosing the path through hells, will reach it, but it will take time.

We cannot save him. Some hard knocks on his head will help him to turn to the Lord. The path of virtue, purity, unselfishness, spirituality, becomes known at last, and what all are doing unconsciously we are trying to do consciously. The idea is expressed by St. Paul: "The Gqd that ye ignorantly worship, Him declare I unto you." This is the lesson for the whole world to learn. What have these philosophies and theories of Nature to do, if not to help us to attain to this one goal in life? Let us come to that consciousness of the identity of everything, and let man see himself in everything.

THE INTUITIONIST THEORY OF TRUTH AND ERROR

BY DR SATISCHANDRA CHATTERJEA, M. A., PH. D.,

The learned writer discusses the claims of the knowledge of objective truth and error to self-evidence, and concludes that the knowledge of self alone can be strictly self-evident—EDS.

Our knowledge of things or ordinary objects of the world is generally expressed in the form of judgments or propositions. Truth and error are characters of judgments or of propositions which are verbal expressions of judgments¹. If there be any know-

ledge of any thing, which is not or cannot be expressed in the form of judgments, then that knowledge cannot be said to have the character of truth or falsity in it. A bare sensation of or mere acquaintance with sense-qualities like colour and sound is not a judgment of them either as qualities of anything or even as sense-

¹ It should be noted here that the mathematical logicians make a distinction between judgment and proposition. For them a judgment is the act of affirming or denying a proposition, while a proposition is what is affirmed or denied in the judgment. In simpler words, a judgment is an assertion about something or some fact, and the proposition is what is asserted, (i.e., affirmed or denied) about that thing or fact. Thus when I say "the rose is red", I make an assertion about something or some fact, and the content of my assertion or the matter asserted by me is

the proposition *the rose is red*. This proposition is here expressed in an English sentence, but it may be expressed in Bengali as well. We have, however, followed the traditional view in taking a proposition as the verbal expression of a judgment, for a distinction between the two, as made by the mathematical logicians, is unnecessary for our present purpose and undesirable for the sake of simplicity.

qualities, i.e., *as* colour and *as* sound. In the case of a new-born babe we have perhaps such bare sensations of colour and sound, but no judgments about them. Hence the first cognitions of a baby cannot be said to be true or false. On the other hand, if there be any transcendental knowledge which is pure consciousness or 'pure experience' in the sense that there is in it no distinction of subject and object and therefore no judgment, then that knowledge also cannot be said to have the character of truth. Of course, there is a sense in which we can speak of it as absolute or transcendental truth. But that truth will not come within the sphere of logical or philosophical discussion. In considering the theories of truth and error, we shall be concerned with such cases of empirical knowledge as are judgments or are expressed in words as propositions.

A judgment is an assertion about something which claims to be true, but may be false. To judge something is to consider it *to be* such-and-such or *not* to be such-and-such. A judgment may thus be affirmative or negative. It may either affirm or deny that a thing is such-and-such. But in each case it claims to be true. It proceeds on the understanding that what is affirmed or denied in the judgment is true, or that it is the real fact. Where in knowledge there is no such claim to be true, there is no occasion for truth and error. Doubt as a mental state is neither true nor false, because one who is in doubt does not claim that his doubt gives him the truth of the matter he doubts. Rather, he is in doubt as to what the truth of the matter may be. Now a judgment being a definite assertion that a thing is or is not such-and-

such, no doubt claims to be true; but it may be true as well as false. Now the questions we are to consider here are: What *makes* one judgment true and another false? What do we mean by the truth and falsehood of judgments? How, again, do we *know* that one judgment is true and another false or erroneous? It will be seen that with regard to truth and error there are two main questions, namely, how truth and error are constituted, and how they are known or tested. The first question relates to the nature of truth and error, and the second to the tests or criteria of truth and error.

There are four main theories of truth and error which bear on these two questions. These are known as the intuitionist, the correspondence, the coherence and the pragmatist theories of truth and error. Of these we shall here consider the first.

According to the intuitionist theory, while truth is intrinsic to one kind of knowledge, error or falsity is intrinsic to a different kind. This means that some cases of knowledge are intrinsically true, while others are intrinsically false, so much so that we immediately apprehend the truth of the one class and the falsehood of the other. So far as ordinary empirical knowledge is judgmental, i.e., takes the form of judgments, we may say that on the intuitionist theory we are said to apprehend immediately that some judgments are true and others false or erroneous. To the question, 'How do we know that a belief is true?' the older intuitionists, like Descartes, Cudworth and Spinoza have a simple answer to give, namely, that we know it immediately to be such. As Hobhouse puts the matter: 'Intuitionism has a royal way of cutting this, and indeed most other knots: for it has but to appeal to a

perceived necessity, to a clear idea, to the inconceivability of the opposite, all of which may be known by simply attending to our own judgment, and its task is done.’² Thus the truth of all our normal waking perceptions, of a conclusion following from given premises, of the belief in the external world is said to be directly apprehended by us just when we attend to our judgments about them. On the other hand, we know no less directly that in illusion, dream and fancy we are in error, and that such judgments as ‘there are two moons in the sky’, ‘two parallel lines can meet’ are entirely false. Among modern intuitionists, Lossky tries to show that truth and falsity are known through an immediate consciousness of their objectivity and subjectivity respectively. For him, truth is the objective and falsity the subjective appearance of an object, and the one is known as much directly as the other. The appearance of a conch-shell as white is objective and so true, while its appearance as yellow is subjective and, therefore, false, and we have an immediate consciousness of their objectivity and subjectivity, and so of their truth and falsity respectively. To quote Lossky’s own words: ‘It is in this consciousness of objectivity and subjectivity and not.....in the laws of identity, contradiction and excluded middle, that our thought has a real and immediate guide in its search for truth.’³

Among the Indian systems of philosophy, we find that the Sankhya accepts the intuitionist theory in respect of both truth and error, while

² Cf. L. T. Hobhouse, *Theory of Knowledge*, p. 488.

³ Cf. N. O. Lossky, *The Intuitive Basis of Knowledge*, pp. 227-29.

the Mimamsa and the Advaita Vedanta accept it in the case of truth, but reject it as regards error. ⁴ According to the Sankhya, both truth and falsehood are internal characters of different cases of knowledge. If one knowledge is true and another false, that is so because of their own internal conditions and without reference to any external tests like correspondence, coherence, etc. Truth is latent in some cognitions and error in others from the very first moment of their occurrence, and these are immediately apprehended by us at that moment. A true cognition is true and known to be true by itself, and it can never be made false, just as colours like white and black are perceived by themselves and one cannot be changed into the other. Thus the Sankhya holds that both truth and falsehood are internally conditioned and immediately known. The Mimamsa and the Advaita Vedanta, however, take truth as intrinsic to all knowledge, and error as an abnormal phenomenon due to certain external and vitiating factors in the conditions of some cognitions. Knowledge is the manifestation of an object, and so it cannot be unless it manifests its object truly. Any cognition is true so far as it reveals its object, and is immediately known to be true so far as it is uncontradicted (*abadhita*). The absence of contradiction, however, is not a positive but a negative condition of truth. Knowledge is both made true and known to be true by its own internal conditions. While truth is intrinsic and organic to knowledge, falsity or error is accidental and externally conditioned. Thus the falsity of some cognitions is due to

⁴ For a fuller account of the Indian theories vide the writer’s *The Nyaya Theory of Knowledge*, Ch. V.

some defects in the conditions out of which they arise. It is only when certain defects vitiate its natural conditions that a cognition fails in its purpose, namely, the attainment of truth. A visual perception becomes false when its normal conditions are vitiated by disease, darkness, etc. Just as a cognition is made false by certain external conditions, so it is known to be false from such external conditions as the experience of contradiction and the knowledge of vitiating conditions. The falsity of the perception of silver in the mother-of-pearl is detected by us when it is contradicted by the subsequent experience of the oyster-shell. Thus error of falsity is externally conditional, and indirectly known by us, but truth is conditioned internally and known by us intuitively. In the writings of Professor L.A. Reid, a modern realist who owes no allegiance to the current schools of realism, we find a close approach to the intuitionist doctrine of truth as advocated by the Mimamsa and the Advaita Vedanta. He holds that truth is organic to knowledge and is nothing else but knowledge doing its job. Thus he says: 'Truth is, indeed, simply...the quality of knowledge perfectly fulfilling its functions.' He says further: 'If knowledge were not transitive, if it were not in direct contact, joined with reality, then all our tests, coherence, correspondence, and the rest, would be worthless.' This means that truth is a natural function of knowledge and requires no external tests in order to be known, i.e., it is known quite directly or intuitively.

It should be remarked here that the intuitionist theory gives us a

5, Cf. L.A. Reid, *Knowledge and Truth*, pp. 185, 199, 204.

rather cheap and simple solution of the logical problem of truth and error. If one knowledge is made true or false and also known to be true or false by itself, we do not understand how there can be any room for doubt or error in the sphere of knowledge. Nor again do we see how there can possibly be contradictions, disappointments and failures in human life. If the cognition of an object is true and known to be just when we have it, we cannot have any doubt about the object in our mind. Or, if it be false and also known as false from the beginning, we should be credited with the truth about it and should not be tormented by any doubt. If this is so, we are in possession of the truth in either case, and we should never face untruth and uncertainty in our life. But 'to err is human', and to doubt is no less so. Again, truth and error being self-evident and immediately apprehended, why should there be any contradiction between the experiences of different persons or those of the same person? If every cognition of objects assures us of its truth or falsity, there would be no occasion for any conflict between two cognitions or for difference of opinion between two persons. For once a cognition or an opinion is found, and by hypothesis it is *always* found, to be false, no one would oppose it to true knowledge which also is self-evident to all of us. If one does so, he may be said to lie, but not to be liable to error. Further, if both truth and error be immediately known by us, then there cannot be any unsuccessful activity or failure in our life. For, if we act on the basis of true knowledge of an object we are bound to attain it, and if we know that we are in error we should make no effort

to obtain it. In either case there must not be any disappointment or failure in life. But these are so common and frequent experiences of life that we cannot afford to ignore them, however much we may try. Finally, the intuitionist theory seems to make a confusion between psychological belief and logical certainty. Psychologically a wrong belief may be as firm and objective as a right one. But this does not mean that there is no distinction between the two. Subjective certitude or consciousness of objectivity as such cannot be accepted as tests of truth. It is true that the intuitionist theory does not appeal to any test of truth and error other than these or an immediate consciousness of them. It assumes that truth and error are equally self-evident in so far as we have an immediate consciousness of them. In fact, however, there seems to be no such self-evident truth or error. It is only in the case of the self that we can speak of self-evidence in the strict sense. The self is a self-manifesting reality. It is manifest even in any doubt or denial of its reality, for the self at least must first *be*, if any doubt or denial is next to be. Hence self-evidence belongs really to the self

only. It is on the analogy of the self that we speak of the self-evidence of any truth or error. A truth or an error is self-evident in so far as it has the evidence of the self or is evident like the self. But, as we have just said, there is no such self-evident fact other than the self itself. In the case of any truth or error we can always think of the opposite in a sensible way. That 'two and two make five' is as much thinkable as that 'two and two do not make five'; neither of them is as non-sensical as 'abracadatra'. Even if the opposite of a certain belief be inconceivable, it does not follow that the belief is infallible. What was once inconceivable is now not only conceivable but perfectly true. It is in this way that some so-called self-evident truths are now found to be errors, and some so-called self-evident errors are now found to be truths. Hence we cannot accept the intuitionist view that truth and error are intrinsic to and self-evident in any knowledge of objects, or in any judgment in which it is expressed. As a general theory of truth and error, the intuitionist doctrine fails, although it may be said to have a limited application in the sphere of self-consciousness.

In the supremacy of self-control consists one of the perfections of the ideal man. Not to be impulsive—not to be spurned hither and thither by each desire that in turn comes uppermost—but to be self-restrained, self-balanced, governed by the joint decision of the feelings in council assembled, before whom every action shall have been fully debated and calmly determined—that it is which education, moral education at least strives to produce.

—Herbert Spencer

A GOPI SINGS*

O Krishna ! Beloved ! You are mine.
What shall I say to You, O Lord ?
What shall I ever say to You ?
Only a woman am I,
And never fortune's favourite ;
I do not know what to say.

You are the mirror for the hand,
And You are the flower for the hair.
O Friend, I shall make a flower of You
And wear You in my hair ;
Under the braids I shall hide You, Friend !
No one will see You there.

You are the betel-leaf for the lips,
The sweet collyrium for the eyes ;
O Friend, with You I shall stain my lips,
With You I shall paint my eyes.

You are the sandal-paste for the body ;
You are the necklace for the neck.
I shall anoint myself with You,
My fragrant Sandal-paste,
And soothe my body and my soul,
I shall wear You, my lovely Necklace,
Here about my neck,
And you will lie upon my bosom,
Close to my throbbing heart.

You are the Treasure in my body ;
You are the dweller in my house.
You are to me, O Lord,
What wings are to the flying bird,
What water is to the fish.

*From the American Edition of the *Gospel of Sri Ramakrishna*.

TOWARDS A HEALTHY UNDERSTANDING OF SANKARA

BY BR. MAHADEVAN

While Sankara maintained the absolute reality of advaitic experience, he admitted the relative reality and even the serviceability of the phenomenal many. He held that the phenomenal reality got itself sublated in the greater reality of the trans-empirical experience of Brahman. How his philosophy is best understood as Absolute-Idealism-Cum-Empirical-Realism is shown in the following paragraphs.—EDS.

Almost every system of philosophic thought has time and again suffered at the hands of its votaries in respect of interpretation. This is largely due to the profound depths philosophy is wont to plumb and in a lesser measure, to the plasticity that is inherent in all attempts at clothing abstractions in the concrete. The Advaitic system of Sankara has been no exception, though it enjoys the clear interpretative light of many a master-mind.

The difficulties in the way of a modern critical student of our classical wisdom are many. First, there is the ever-growing mass of interpretative literature which he has to read and digest; and the mass of commentaries that has grown round the system of Sankara is phenomenally profuse. Secondly, he is exposed to the risk of finding in the interpretations points of divergence which he is unable to harmonize. And lastly he is apt to overlook the importance of the clear distinction Sankara makes throughout his polemics, between the two standpoints, the transcendental and the empirical.

It is a matter of common knowledge that all philosophic inquiry must begin with experience. The consideration of the world of appear-

ance as it is presented to us is a necessary preamble to all metaphysics. The systematic philosopher that he is, Sankara takes due cognisance of this fact. It must be said without reserve that although the trans-empirical Reality, the Atman, is the foundation of his Vedanta, the theory of appearance forms, from the point of view of organic philosophy, the very pivot of his metaphysics. It is not surprising then that the novice finds anything but unanimity in the interpretations of this part of Sankara.

Now, it will be obvious to all students of Sankara that throughout his polemics he makes use of two distinct perspectives, the logical and the transcendental, the empirical and the absolute. The essential nature of his system demands such a two-fold usage. For while on the one hand Sankara is not a subjectivist, he is not also a realist. The world of appearance with its richness and tumult is to Sankara not a 'baseless fabric of a vision' but a solid something full of pragmatic value and answering to all our empirical needs. Nor for that matter is it as absolutely real as the realist contends; for while from the empirical standpoint it is more real than dreams and

illusions, from the standpoint of ultimate Reality it is as unsubstantial as any apparition. Thus all those interpretations which relegate Sankara to the ranks of a subjectivist or of a realist have utterly missed this important point, namely his employment of two distinctive universes of discourse.

In the light of the above consideration we may broadly divide the possible channels of interpretation into two—the subjectivistic and the realistic. The subjectivistic interpretation argues, on the analogy of dream experience, that, since the objects of the waking state are as much sublated by those of the dream state as these latter are by the former, both the world of waking and the world of dreams are equally unreal. The realistic interpretation holds that what is logically deducible from Sankara's doctrine of the sole reality of Atman is *not the unreality* of the world of appearance but its *relative reality*. The latter interpretation while useful as a protest against the predominant subjectivistic tendency yet misses those deeper truths of the Vedanta as expounded by Sankara, namely the utter nothingness of all appearance and the full and foundational reality of the One and Only Existence—Atman. Let us consider the merits of these two adumbrations.

In his *Sariraka Bhashya*¹ Sankara vehemently opposed a subjectivistic view of the universe. His criticism of the Vijnanavada position is as uncompromising as it is thorough. He says that ideas are always conceivable only as related to some external thing of which they are ideas. In all perception the duality of the idea and the

thing has perforce to be admitted. When I perceive a book, for instance, I am conscious of the book as an object of perception and not merely as a perceived idea. Nor on that account can it be said that the book perceived is only the *idea* of the book externalised; for the very notion of externalisation of ideas presupposes the independent existence of external things. Unless one has a pre-knowledge of externality—and this is made possible only by the existence of external things—the notion of an internal idea appearing as if it were external is inconceivable. That I am not able to say that *Vishnumitra* appears like a barren woman's son is because I have no knowledge of a barren woman's son. Thus, while I am liable to mistake a nacreous button for a silver one, a savage who has never seen silver is not so liable, though he may mistake it for aught else. Moreover it would be violating the evidence of experience to say that ideas appear *as if* external; for in fact objects are presented to us as palpably external: *bahireva avabhāsate natu bahirvat*. Sankara further contends that the theory which denies all reality to external objects and insists on the sole existence of ideas would lead us *ex hypothesi* to the conclusion that ideas illumine themselves, it being in the very nature of ideas to illumine something—a conclusion which is as absurd as the statement that fire consumes itself. The appeal to dream experience—the trump card of the subjectivist argument—is met and refuted by Sankara with distinctive clearness. To argue that dream and waking sublate each other and hence that both are equally unreal is to argue in a circle; for the unreality of dream which is a necessary provision

¹ See II, ii, 28, 29, 30.

in their mutual contradictoriness is known only in comparison with the reality of waking. Provisional reality has to be allowed to the waking state before such a comparison could be instituted. And once the unreality of dream is taken for granted it would be illogical to give any value to its sublative capacity. It may not here be objected that the precedence allowed to waking is unwarranted; for all our arguments are of a necessity from the standpoint of the waking state, and the world has yet to witness a consistent philosophy propounded in dream. Dreams again are of the nature of memory blurred by the defect of sleep; whereas in the waking state a world of difference is felt between meeting a friend face to face and remembering him. It cannot also be denied that if the waking state does not by virtue of its innate nature subscribe to certain dream characteristics then no amount of superficial similarities between the two states will help. To institute any such correspondence would be tantamount to saying that fire is cool because it has some qualities in common with water.

We have so far followed Sankara in his *Sutra Bhashya*. Let us now turn to another and a diametrically opposite aspect of his polemics—his *Bhashya* on the *Mandukya Karikas* of *Gaudapada*. The *Karikas* of *Gaudapada*, as is well known, have a marked leaning towards subjectivism. The tendency is so evident that Sankara feels obliged to state explicitly that the Teacher is employing much the same arguments as the Vijnanavadi Bauddha, the only consoling factor being that he refutes them ultimately. And strange as it may seem, the same Sankara who so uncompromisingly denounces subjectivism in his *Sutra*

Bhashya advocates here² a view almost verging on solipsism. The world so full of pragmatic value becomes a mere phantom, a prolonged dream. 'The world of waking experience like the world of dreams has a beginning and an end, is perceived objectively and is characterised by a subject-object relationship; hence it is a contentless apparition.' Such sweeping statements in Sankara are *prima facie* staggering and we are compelled to question whether the great Teacher is really guilty of such contradictions. Herein comes the value, so often under-estimated, of a distinctive recognition of the two universes of discourse employed by Sankara—the *Vyavahara drishti* and the *Paramartha drishti*, the viewpoint of logic and the viewpoint of intuition.

Both waking and dreams judged on their own merits are equally real. But wedded as we are—and as we cannot but be—to a waking-state philosophy we must allow a greater degree of reality to the world of waking than to that of dreams. For while the latter is found to be a mere illusion at every step, the former answers to our pragmatic needs and is serviceable for a pretty long period. Its serviceability, and with it its reality, cease only after the dawn of the intuitive knowledge of Brahman. Thus the world of waking is more real than the world of dream, but not absolutely, since from the trans-empirical state, from the state of *turiya* (if state it may be called) it is seen to be as unreal as the dream world was from the waking state. In other words, from the *vyavahara drishti* the world of waking experience possesses *vyavaharika satva* (empirical

² See *Mandukya Bhashya* ii—4, 5, 7; iii—31, &c.

reality) and the world of dream *prati-bhasika-satta* (illusory reality) ; while from the *paramartha drishti* both waking and dream are alike *tuccha* (false).

We may then safely conclude that Sankara was no subjectivist looking upon the world of appearance as a fanciful dream masquerading out of the puny human mind ; nor for that matter a realist holding a brief for the absolute reality of phenomena. Just as to a scientist living in a world of electrons and protons the lump of gold and the clod of earth appear alike, despite their pole-to-pole difference in the world of pragmatic values, similarly to a person who has broken

himself loose from the bonds of logic and ascended to that trans-logical plane of the Atman the whole world of multiplicity, mental and material, appears as a mere dream. Hence do the Srutis declare : *jñate dvaitam na vidyate* ; and it is only in this light that the Gita appears meaningful to life when it says ;

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥

To sum up, the Advaita Vedanta of Sankara as a system of philosophy may aptly be termed Absolute-Idealism-cum-Empirical-Realism.

THE PARAMAHAMSA AS THE SWAMI SAW HIM

At this time there came to this place a woman, of beautiful appearance, learned beyond compare. Later on, this saint used to say about her, that she was not learned, but was the embodiment of learning ; she was learning itself in human form. There too, you find the peculiarity of the Indian nation. In the midst of the ignorance in which the average Hindu woman lives, in the midst of what is called in Western countries her lack of freedom, there could arise a woman of supreme spirituality. She was a Sannyasini, for women also give up the world, throw away their property, do not marry, and devote themselves to the worship of the Lord. She came, and when she heard of this boy in the grove, she offered to go and see him, and hers was the first help he received. At once she recognized what his trouble was, and she said to him : " My son, blessed is the man upon whom such madness comes. The

whole of this universe is mad ; some for wealth, some for pleasure, some for fame, some for a hundred other things. They are mad for gold or husbands or wives, for little trifles, mad to tyrannise over somebody, mad to become rich, mad for every foolish thing except God. And they can only understand their own madness. When another man is after gold, they have fellow-feeling and sympathy for him, and they say he is the right man, as lunatics think that lunatics alone are sane. But if a man is mad after the Beloved, after the Lord, how can they understand ? They think that he has gone crazy, and they say ' Have nothing to do with him.' That is why they call you mad, but yours is the right kind of madness. Blessed is the man who is mad after God. Such men are very few." This woman remained near the boy for years, taught him the forms of the religions of India,

initiated him into the different practices of Yoga, and, as it were, guided and brought into harmony this tremendous river of spirituality.

Later, there came to the same grove a Sannyasin, one of the begging-friars of India, a learned man, a philosopher. He was a peculiar man, he was an idealist. He did not believe that this world existed in reality, and to demonstrate that, he would never go under a roof, he would always live out of doors, in storm and sunshine alike. This man began to teach the boy the philosophy of the Vedas, and he found very soon, to his astonishment, that the pupil was in some respects wiser than the master. He spent several months with the boy, after which he initiated him into the order of Sannyasins, and took his departure.

When as a temple-priest his extraordinary worship made people think him deranged in his head, his relatives took him home and married him to a little girl, thinking that that would turn his thoughts and restore the balance of his mind. But he came back, and as we have seen, merged deeper in his madness. Sometimes, in our country, boys are married as children and have no voice in the matter; their parents marry them. Of course such a marriage is little more than a betrothal. When they are married they still continue to live with their parents, and the real marriage takes place when the wife grows older, when it is customary for the husband to go and bring his bride to his own home. In this case, however, the husband had entirely forgotten that he had a wife. In her far-off home the girl had heard that her husband had become a religious enthusiast, and that

he was even considered insane by many. She resolved to learn the truth for herself; so she set out and walked to the place where her husband was. When at last she stood in her husband's presence, he at once admitted her right to his life, although in India, any person, man or woman, who embraces a religious life, is thereby freed from all other obligations. The young man fell at the feet of his wife and said, "As for me, the Mother has shown me that She resides in every woman, and so I have learned to look upon every woman as Mother. That is the one idea I can have about you, but if you wish to draw me into the world, as I have been married to you, I am at your service."

The maiden was a pure and noble soul, and was able to understand her husband's aspirations and sympathise with them. She quickly told him that she had no wish to drag him down to a life of worldliness; but that all she desired was to remain near him, to serve him and to learn of him. She became one of his most devoted disciples, always revering him as a divine being. Thus through his wife's consent the last barrier was removed and he was free to lead the life he had chosen.

The next desire that seized upon the soul of this man was to know the truth about the various religions. Up to that time he had not known any religion but his own. He wanted to understand what other religions were like. So he sought teachers of other religions. By teachers, you must always remember what we mean in India—not a bookworm, but a man of realization, one who knows truth at first-hand and not through an intermediary. He found a Mahomedan saint and went to live with

him; he underwent the disciplines prescribed by him, and to his astonishment found, that when faithfully carried out, these devotional methods led him to the same goal he had already attained. He gathered similar experience from following the true religion of Jesus the Christ. He went to all the sects he could find, and whatever he took up he went into with his whole heart. He did exactly as he was told, and in every instance he arrived at the same result. Thus from actual experience he came to know that the goal of every religion is the same, that each is trying to teach the same thing, the difference being largely in method, and still more in language. At the core, all sects and all religions have the same aim.

That is what my Master found, and he then set about to learn humility, because he had found that the one idea in all religions, is 'not me, but Thou,' and he who says 'not me', the Lord fills his heart. The less of this little 'I', the more of God there is in him. That he found to be the truth in every religion in the world, and he set himself to accomplish this. Whenever he wanted to do anything he never confined himself to fine theories, but would enter into the practices immediately. I was so fortunate as to find one who was able to carry theory into practice. He had the most wonderful faculty of carrying everything into practice which he thought was right.

For years he thus educated himself. One of the Sadhanas was to root out the sex idea. Soul has no sex, it is neither male nor female. It is only in the body that sex exists, and the

man who desires to reach the spirit cannot at the same time hold to sex distinctions. Having been born in a masculine body, this man wanted to bring the feminine idea into everything. He began to think that he was a woman, he dressed like a woman, spoke like a woman, gave up the occupations of men, and lived in the household among the women of a good family, until, after years of this discipline, his mind became changed, and he entirely forgot the idea of sex; thus the whole view of life became changed to him.

This man meant by worshipping woman that to him every woman's face was that of the Blissful Mother, and nothing but that. I myself have seen this man standing before those women whom society would not touch, and falling at their feet, bathed in tears, saying: "Mother, in one form Thou art in the street, and in another form Thou art the Universe. I salute thee, Mother, I salute thee." Think of the blessedness of that life from which all carnality has vanished, which can look upon every woman with that love and reverence, when every woman's face becomes transfigured, and only the face of the Divine Mother, the Blissfull One, the Protectress of the human race, shines upon it!

This rigorous, unsullied purity came into the life of that man; all the struggles which we have in our lives were past for him. His hard-earned jewels of spirituality, for which he had given three-quarters of his life, were now ready to be given to humanity, and then began his mission. His teaching and preaching were peculiar.

THE MAGICAL AND THE SPIRITUAL¹

BY ALDOUS HUXLEY

Creation, evil, time—three mysteries, about which it is only possible, in the last analysis, to say that they are somehow interconnected, and that their relationship to the greater mystery of divine Reality is one of limitation. Creation and time are the results of some cosmic process of limiting the eternal spiritual substance, while evil is the name we give to a secondary process of limitation carried out by creatures within the order of creation—a limiting of individual creatureliness to its own self, to the exclusion of other creatures and to that which lies beyond all creatures.

Reality is present in all creatures; but all creatures are not equally aware of the fact. Those in which mind is rudimentary or only imperfectly developed can probably never become aware of Reality, except perhaps in its physiological aspect as normal and natural functioning, as the proper and perfect relationship between the parts of the organism, and between the organism as a whole and its environment. With man, however, the case is different. Thanks to their mental development, human beings can become aware of the presence of Reality within them, not only on the physiological level, but also by a direct spiritual apprehension. Though born into time and illusion, man has a capacity for Reality and Eternity. Whether he makes use of this capacity, or whether, on the contrary, he limits himself to the God-eclipsing activities

of ordinary unregenerate life, depend upon his own choice.

In order to actualize their innate capacity for Reality and Eternity human beings must undertake a course of detachment—detachment, first of all, from that limitation to self and to the creatureliness of creatures which constitute evil, and detachment, in the second place, from the cosmic limitations imposed upon creatures by the act of creation, namely separateness, individuality and time. The first kind of detachment is achieved by self-mortification, and practice of virtue, and the cultivation and exercise of love and compassion for one's fellow beings. The second kind of detachment is achieved through the practices of mystical contemplation. Or rather it would be more accurate to say that the practices of mystical contemplation are the means whereby we can prepare ourselves for receiving the grace of a direct intuition of Reality and Eternity. Experience has shown that this second detachment cannot be achieved except by those who are at least in process of achieving the first—that the mystical life, in other words, is closely associated with the ascetical.

Between Reality and Eternity on the one hand and, on the other, the limited and imperfectly real world of creatures and time there exists a kind of no-man's land—the world of what, for lack of a better name, has been called the world of psychic phenomena. This psychic domain is an extension of the world of creatures

¹ Reproduced from *Vedanta and the West*

continuation of it, so to speak, into the ordinarily invisible infra-red or ultra-violet. Certain accidents of heredity permit of easy access to the psychic world; and there are a number of psycho-physical procedures which permit even those whose mediumistic or oracular gift is congenitally small to develop an ability to enter it and exploit its peculiar forces. Mystics, also, on their way towards Reality and Eternity, frequently find themselves in the region of psychic happenings. To these the masters of the spiritual life always give the same advice; pay no attention to these phenomena, however pleasant, interesting or extraordinary, but press forwards in the direction of that which lies beyond phenomena.

In the main, religion has always been concerned with the psychic world, and not directly with Reality and Eternity. The reason for this is simple. The search for Reality and Eternity imposes a discipline which the great majority of men and women are not prepared to undergo. At the same time it brings very few obvious rewards or concrete advantages to the searcher. Access to the psychic world can be attained without any painful 'dying to self', and the exploitation of the forces existing in the infra-red and ultra-violet of our mental life frequently 'gets results' of the most spectacular nature—healings, prophetic insights, fulfilment of wishes and a whole host of those miraculous 'signs', for desiring which Jesus so roundly denounced the religious people of his time.

Psychic forces exist within an extension of the temporal universe of creatures, and their exploitation is permitted by God in exactly the same way as is the exploitation of

such more familiar natural forces as electricity or heat, as cleverness or a strong will. Whether they are used to the glory of God and in accordance with God's will depends upon the choice of the individual at the moment of utilization. The only generalization that can justifiably be made is this: it is extremely dangerous to be able to exercise power or to get one's wishes fulfilled. By the successful exploitation of psychic forces one may do both these dangerous things. That is one of the reasons why religions have been a source of evil as well as of good.

Contemplative prayer and mortification, not only of the passions but also of the intellect and, above all, the imagination—these are the means whereby men and women can fit themselves to receive the grace of a direct apprehension of Reality and Eternity. Very different is the procedure when our aim is the exploitation of the forces of the psychic world. Instead of mortifying the passions, the higher as well as the lower, we canalize them in the urgency of petitionary prayer; instead of doing all we can to die to our imagination, we deliberately intensify it by means of rituals, sacraments, images, music.

The exploitation of psychic forces need not of necessity be harmful or God-eclipsing. "White magic" and the liturgical and sacramental devices employed in order to make it work are compatible, as the history of many of the saints makes clear, with a high degree of holiness, a genuine apprehension of Reality and Eternity. The mass of ordinary worshippers, unsaintly indeed but reasonably respectable, may get certain insights into Reality through the

psychic phenomena of non-spiritual religion and through the emotionally satisfying rituals and sacraments devised for the production of those phenomena. (In the same way, they may get certain insights into Reality through art and the beauty of nature.) Moreover, most of the highly developed religions possess a genuinely spiritual as well as a non-spiritual, psychic or magical side. Consequently it is always possible for its adherents to pass, if they so desire, from the orthodoxy of ritual and petitionary prayer to the other orthodoxy of contemplation, from the white magic of psychical phenomena to a detachment from all that is creaturely, including the psychic, and the single-minded search for Reality and Eternity. And even for those who do not take the spiritual path, it is probably true that adherence to a predominantly psychic religion of white magic is better, on the whole, than adherence to no religion at all, or to some idolatrous pseudo-religion, such as nationalism, communism or fascism. Meanwhile, it is vitally important that we should think clearly on this subject. At present there is a lamentable tendency to confound the psychic with the spiritual, to regard every super-

normal phenomenon, every unusual mental state as coming from God. But there is no reason whatever to suppose that healings, prophecies and other 'miracles' are necessarily of divine origin. Orthodox Christianity has adopted the absurd position that all supernormal phenomena produced by non-Christians are of diabolic origin, while most of those associated with non-heretical Christians are gifts of God. It would be more reasonable to regard all such 'signs' as due to the conscious or unconscious exploitation of forces within the, to us, strange but still essentially creaturely psychic world. Examination of each particular case would be needed in order to determine whether the psychic phenomena in question were being manifested in accord with the will of God or for merely human purposes; for men can make use of psychic forces in good ways and in bad ways, just as they can do in the case of the more familiar forces of the material world. As things are, there is a tendency in the West to identify the merely unusual and supernormal with the divine. The nature of spirituality will never be generally understood until this mental confusion has been dispelled.

Surely they do not perceive anyone overwhelmed by illness that they are so full of mirth, so void of fear in a world in which disease is a law of nature. And quite clearly they sport and laugh so much at ease and unperturbed, because they are ignorant of death who carries all away. For what rational being would stand or sit or lie at ease still less laugh, when he knows of old age, disease and death?

—*Buddha.*

INSTRUCTIONS TO THE BEGINNER

FROM THE SAYINGS OF SRI RAMAKRISHNA

Milk and water when brought into contact are sure to mix, so that the milk can never be kept separated again. Similarly if the neophyte, thirsting after self-improvement, mixes indiscriminately with all sorts of worldly people, not only does he lose his ideal, but also his former faith, love and enthusiasm die away imperceptibly.

When butter is produced by churning the whey, it should not be kept in the same vessel containing the remaining whey, for then it will lose some of its sweetness and cohesion. It should be kept in pure water and in a different vessel. So after attaining some partial perfection in this world, if a man still continues to mix with the worldly and remains in the midst of the world, it is likely that he will be tainted; but he will remain pure if he lives out of it.

You cannot live in a sooty room without blackening your body to some extent, however small it may be, with all your caution. So, if a man or woman lives in the company of one of the opposite sex of the same age with the greatest circumspection and control over his or her passion, still some carnality, however small, is sure to arise in his or her mind.

It is true that God is even in the tiger, but we must not go and face the animal. So it is true that God dwells even in the most wicked, but it is not meet that we should associate with the wicked.

Visit not miracle-workers. They are wanderers from the path of truth. Their minds have become entangled

in the meshes of psychic powers, which lie in the way of pilgrims towards Brahman as temptations. Beware of these powers and desire them not.

All water is brooded over by Nara-yana (Supreme Spirit), but every kind of water is not fit to drink. Similarly, though it is true that the Almighty dwells in every place, yet every place is not fit to be visited by man. As one kind of water may be used for washing our feet, another may serve the purpose of ablution, and others may be drunk, while others again may not be touched at all; so there are different kinds of places. We may approach some, we may enter into the inside of others, while others we must avoid even at a distance.

A young plant should be always protected by a fence from the mischief of goats and cows and little urchins. But when once it becomes a big tree, a flock of goats or a herd of cows may find shelter under its spreading boughs, and fill their stomachs with its leaves. So when you have but little faith within you, you should protect it from the evil influences of bad company and worldliness. But when once you grow strong in faith, no worldliness or evil inclination will dare approach your holy presence; and many who are wicked will become godly through your holy contact.

If you have a mind to live unattached from the world, you should first practise devotion in solitude for some time,—say a year, or six months,

or a month, or at least twelve days. During the period of retirement you should meditate constantly upon God and pray to Him for Divine Love. You should revolve in your mind the thought that there is nothing in the world that you may call your own; those whom you think your own will pass away in no time. God is really your own, He is your All-in-All. How to obtain Him should be your only concern.

Keep thyself aloof at the time of thy devotions from those who scoff at them and from those who ridicule piety and the pious.

Keep thine own sentiments and faith to thyself. Do not talk about them abroad. Otherwise thou wilt be a great loser.

If you wash well the body of an elephant and let him at large, he is sure to get himself dirtied in no time; but if after washing him, you tie him down to his own room, he will remain clean. So if by the good influences of holy men you once become pure in spirit and then allow yourself to mix freely with worldly men, you are sure to lose that purity soon; but if you keep your mind fixed on God, you will never more get soiled in spirit.

REVIEWS AND NOTICES

Metaphysics of value Vol I—
BY K.R. SRINIVASA IYENGAR, M.A.
UNIVERSITY OF MYSORE; PP 629 ;
PRICE RS. 5.

The world is today witnessing what Prof. Urban has rightly described as 'a gradual shifting of the philosophical centre of gravity from the problem of knowledge to the *problem of values*'. Philosophy as a *Way of Life* is becoming increasingly evident and the philosophy that dabbles in dry intellectualism is receding to the background. Philosophy is not sundered from life and its concerns. If philosophy is to live it must embrace the vital problems of humanity; it must bring its metaphysical findings to bear upon the economic and the political, the hedonic and the social aspects of human life; nay more, it must determine in unmistakable terms the *summum bonum* of man, the supreme value for the sake of which all other things are valued. The imprints of such a

pursuit are clearly visible in the first musings of rational thought (for instance, the question asked in the *Mundaka Upanishad*: *kasmin vijnate sarvam idam vijnatam bhavati?*;) but a systematic inquiry into the metaphysical implications of value *per se*, has only recently been taken up. Mental and moral sciences in general, from the beginning, investigate the facts and conditions of human welfare in one or more of its aspects; still a separate science of values or axiology (called normatics by the present author), which undertakes to evaluate the whole range of human experience, is a relatively recent development. The field which it purposes to tread is still undefined and the prospects nebulous. The present work is an attempt in this direction.

The author traces the genesis of the book to the crucial socio-philosophical problem that presented itself to him in the incompatibility which he noticed existing between

the cosmopolitan teachings of the Upanishads and the sectarian injunctions of the Dharma Shastras. He begins by criticising what he calls 'the Great Error' in modern ethics—the confusion of the ethical standpoint with the valuatory, whereby moral goodness is mistaken for the larger goodness of life as a whole—on the ground that the realisation of the highest ideal of human endeavour would mean the incorporation into life not only of virtue, but of knowledge, power, wealth, health, etc. The science of value subsumes ethics, in that its concept of generic value encompasses both natural values (like pleasure) and moral values (like goodness). The author deals at considerable length with the nature and definition of value with comparative references to the realistic and idealistic interpretations, and brings out synthetically his own theory of relational values. His analysis of the emergence of value out of the interaction of the conative-affective activity of the subject on the one hand and the object endowed with satisfyingness on the other, deserves attention: the object has only qualities, the subject has only desires, and value arises from their interrelation. Value in short is, according to his analysis, the status of satisfyingness of an object emerging out of its contemplation by a subject, both determined by a universe of desire which is realisable by means of the former and to which the latter is attached. The definition, it must be noted, emphasises that value never arises except when the agent consciously judges the conformity or non-conformity of an object to a *norm of expectation*. What this norm is and how it emerges at successive stages of value-experience form the

subject-matter of the second part of the book—'The Kingdom of Values'.

The classification of values has been made out on the basis of the dominant interests of man, which, in their order of emergence, he enumerates under ten heads: organic, recreative, economic, hedonic, personal, social, intellectual, aesthetic, moral and religious. The rather voluminous survey of concrete values which forms this second part of the book seems to be calculated to show how, and at what levels of human mental life, value emerges. Complete though the survey is, the discussions pertaining to the validity, meaning, and significance of each type of value could have been less lengthy. The appraisement of the normative and philosophical character of the values is, however, quite appropriate and necessary. The value of prudence, as opposed to mere moral conduct, in the gradual realisation of a whole and wholesome life is constantly reinforced, as in Jesus' saying: 'Render unto Caesar the things that are Caesar's'.

On the whole the book is compelling in its thoroughness in so far as the subjects taken up for discussion are concerned. The metaphysical implications of value, the claims of spirit to intrinsic value, and the question of ultimate worth have been left over for a second volume. This complementary volume may not probably come out, for the author has been removed from the arena of his labours prematurely by the cold hands of Death. Unhappy as the news is, we may hope that the genuine aspiration of the author will find expression through some other channel. The author has drawn profusely from many standard

writers on Ethics, Value and allied subjects, such as S. Alexander, Lloyd Morgan, Dewey and R.B. Perry. Footnotes are given wherever needed showing the sources of information. Each chapter is sectionally divided and numbered; and a detailed contents of the topics dealt with under each chapter are given to facilitate perusal. A good index, and logical arrangement of the chapters and sub-sections make the book a standard one. The printing and get-up, leave nothing to be desired.

The work deserves high praise as the first or one of the very few attempts by an Indian professor to write a sumptuous treatise on value in a lucid and systematic manner. Since the first volume alone will not be serviceable as a treatise on the Metaphysics of Value, in conformity with its title, we may hope that the publishers will bring out before long the second volume too if the author has left the Mss. complete. The present publication ought to find a place in all important libraries.

NEWS AND REPORTS

The Ramakrishna Mission's Work in 1942

The 34th Annual General Meeting of the Ramakrishna Mission was held at the Mission Headquarters, Belur, on the 23rd April, 1943. The following is a brief report of the activities of the Mission carried out in 1942.

Including the Headquarters, there were 64 Mission Centres, to which were added Malda and Dinajpur branches, so that at the end of 1942 there were 66 Mission Centres. Including 63 Math centres in India and abroad, working in close collaboration with the Mission, there are at present 129 centres, besides 11 sub-centres working under the guidance of the main centres.

Through these above centres and sub-centres are conducted 358 permanent activities of various types, of which 280 belonged to the Mission. In addition the Mission undertook in 1942 relief work such as Cyclone, Flood and Burma Evacuee Relief.

Besides guiding and supervising the various activities of the branch

centres and supplying monastic workers to them, the Headquarters through its Charitable Dispensary served 26,719 patients and gave regular and occasional help to a number of poor students, helpless widows and invalids, and undertook relief work of various types. Cyclone Relief work was undertaken in the districts of Midnapore, 24-Parganas and Balasore during the latter part of the year, which is still continuing. The number of recipients per week was over 43,000 belonging to 174 villages, at the end of the year.

The Mission distributed Rs. 35,115 for the relief of 2077 Burma evacuees, out of a sum of Rs. 40,000 received from H. E. the Governor of Burma's War Relief Fund. In co-operation with the Assam Government, it gave food, shelter and other necessary help to thousands of starving and exhausted refugees from Burma passing through Dimapur, Pandu and Silchar.

As regards the branch centres, the Mission conducted 7 Hospitals, 39 Outdoor Dispensaries, 3 maternity institutions and 1 T. B. Clinic, with altogether 12,71,271 outdoor, 61,82 indoor and 280 surgical cases. There were 424 beds in all.

In addition to their normal duties, the branch centres helped people in distress. Thus 140 patients were helped in their homes, about 300 mds. of rice were doled, and 810 pieces of cloth and blankets were distributed. Besides, Rs. 5,963-8-6 was given as occasional and regular help to 2,494 persons.

In the educational field the Mission conducted a residential college at Belur, 22 Secondary Schools, and 12 M. E. Schools with 5823 boys and 2782 girls, 51 Primary Schools with 1936 boys and 781 girls, and 22 Night Schools with 715 students.

Other activities included the spread of culture and spiritual ideas, the uplift of backward classes and areas, and preaching work through 17 centres in U. S. A., Argentina, England, etc. Owing to the war, the Mission's work in Burma remained closed.

The total income during the year is Rs. 18,19,757-11-3 and the total expenditure. Rs. 16,82,475-7-2.

Cyclone Relief

RAMAKRISHNA MISSION'S WORK AND APPEAL

The cyclone relief work of the Ramakrishna Mission started in the last week of October, is being continued in 200 villages, in the Districts of Midnapur and 24-Parganas. For the week-ending 12th May, our 8 centres distributed 2,476 mds. 25½ srs. of rice to 58,516 recipients and also 21 mds. 17 srs. of Khoi to patients. About 121 patients were treated with medicines and special diet.

The total receipts up to 19th May are Rs. 3,65,243 and the total disbursements Rs. 2,42,478 excluding bills for about Rs. 75,000 due mainly to the Government of Bengal for rice supplied. Besides cash receipts we have received things worth about Rs. 1,50,000.

We have undertaken the work of hut-construction and the re-excavation of tanks for the supply of good drinking water which is an urgent necessity. Already 161 huts have been constructed and 45 tanks cleared till now. Homoeopathic medical relief also is carried on vigorously in some of the centres. These types of work have to be carried on extensively and for this large sums of money are required.

We convey our grateful thanks to the generous donors for their active sympathy so far, and we earnestly appeal to the benevolent public to make further sacrifices for thousands of our helpless sisters and brothers. Contributions will be thankfully received and acknowledged at the following address:—

The Secretary, Ramakrishna Mission, P.O. Belur Math, Dt. Howrah.

Cheques should be made payable to the "Ramakrishna Mission".

SWAMI MADHAVANANDA

Secretary, Ramakrishna Mission
20—5—43.

Sri Ramakrishna Ashrama

Trichur.

REPORT FOR 1941 AND 1942

This branch centre of the Ramakrishna Mission is wedded to the educational and economic uplift of Harijans, the dissemination of Hindu cultural ideals among all shades of Hindu society and the devising of a scheme of education in which secular instruction will go hand-in-hand with

spiritual training. To the furtherance of these ends it runs the following departments : —

1. *The Gurukul and the Matri Mandir*, which are respectively the residential sections for boys and girls, form the nuclei of all its educational activities. The boarders, most of whom are free, are under the guidance of the President and other monastic members and of the residential teachers of whom there are nine in the Gurukul and two in the Matri Mandir.

2. *The High School*, an appendage to the residential sections, has a strength of 315 boys and 164 girls, with a staff of 22 teachers. Many of the day scholars are allowed liberal concessions and the Harijan pupils are given free books and clothing. Compulsory study of Sanskrit, a working knowledge of Hindi and daily classes in religion and morals are some of the special features in its curriculum.

3. *The Industrial School* teaches mainly weaving and to a limited extent spinning. During the period under review 2,738 yards of cloth of various textures were woven.

4. *The Harijan Co-operative Store*, a registered society run by the students themselves, caters to the convenience of the students and at the same time gives them practical training in business methods.

5. *The Library and Reading Room* has a representative collection of 2,520 books which are made use of by the public and the students, the number of issues for the period being 2,840.

6. *Agriculture and Dairying* : Practical training in these subjects is given and efforts made to improve the local breed of cattle.

7. *Religious work* by way of scriptural propaganda, daily worship, occasional Bhajans, besides Sunday classes to the prisoners at the Vyyur Central Jail, is assiduously carried on.

The Malabar Cyclone of 1941 razed most of the main buildings to the ground. Although many new buildings have been since put up, a good deal more of constructional work remains to be done. This and other very essential annexes to the High School section, such as a medical ward, a science laboratory, a gymnasium and workers' quarters form its immediate and crying needs. The rise in the cost of living coupled with the fall in the income resulting from the Japanese occupation of Burma and the F.M.S. has proved to be too severe a strain on the finances of the Ashrama. Hence more substantial help from the public is eagerly solicited. Swami Ajarananda, the former President, has been succeeded by Swami Isvarananda, who now holds office.

The Vedanta Kesari

VOLUME XXX



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A DEVOTEE FEELS PIQUED AT GOD ¹

O Mother, ever blissful as Thou art,
Do not deprive Thy worthless child of bliss !
My mind knows nothing but Thy Lotus Face.
The King of Death scowls at me terribly ;
Tell me, Mother, what shall I say to him ?

It was my heart's desire to sail my boat
Across the ocean of this mortal life,
O Durga, with Thy name upon my lips.
I never dreamt that Thou wouldst drown me here
In the dark waters of this shoreless sea.

Both day and night I swim among its waves,
Chanting Thy saving name ; yet even so
There is no end, O Mother, to my grief.
If I am drowned this time, in such a plight,
No one will ever chant Thy name again.

¹From the forthcoming *Gospel of Sri Ramakrishna*.

THE MYSTIC AND THE SCIENTIST

We may wonder what makes Coventry Patmore place the Babe sucking its mother's breast among the types and Princes of Mystics. We wonder because the mystical bases of our every-day life is a closed book to our scientific eyes. The Mother and the babe in their embrace, may be two to another's eyes, but are one in reality, swallowed up in an undivided experience of oneness that baffles all scientific tests. While in childhood all of us were mute mystics, often receiving incommunicable and unverifiable messages from that 'great kingdom' whence we came. Soon shades of this prison house, the world, close upon us as we grow. But he is the 'happy warrior', says the poet, who when brought among the tasks of real life works upon the plan that pleased his childish thought. Naturally enough the youth gets into a scientific mood. He observes, experiments, draws inductions and deductions as a scientist does, all to give form and colour in whatever way he could to his early aspirations. How far the youth succeeds in bringing himself to Self-realisation depends on how the mystic visions of his ultimate fulfilment are stabilised and realised by the help of his scientific genius.

Nations and civilizations like individuals begin with poetry and mysticism. But whether they end in prose or in ripe mysticism depends on how they go through their scientific middle age. The philosophical treasures of the classical Greece, the mystical exuberance of central Europe in the Middle Ages and the Advaitic revela-

tions of Vedic India are best understood as indications of the mystic potency natural with infant civilizations looking ahead of their times to that glorious destiny waiting to be won. But before they reach their destination, they have to pursue their end through history in time, as well as to seek it through science in space. The first glimpses of one's own fulfilment is no real mystical experience, but an effluence of its potentiality. Such experience has to grow in strength and intensity, go through the process of interiorization, through the stages of Conversion, Purgation, Illumination, Surrender and Union before one merges in the ineffable fulness of ripe mystical experience. We have already said that the youth is predominantly scientific in temperament. There is a realistic turn in the scientific mood of the youth which rationalises the early mystic visions, gives them a reality and even a ripeness, which bids fair for mature mystical experience. This is true in regard to civilizations also.

Witness for instance, how the mediaeval Europe and Vedic India emerged from their mysticism into a scientific age. But that this age of science is only a prelude to the crowning mystical experience it is impossible to doubt. The words of modern scientists are eloquent pointers in this direction. 'There are times' says Eddington, 'when we are tempted to doubt the substantiality of our gains. When from the human heart, continues he, perplexed with the mystery of existence the cry goes

up, "what is it all about," it is no true answer to look only at the part of experience which comes to us through certain sensory organs and reply, "It is about atoms and chaos". Rather it is about spirit in which truth has its shrine, with potentialities of self-fulfilment in its response to beauty and right.' Here is unquestionable evidence of the spiritual leanings of western science. But Eddington does not, rather cannot, stop at the shrine of Truth, the spiritual Reality. He proceeds to find out its locus. And so he concludes in a significant context: 'We have found a strange foot-print, he declares in great exultation, on the shores of the Unknown. We have devised profound theories, one after another to account for its origin. At last, we have succeeded in reconstructing the creature that made the foot-print. And lo! it is our own!' Here is the man of science, that too the best of the lot, at the limit of his tether admitting failure to understand his own foot-prints on the shores of the great Unknown to which he has come at last, but at the same time announcing success in tracing its origin when he recognised it as his own. Is this not the return of the prodigal son to his Father, the return of the young mystic who has wandered away into the realms of science back again to his real spiritual moorings, to the great Mystic Fact within himself, whose doors have been once again opened to receive him for his final unction?

Aided by the lessons of modern science on the unreality of phenomena there is ample evidence of Europe returning to its own, to the realization of the reality of its own inner truth. The mystic mediaeval age has evolved into a scientific modern age

and does not the above show that this age is flowing into another mystic period? We may be sure, that the mystic experience in store for Europe is not the mystic experience of the mediaeval times. It will be the cream and culmination of the mysticism of its early history and the scientific genius of the modern times, an experience shorn of its psychical and occult dross emerging as it does from the crucible of science. It will bring to Europe the consciousness of its undivided oneness, for want of which the whole race is in the throes of self-stultification, and in the dawn of which the New Age is sure to flower forth. So, then, from Mysticism to Science and again to Mysticism, Europe would have thus completed her circle of spiritual evolution. But Europe evidently lacks the preparedness to live the principle of Nivritti the only royal road to mystical experience. There is a growing feeling in Europe now that life must be grounded in some eternal verities, an increasing urge to make philosophy a way of life, an urge effectively accentuated by the growth of rational and scientific ideas. Such feeling is even driving Europe to seek refuge in Vedantic ideas, to seek inspiration from the East, a fact which compels Will Durant to conclude his appreciation of Indian Philosophy in the words: 'In our time Europe borrows more and more from the philosophy of the East.' This is a fact borne out by the indebtedness of Bergson, Keyserling, Christian Science, and Theosophy to Indian wisdom. But in practice Europe limps painfully behind. Her practical genius is fertile and active in fields of productivity and not in living philosophy. Philosophy to-day stands perplexed, deserted by his daughters, the sciences

who are busy in fields of productivity, but still leaving his fortunes to his daughters, divinely discontent like King Lear in the last Act of his life's drama.

If the West finds the East, especially India, a worthy source to borrow her philosophical ideas and to draw the metaphysical capacity from, it is because India has already completed her cycle of spiritual evolution, from the mysticism of the Upanishadic age through the age of Hindu science to the age of Advaita. 'India's work in science', says Will Durant, 'is both very old and very young: Young as an independent and secular pursuit, old as a subsidiary interest of her priests. Religion being the core of Hindu life, those sciences were cultivated first that contributed to religion. . . . As in our Middle Ages, the scientists of India, for better or for worse were her priests.' India first developed those sciences that strengthened her religious acumen and thus obviated the calamitous turn which western science has taken to-day. India began her 'Life of the Mind' with sciences that were grounded in religion and ended with Advaita (Sankara-Vedanta) the supreme science of Religion. It is the greatest tribute to India's metaphysical capacity and scientific genius that the conclusions of modern science are none other than the conclusions of Advaitic thought reached by our ancient Hindu seers centuries ago. The oneness of existence is the foremost and most emphatic affirmation of modern science. This has been rationally and scientifically proved by Advaita which drew its realisation of the oneness of existence from the oneness of experience. The oneness of experience, Advaita avers, flows from the

truth of the primacy and ultimacy of consciousness which is the one and only valid sanction and sustenance of all experience. We shall make Eddington speak: 'We have found that where science has progressed farthest, the mind has but regained from nature that which the mind has put into nature. Mind is the first and most direct thing in our experience; all else is remote inference.' This is surprisingly the language of Advaita. Here is to be found an unchallengeable affirmation of the primacy and ultimacy of consciousness, the ever-abiding Reality in us, in virtue of which all other things *exist*, in whose light only all other things shine—*tameva bhantam anubhati sarvam*. This consciousness is the most immediate and intimate Truth of our lives, the deepest reality of our existence, the Great Mystic Fact but which unfortunately is a sealed book to us. And so we miss the great saving knowledge of our lives, the knowledge that every act of knowing that we do through the patterns of space, cause, time and change, is an act of self-consciousness (*prati-bodha viditam*), the consciousness which is behind all separate things and selves, the one universal reality, unchanging amid all changes, indivisible amid divisions, and eternal despite all vicissitudes of form. In the absence of this saving knowledge of the primacy of our consciousness, we have projected a world of our own, a world of likes and dislikes, of passions and prejudices and have wandered farther and farther away from the inner abiding bliss that is our birthright and only treasure. Hence it is that all Religion, Philosophy and Mysticism urge a return to this treasure, to this knowledge of our innermost truth that shall make us free, to

this self-consciousness which are not two but one. Such return brings us the 'highest understanding' as Spinoza was to say, 'the direct perception,' the immediate insight, 'the intuition' as Bergson would call it, the inward seeing of the mind that has deliberately closed (Fr. *mistère* ; Gk. *mysterion* ; meaning : close lips or eyes) as far as it can the portals of external sense; the vision turned inwards as the Upanishads would have it. And this is exactly what the mystic does. He withdraws himself completely from the objects of his senses, rather he closes their outward passages and turns them inwards fully focussing them on his inner reality. Such a man the Upanishads celebrate in the words : *Avritta chakshur amritatva-micchā*—the wise man who desiring immortality turns his vision inwards and dissolves himself in the Integral Experience which is mystical experience *per se*.

It is very profitable and relevant to take cognizance of the social results that ensue from such experience. For such experience is never individualistic ; it transforms the other, it illumines the environment. Referring to such experience, Berdiaiev, a French mystic writer writes in his *Philosophie de l'Esprit libre* :

The experience of the Church [by which he means mystic experience] begins at the moment when I rise above all division and separation, all space and time. Mystical life is metaphysically social, not individualist. In the experience of the Church, I am not alone. I communicate with all my brothers in spirit *whatever be the place or time in which they live*. (Italics ours) In the church, in the spirit of union with the common centre and of recollection we feel the beating of a single common heart.

When, through the beating of a single common heart one 'feels the whole world kin', one gains the 'sym-

pathetic awareness of the Totality'. This relation with the Totality is brought on by the realization of Self-consciousness. Can the man, then, it may be asked, whose self-consciousness is primarily a consciousness of his own unique inner truth, ever adopt a correct position with regard to others ? To this Hermann Keyserling answers significantly :

He alone can do so. He alone does so. For since he sees himself in his true light, he likewise sees his true relation to the totality of the universe and so recognises the same right in everyone else as he does in himself. Only he, who respects the fact that he is unconditioned himself, recognises that others are unconditioned likewise. . . . It is not democracy's subordination of the individual to the mass which leads to the recognition of the human dignity of all man, but, on the contrary, personal consciousness of being unconditioned, and that alone.

For quite involuntarily and spontaneously every man who knows himself as unconditioned recognises in others the dignity of human beings. And it is exactly this 'unconditionedness' that mystical experience confers on man.

But why has India after achieving stages of ripe Mystic Life, the Advaitic realization, through her scientific genius, again begun to borrow more and more from the science of the West ? The reason is that she is in the throes of a second cycle. True it is that she has completed one mystic cycle when she came to her Advaitic realisations. But since then Advaita has fallen from its throne, has lost its link with actual life. Western science cannot alone forge the lost link. Western science in its pure form, in its high mystic reaches, being a very near approach to Advaita can kindle interest in our ancient yet ever-new wisdom and bring the dim embers of

Advaita back to brilliance. A scientific religion which will help the modern man to develop the emotional and intellectual aspects of his personality and at the same time afford an inspiring motive for altruistic action is the greatest need of the day. Such a faith can be evolved by a judicious fusion of western science in its pure form and Advaita. Advaita inculcating as it does an 'intellectual love of God' will nourish the intellectual and emotional springs of man, while science will impart a scientific and practical turn to him and find out the channels through which God fulfils Himself in good works. ❁

There is ample evidence of India progressing along this path, along her second mystic cycle. She is now in the Unitive Way the last culminating stage in Mystic Life, where a spiritual marriage takes place between herself and her Fulfilment, a marriage whose children are 'good works'. The chosen of India are not simply wrapt up in mystic contemplation, as they

may appear to be, but intensely active in taking others along the path of self-realization. The emphasis that Advaita lays on human effort and the scope it gives to it for transforming man and his environment have been well understood by India's chosen children. Hence they take the universe as an adventure and not as a scheme and they are out to transform it.

There is in us the mystic in slumber; there is in us the scientist wide awake. We have to awaken the mystic and bring him to the surface of his consciousness. We have to tone down the vaulting ambitious tendencies of the scientist in us and transfer from the mystic a little of that spiritual balance to make a workable and benign combination of the two elements. The genius of our race is predominantly mystic; the genius of the times is predominantly scientific. A judicious amalgum of both the strands will, we may be sure, meet the religious and philosophical needs of the new world.

Renunciation, our sole refuge

In the spectacle of Death, in the endurance of intolerable pain, and in the irrevocableness of a vanished past, there is a sacredness, an overpowering awe, a feeling of the vastness, the depth of the inexhaustible mystery of existence, in which, as by some strange marriage of pain, the sufferer is bound to the world by bonds of sorrow. In these moments of insight, we lose all eagerness of temporary desire, all struggling and striving for petty ends;.....we see, surrounding the narrow raft illumined by the flickering light of human comradeship, the dark ocean on whose rolling waves we toss for a brief hour; from the great night without a chill blast breaks in upon our refuge; all the lovelines of humanity amid hostile forces is concentrated upon the individual soul, which must struggle alone, with what of courage it can command, against the whole weight of a universe that cares nothing for its hopes and fears.

—Bertrand Russell.

THE MYSTICAL EXPERIENCE

BY DR. MAHENDRANATH SIRCAR, M.A., PH.D.

The learned writer draws the line— a very necessary line— between occult experiences which are seemingly mystical, and Mystical experience per se. Mystical consciousness, the writer avers, is the direct apprehension of Reality and is not merely an exhilaration of being. As such Mystical consciousness, argues the author, is natural with us and is not something to be induced. The following paragraphs will show how the writer very rightly brings real Mystical Experience into line with the Advaitic realisations of great Mystics—EDS.

What is Truth ? This has been the earnest question of man since the dawn of civilisation. It is a supreme question which goes into the heart of the Ultimate Reality. The human mind cannot be long satisfied with the evanescent phenomena though they may be producing temporary satisfaction. Our being has its inner indicator—the supreme inner-science—which spontaneously rejects all that is of ephemeral interest and invites that which is deeply engrossing and withdraws the veil that hides the Ever Present and the Ever Luminous Existence. Philosophy in its noble effort of knowing Truth ends in system-making which might have its appeal in the presentation of a dignified intellectual construction for a moment uplifting consciousness to a serene vision ; but chiefly it abounds in logic-chopping and intellectual spinning that obstruct the supreme vision of Truth. Naturally the search after Truth seeks other avenues besides intellect ; for intellect indulges in ratiocinative thinking and conceptual construction, ignoring its supreme adventure, for which it is adequately fit. Intellect has been usually confined to discursive thinking. It is sup-

posed to be the faculty of conceptual thinking tracing out relations. It is thought. But intellect or intelligence has its intuitive and dynamic character. It is according to Plotinus the second hypostasis, next to the supreme One. The Samkhya ascribes to Buddhi, the illuminating and creative power (because it dominates in Sattwa). The Tantras, following the lead of the Samkhya ascribe to it Jnana, Vijnana, Vairagya and Aisvarya. Bradley makes a distinction between reason and intuition. Even Ramanuja who characterises intuition as intuiting, as a process fulfilling itself in synthetic knowledge, over-rides the mediate character of relational consciousness as thought and accepts knowledge as immediacy of consciousness in which the relations are integrated and not denied. From these it will be clear that philosophers feel in them the necessity of an immediate apprehension, a direct awareness, an integral consciousness of what they characterise as Truth. It is a necessity deeply involved in our nature, which spontaneously but surely reveals itself if the search is continued uninterruptedly, honestly and if there is no twisting of nature because of prag-

matic demands. The pursuit of Truth requires the greatest boldness which can face any consequence without the least attention to the demands of life.

Mystical experience is the natural fruition of sincere philosophic effort. Philosophy gives wisdom. This wisdom is the luminous consciousness and the supreme beatitude. It is the ineffable consciousness in the apex of Existence. Those who think that Mysticism is inherently different from philosophy forget the intuitive character of reason, its power of supreme vision or the Gnosis. The goal of philosophy cannot be less than this. The vision is not to be confounded with the ordinary religious consciousness, a vague sentimentality, an emotional enthusiasm or an exhilaration of feeling or even a magnitude of being; though all of them may be experienced as our being grows finer, subtler, and radiant; yet they touch the outer fringe of mystical consciousness.

It is better to distinguish here the occult experiences from the mystical consciousness. With the growth of subtler sense and consciousness which an honest and sincere search always carry with it, certain experiences proceed spontaneously which are immediate and direct, transparent and luminous. Such experiences are often erroneously supposed to be mystical. They are not mystical. They are occult. Occultism pries into the *heart of nature but not into the heart of reality*. Nature has for us in its reserve manifold shining experiences and powers, which reveal themselves when it grows purer and finer in the serious and earnest attempt to know Truth. They are phenomena, charming, attractive and power-giving; the heart of nature contains within it marvelous gifts, wide knowledge, diffusive

feelings, meteoric experiences of light, absorbing rhythms of occult sound, ineffable joy of the freshness and vividness of life and the gifts of miraculous powers. Indeed occultism affords wide ranges of experience—subtler reaches of being and consciousness, and absorbing and serene delight. These are very high experiences but *not mystical*. The realms of existence that were revealed in the Paradise before Beatrice's vision, the vision that was vouchsafed unto Wordsworth and to which he gives expression in *the Tintern Abbey*, however lofty, soul-lifting and exhilarating and pensive are occult experiences, but *not mystical*; they do not bear on the Ultimate Reality. In so far as they indicate or convey phases of reality, they may have the mystical tinge, but they *cannot* be characterised as mystical experience *per se*. They are soft turnings and expressions of a highly strung consciousness conveying the distant vision of the reality still covered from view. Mystical consciousness IS THE DIRECT APPREHENSION OF REALITY AND IS NOT MERELY AN EXHILARATION OF BEING. In its *supreme* expression there is no ecstasy no wave in our being—it is beyond all feeling and all expression. It is the supreme Self in its majestic Calm beyond all experience. It is the experience or the Awareness, because it is the supreme knowledge without being infected by the limitation of experience formed by the subject and the object or the object dwindling into the subject (the subject retaining still its I-ness). It is not the immediate integral unity of the subject and the object, nor even the experience of a feeling status in which the subject and the object are equilibrated, nor the experience which is the integral unitive consciousness of all phases of ex-

periences in the heart of being. No doubt these all are experienced in our conscious pursuit of Truth, and their immediacies may impress their convincingness and appeal, for everywhere the consciousness is freed from its usual limitation and may present supra-mental heights of its being in which the whole order of existence may be reflected; but still it *cannot* be called *the Mystical experience*.

In the unfolding of the Mystical consciousness, many unusual experiences make their visitations. In our attempt to make consciousness free from the restrictions of the sense and the mind, the superconscious knowledge may fill us, the supra-mental powers may over-power us; but still they do not represent the Mystical consciousness as they do not present the Axis of Being which transcends all these and even does not integrate them in its supreme plenitude. Naturally such a reach in consciousness has its uniqueness because it is beyond all throbbing, however blissful and thrilling. This experience is unique in its supreme peace and puissance and in its singularity and aloneness—where the sweep of total existence vanishes as the dawn of mystical experience before its full sunrise. I do not for a moment deny the mystical value of the other kinds of direct apprehensions in the aesthetical, the supra-mental, the ecstatic, or even in the Samadhic and devotional reaches of consciousness; but I do not categorise them with *the mystical experience*, which remains singular, because of its transcending these possibilities in luminous experiences and acquainting us with the ineffable Truth. Here the mystical experience touches the very core of Being and is not satisfied with expressions, however, glorious and noble.

Here alone the seeker discovers himself in the centre-point of his being as the supreme goal of the search. The lost soul discovers itself not in the ever-expansive circumference of his being comprising the totality of existence, but in the ever-shining centre where the polarity of experience vanishes, where concentration and diffusion of being lose all their meaning and reality. It is the basic Mystical experience. Occultism gives the evolution of consciousness a supra-mental subtlety and luminosity. Mysticism fixes us in transcendence. The one discovers the powers of the Soul; *the other, the Soul Itself*.

Mystical consciousness is natural with us. It is not something to be induced. The analysis of our experience will indicate the constant presence of consciousness underlying all experience. And mystical experience is the apprehension of consciousness in its immediacy and undividedness. Its greatest service is that it affords freedom from the divided consciousness and points to the integrity of consciousness beyond all states of knowledge. Human consciousness is so much divided that it is apt to be forgotten. The speciality of mysticism lies in its freedom from categorical thinking and in pointing to the fundamental basis of experience which is undivided reality but which, when it projects itself through space and time, appears as many. Mysticism points out that this projection is only apparent and not real and if consciousness can be felt in its integrity beyond space and time, reality is immediately apprehended. It is therefore a serious appeal to go beyond mental modifications which cannot transcend space and time and to envisage or visualize existence from the depth of being beyond mind—from the inmost centre

of existence where the mental limitation does not obtain. Mysticism, therefore, is the correct approach to Truth in as much as it is an open confession of the failure of the mind to know Truth and an invitation to the inmost experience of the Self as Freedom beyond time and space. It is a new science in terms of supra-concept and immediate intuition where the world of self and not-self or subject and object disappears. The wonder remains a wonder that how out of this dimensionless consciousness the world of dimensions arises; but the mystical experience conveys in no uncertain terms that the world of dimensions is only a seeming pro-

jection having no reality. Their pragmatic value creates their seeming realities, but in essence they have none.

The difficulty to understand this arises because of our habitual indwelling in mind and our pre-occupation with mental presentations and values. The mystic only points out to an order of knowledge which demands freedom from schematism of pure reason, and the freedom and the aspirations of practical reason—in fact in the complete transcendence of the mental formulation in knowledge or in faith. Its greatest privilege lies in offering the timeless Truth, where the aspirant soul realises the freedom of the Atman.

JAINISM

BY SWAMI PRABHAVANANDA

Swami Prabhavananda of the Ramakrishna Mission Centre, Hollywood, traces the Path to Fulfilment which Jainism chalks out for the aspirant with relevant side references to Jaina metaphysics. He also clears certain misconceptions among western scholars regarding Jainism.—Eds.

I

What is Jainism?

The words Jaina and Jainism are derived from the Sanskrit root *jī*, which means 'to conquer'. A Jaina is, therefore, one who believes in the conquest of the flesh by subduing the passions in order to attain to that supreme purity which leads to infinite knowledge, infinite happiness, and infinite power, the same conquest over self and the same self-liberation that all other religions of India have sought and attained. The claim is made that Jainism is as old as the Vedic religion itself, going back to the earliest evidences of the religious spirit in all Hindustan. Vardhamana,

known also as Mahavira, or the supreme spiritual hero, whose name has come to be identified with Jainism, is said to be but the last in a long series of inspired prophets or seers.¹

¹ It is customary among Western scholars to discover points of similarity between the lives of Mahavira and of Buddha. As both Jainism and Buddhism lay emphasis upon Ahimsa or non injury, they look upon Jainism as an off-shoot of Buddhism. But these two religions are really independent of each other though parallel in their development. Mahavira was a contemporary of Buddha and a historical person. Moreover, he is not the founder of Jainism but only the last in a long succession of sages and seers. Parswanath, who lived two centuries before Mahavira, is another in this succession and also a historical figure.

According to Jainist tradition, this religion goes back to the beginning of time, and its truths were from time to time revealed to certain divine men called Tirthankaras. Its cosmogony again has paralleled other religious beliefs in that there is postulated a series of cosmic cycles, consisting of *utsarpini* or ages of evolution and *apasarpini*, or ages of contraction, our present age being one of contraction or decay. During this period, the period of contraction, twenty-four Tirthankaras have appeared from time to time from Rishabha, the first, to Mahavira, the last.

Rishabha is then the founder of the sect for the present period, having uttered the truths for the period. His name is to be found in the Rig Veda and his life is told in the two Puranas, the *Vishnu Purana* and the *Bhagavata Purana*. In these he is regarded as a great saint and divine manifestation.

Mahavira the last of the twenty-four Tirthankaras was born in the latter part of the sixth century B. C., of Kshatriya parents, near Vaisali, the modern village of Basrah, about twenty miles north of Patna. He married and had one daughter. From his earliest boyhood he possessed a reflective and inquiring mind. At the age of twenty-eight he renounced the world to practise austerities and meditation for twelve years, at the end of which period he was spiritually illumined (*kevala*). Then for thirty years he continued to preach his Jaina doctrines to the people, and at the end of his ministry he attained final liberation.

This story, so similar to the life of Buddha, adds to Jainism the personal note necessary to the propagation of any religion. Mahavira's chief

contribution to the spread of Jainism was his popularisation of the doctrine of Ahimsa. He also organized the community into two classes, monks and householders. Finally, he opened the doors of his religion to all aspirants, irrespective of caste or sex.

With respect to the main precepts of Jainism, all Jainas are at one. About the beginning of the Christian Era, however, a division was made into two sects, known as Digambaras and Svetambaras in accordance with certain external regulations regarding the monks. The most important point of difference was that the Digambaras disbelieve in the wearing of clothes by their monks, who are supposed to be free from any consciousness of their physical bodies, whereas the Svetambara monks are enjoined to wear white robes.

The Scriptures of the Jains include the *Angas*, the *Purvas* and the *Prakirana*. There are other sacred writings, comparatively modern, containing systematic interpretations of Jaina philosophy and religion in both Prakrit and Sanskrit.²

II

The Goal of Jainism

Jainism denies the existence of a First Cause, or Creator of the universe. It is in fact unthinkable and illogical according to it to believe that the cosmic universe had a definite beginning in time, for that belief involves the further belief that a God, non-creative before creation, suddenly changed his mind and thereby became creative. The

2. There are altogether only about one and a half million Jains in all India. They are a peace-loving people having no quarrel with other Hindu religions. They in fact look upon themselves as quite within the Hindu fold, and they are so regarded by the main body of Hinduism.

universe, therefore, consisting of *jivas* or souls, and *ajivas*, or those which are non-spirit, must necessarily be without beginning and without end. It is not necessary to postulate a deity to explain the nature of the cosmos for, the very fact of the eternal existence of *jivas* and *ajivas* requires their manifestation in the evolution of the cosmos. To the critics of Jainism, who contend that for everything that is, there must be a maker, the Jainas put the question, how then could the maker exist without another creator who made him, and so on without end? And if it is possible for one being to exist self-subsistent and eternal, why is it not possible for many to be likewise self-subsistent and eternal?

This most ancient problem of philosophy is thus solved by Jainism through a straight denial of the problem itself. Neither a theory of a definite origin in time of the universe, nor of a God in the sense of creator and sustainer is admitted in its metaphysics. It does, however, believe in the divinity of every soul, in the perfected soul as the Paramatman, the Supreme Spirit, who is the object of worship and adoration. And every soul is a potential Paramatman. In this sense the Jaina religion is very far from being purely atheistic; for it posits definitely the divinity of soul and the possibility of attaining the divinity and perfection of the soul, even though its denial of the personal factor in creation might lead one to think that it tends toward atheism.

Its ontological argument runs something like this. When an individual breaks the bonds of his *karmas* by subduing his passions and realizing the supreme purity of the soul, and there is revealed unto him in his own

soul infinite knowledge, bliss and power, he becomes at once a Paramatman or perfected soul. Since each soul is potentially divine, there are many that have achieved perfection and many more on the path of personal salvation. The following is a typical prayer of a Jaina devotee:

‘Him who is the leader of the path to salvation, who is the dispeller of mountains of *karmas*, and who is the knower of all reality, Him I worship in order that I may realize those very qualities of His?’

So we come to the conclusion that the Jainas are believers though not in the same sense in what the Hindus call *avatars* or divine incarnations and what in Christian parlance is called the Son of God or the Christ. The object of their worship is therefore, the Man-God and the best way to worship is to accept their doctrines and to become ourselves Sons of God --Paramatman, the supreme perfected spirit.

It is true that gradations exist in the scale of the evolution of souls. He who has become a perfected being by realizing the divine nature of his soul, he who has so overcome the world that he is not touched by the good and evil in the world is in the highest rank. Such a man is called *Siddha Paramesthin*. Next in the scale of beings is the *Arhat*, one who has not as yet attained final liberation, but who has received illumination and looks upon his fellows with love and kindness. Such a soul, an *Arhat* reveals the eternal truths of religion to struggling humanity. And such *Arhats* enter into human life at certain cosmic periods for the good of all.

The three next gradations are composed of the ordinary human teachers

who have gained some conquest over the flesh and some knowledge of the divine nature of the soul. These five stages of individual evolution represent the supreme goal of life at various stages of illumination.

Thus does one attain Moksha, when there is no more birth or death and he is free from the burden of his *karmas*. This highest state of perfection, *Siddha Paramesthin* can be described as a state absolutely unconditional, of passionless peace in which one is free from actions or desire.

Metaphysically, Moksha is liberation from the bonds of *karma* and rebirth. Like all schools of Indian thought, Jainism believes in *karma* and reincarnation; but unlike the others, it conceives of *karma* as something material that binds a man to the world and its attachments. Though it is regarded as a material substance, *karma* is yet so subtle that it is unperceivable by the senses. *Karma* among other things consists of the bondage of the soul, and it is for this reason that the soul is embodied in the substance of a being and that it is embodied from a beginningless past. But, though this bondage has no origin, it may definitely have an end, for the soul is essentially free and divine, and just as soon as the true nature of the soul is realized, *karma* ends. The Vedantic doctrine of *avidya* or ignorance also postulates individual ignorance to be beginningless in time but with an end in time.

This bondage of the *jiva* to *karma* is not caused by any extraneous being, but by *karma* itself. As the *jiva* comes into contact with the world outside itself, certain psychic conditions, as desire for enjoyment leading to ignorance of its true nature

arises, which attract the *karmic* molecules to 'flow in' towards the *jiva* and surround it in the process. This process of 'flowing in' of the subtle matter of *karma* is peculiar to Jain metaphysics and is technically known as *asrava*, the first stage in *karmic* bondage. The next stage comprises of the actual *bondage*, known technically as *bandha*, when the molecules become settled and build up a subtle body known as *Karmana Sarira*, and the *jiva* is now weighed down by its own *karmas*. The physical body dies with death but the *Karmana Sarira*, which corresponds to the subtle body in Hinduism, lingers on until the final liberation.

Freedom from the weight of *karma* is gained first by *samvara* or self-restraint, when no fresh *karma* is attached to the soul. Then by self-discipline both ethically and spiritually there is induced a state known as *nirjara*, or the shredding of all past *karmas*. From this point rebirth ceases and liberation is attained. But first two final stages must occur before Moksha, or the final liberation of the soul. The first of these is *arhat*, in which the enlightened soul, freed from *karmas*, continues to live in the world actively engaged in the service of humanity, yet is no longer tainted by the good and evil in the world. This state is comparable to that of *Jivanmukti*, 'free while living' of the Hindu ideal.

The next stage of the soul's progress towards perfection transcends the world in its journey to its permanent eternal abode. Here there is no more activity and the soul attains Godhead, characterised by infinite knowledge and passionless peace. This final state is known as *Siddha Paramesthin*.

The way to Fulfilment

The path to Moksha lies through Triratna, the three jewels of right faith, right knowledge, and right conduct.³ These three form one path, and all three together form a single unity. Right faith is the unshaken faith in the teachings of the Jains, right knowledge is the true understanding of their principles, and right conduct is the practical living according to these principles. The first of these, right faith, is the foundation of the ethical and spiritual life. Preliminary to the arising of right faith one must be free from superstitious ignorance, such as the acquisition of spiritual merit through bathing in a sacred river, propitiating imaginary gods, or observing certain external rites. Freedom from these, as well as from pride or arrogance or conceit, is the primary condition of right faith. With right faith arises right knowledge, the truer understanding of the truths of religion, which in turn must be united with the third jewel, right conduct.

Right conduct comprises of the five *vratas*, or observances: (1) *Ahimsa* or non-injury, great emphasis being laid on this principle, which not only insists upon non-injury to any living being, but implies positive kind deeds to all creatures upon the earth; (2) *Satya*, or truthfulness; (3) *Asteya*, or non-stealing, extending to the prohibition of covetousness; (4) *Brahmacharya*, or chastity in word, thought, and deed; and (5) *Aparigraha*, or non-attachment to the world.

Great emphasis is placed by Jainism in company with all Indian

schools of thought, upon human birth as a means to the attainment of divine perfection. Even the Gods and angels, who may partake of celestial joys in some kind of heaven, must appear on earth in human form in order to attain Godhead. Blessed, therefore, is human birth, for in it lies the great opportunity to overcome the world and find eternal peace. Such also is the essential teaching of Christianity; for the way of salvation is by overcoming the world. This thought has been beautifully expressed in the Gospel according to St. John: 'Ye shall have tribulations in the world. I have to overcome the world.'⁴

⁴ Hopkins (*The Religions of India*, P. 297) caricatures Jainism when he says that it is 'a religion in which the chief points insisted upon are that one should deny God, worship man, and nourish vermin'. It is true that one may caricature any religion that exists; but this instance merely reveals the author's superstitious ignorance. It is true that Jainism denies the existence of an extra-cosmic God or an all-pervading Spirit, but it believes in the immortal soul and in the kingdom of God within. Moreover, it believes in man-gods—saints who have realized their perfection. Such a man-God was Christ who is the object of worship by many millions of men. Again, Jainism insists upon non-injury. 'Thou shalt not kill,' is a commandment very imperfectly observed by the West but which is extended by the Jains to include all living creatures. Such an ideal hardly seems ideal in view of the destruction of all kinds of life in every portion of the globe!

Perhaps in this connection it should be pointed out that the Jains, true to the spirit of Indian religion, do not regard theirs as the only true religion. According to them non-Jains also, if they truly follow the precepts of their particular religions, may in their own way arrive at Moksha, the goal of all living. The whole truth cannot emerge from any particular teaching, and we need, therefore, to be tolerant of other ways of salvation.

3. Compare the way to salvation through the offices of the Roman Catholic Church: faith, instruction, and works.

A LITTLE-KNOWN POEM OF TENNYSON

By M. KALIDASU, B.A., B.L.

Tennyson was one those rare poets who had Samadhi experiences. The following poem supplies the irrefutable proof of such personal revelations, as it speaks of the all-consuming integral experience, the Advaitic realisation, in which Mystics dissolve themselves—EDS.

The affinity that is found in the varied systems of philosophy all the world over and the kinship, if not identity, that is discernible in the deepest experiences of poets and mystics, alike in the East and the West, furnish an interesting proof of the validity and truth of the fundamentals of religious faith. It is both curious and significant that one of the most outstanding shorter poems of Tennyson *The Ancient Sage* is printed only in the Globe edition of the poet's works and is omitted in other editions.

This poem deals with themes of such universal appeal and is of such

high literary excellence that its omission from the editions which are otherwise complete, can only be explained on the supposition that its subject-matter carried no appeal to the generation for whose benefit the editions were published. The poem deals with an interview that took place a thousand years before the birth of Christ between an ancient sage and a rich young gallant about town, when the sage was about to retire to a mountain retreat for meditation. It opens with the following query :

What power but the bird's could make
This music in the bird ?

* * *

And yet what sign of aught that lies
Behind the green and blue ?

The materialist's reply that apparently commended itself to the youth is as follows :—

But man to-day is fancy's fool
As man hath ever been.
The nameless Power, or Powers, that rule
Were never heard nor seen.

But the sage has a different reply—that of the man of Spirit,
If thou wouldst hear the Nameless, and wilt dive
Into the Temple-cave of thine own self,
There, brooding by the central altar, thou
May'st haply learn the Nameless hath a voice,

* * *

And when thou sendest thy free soul thro' heaven,
Nor understandest bound nor boundlessness,

Thou seest the Nameless of the hundred names
 And if the Nameless should withdraw from all,
 Thy frailty counts most real, all thy world,
 Might vanish like thy shadow in the dark.

In the language of Prose, the sage points out that the world exists only through the sustaining and immanent power of God and that that Power can be contacted by delving into man's Self or Atman.

The further question as to what proof of this Power exists, arises. The sage's answer is worth being quoted in full :

Thou canst not prove the Nameless, O my son,
 Nor canst thou prove the world thou movest in,
 Thou canst not prove that thou art body alone,
 Nor canst thou prove that thou art spirit alone,
 Nor canst thou prove that thou art both in one ;
 Thou canst not prove that thou art immortal, no
 Nor yet that thou art mortal—nay my son,
 Thou canst not prove that I, who speak with thee,
 Am not thyself in converse with thyself,
 For nothing worthy proving can be proven,
 Nor yet disproven ; wherefore thou be wise,
 Cleave ever to the sunnier side of doubt,
 And cling to Faith beyond the forms of Faith.

In these magnificent lines, the sage points out the futility of applying objective tests of proof to a subjective reality and suggests an approach to Advaitic philosophy.

The next question probes the matter into further depths and raises the issue as to how faith is possible in a world where evil, disease, cruelty and misery exist ;

In vain you tell me ' Earth is fair'
 When all is dark as night.

Tennyson moots the same question more forcefully in *In Memoriam* in the following lines :—

I (Nature) bring to life, I bring to death ;
 The spirit does but mean the breath ;

* * *

Nature, red in tooth and claw
 With ravine, shrieks against his creed (of love)
 No more ? A monster then, a dream,
 A discord, Dragons of the prime,
 That tear each other in their slime,
 Were mellow music matched with him (man)

The answer to this question is startling from a western poet and conforms to the Hindu Doctrine of ' Maya'.

Who knows but that darkness is in man ?
 The doors of night may be the gates of light ;
 For wert thou born or blind or deaf, and then

Suddenly healed, how wouldst thou glory in all
 The splendours and the voices of the world ;
 And we, the poor earth's dying race, and yet
 No phantoms, watching from a phantom shore,
 Await the last and largest sense to make
 The phantom walls of this illusion fade,
 And show us that the world is wholly fair.

To the remark that man is a

‘Slight ripple on the boundless deep
 That moves, and all is gone’,

the retort is given that

‘ But that one ripple on the boundless deep
 Feels that the deep is boundless, and itself
 Forever changing form, but evermore
 One with the boundless motion of the deep’.

The sage, after a few lines of further discussion, finally supplies the
 irrefutable proof of his own personal experience in the following lines :

.....For oft

On me, when boy, there came what then I called,
 Who knew no books and no philosophies,
 In my boy phrase ‘ The Passion of the Past’.
 The first gray streak of earliest summer-morn,
 The last long stripe of waning crimson gloom,
 As if the late and early were but one—
 A height, a broken grange, a grove, a flower
 Had murmurs ‘ Lost and gone and lost and gone !’
 A breath, a whisper—some divine farewell—
 Desolate sweetness—far and far away—
 What had he loved, what had he lost, the boy ?
 I know not and I speak of what has been.
 And more, my son ! for more than once when I
 Sat all alone, revolving in myself
 The word that is the symbol of myself,
 The mortal limit of the Self was loosed,
 And past into the Nameless, as a cloud
 Melts into Heaven. I touched my limbs, the limbs
 Were strange not mine—and yet no shade of doubt,
 But utter clearness, and thro’ loss of Self
 The gain of such large life as matched with ours
 Were Sun to spark—unshadowable in words,
 Themselves but shadows of a shadow—world.

It is well-known from the diary of Tennyson that the poet was having
 Samadhi experiences during his youth and expression is given to the same
 indescribable Ananda also in the following lines in *In Memoriam* :

And strangely on the silence broke
 The silent-speaking words, and strange
 Was love’s dumb cry defying change

To test his worth ; and strangely spoke
 The faith, the vigour, bold to dwell
 On doubts that drive the coward back,
 And keen thro' wordy snares to track
 Suggestion to her inmost cell.
 So word by word, and line by line,
 The dead man touched me from the past,
 And all at-once it seemed at last
 The living soul was flashed on mine,
 And mine in this was wound, and whirled
 About empyreal heights of thought,
 And come on that which is, and caught
 The deep pulsations of the world,
 Aeonian music measuring out
 The steps of Time—the shocks of Chance
 The blows of Death.

The abstruse thoughts of philosophy and the bliss and fulness of religious experience revealed in these citations are a pleasant surprise. No doubt the most artistic of victorian poets was influenced by Eastern thought in a subtle way ; or rather, spiritual experiences are equally shared by all minds at a particular level of inspiration.

THE FINITE AND THE INFINITE

BY KAPILSWAR DAS, M.A., B-ED.

The finite and the infinite may be by themselves bleak and bloodless entities, but when silhouetted against the azure infinity of the Absolute they gather life and light. From the viewpoint, rather view-pointlessness of the whole, says the writer of the present article, the infinite and the finite intermingle, inextricably blend into each other to weave Life into a whole. 'The essentials of action, devotion and knowledge in the same way intermingle in harmonious proportion and leave the eternal question answered.—Eds.

I exist An infinite number of individual selves conscious or unconscious exist and are in an infinity of relations with me. The vast world exists. Innumerable such worlds exist in the cosmic space. Infinite time rolls on. Through ceaseless change the eternal world-order flows. In the apt words of Huxley and Spencer, the manifestation of Cosmic Energy alternates between phases of potentiality and spheres of complication, homogeneity and heterogeneity

through a state of relative stability. In significant Kantian phraseology, that which is predestined to evolve into a new world has perhaps been the no less predestined end of a vanished predecessor. But all this vastness, infinitude, eternity may again be relative, compared to the Absolute; before it the world becomes limited. Before the unique Knowledge-Existence-Infinite, it may pale into insignificance, turn into a mere shadow. 'In the former we see nothing else ;

hear nothing else, understand nothing else; it is infinite; in the latter we see, hear, understand something else; it is finite. The infinite is immortal: the finite mortal' (*Chhandogya*).

But can the two thus be quite separate, distinct, mutually exclusive? Life is a continuum; there is no abrupt end anywhere, no chasm in experience that cannot be bridged over. The two must be related; but how? The pages of philosophy, both eastern and western, are replete with the thoughts of mightiest minds on the subject; it is indeed the one eternal question of man. A brief review of the most fundamental interpretations of Indian thought in this regard will not be out of place here.

II

The finite is short-lived, infinitesimal, mutable, afflicted: the infinite, superb, vast, unchangeable, blissful. There can be no meeting point between the two except only as an ideal of inspiration and the inspired. One is not the other at all; thou art not that; *Atat tvamasi*. This is the standpoint of our out and out dualists like the Naiyayikas.

But there can be no such dichotomy throughout. Life will then be doomed to dark unintelligibility. That the finite is transient, painful, atomic is a verdict of only a particular phase of experience. Fuller experience finds that deep under its encrustation of misery, limitation and pain, is the never-failing background of Blissful Immensity. The finites are a session of the infinite; the many belong to the one. But, then, what is the mode of their sustenance? How is the oneness of the one not infringed by it? In short, what is the relation of the two?

It is of service, dedication, loving and faithful service on one side, and

possession claiming implicit obedience and a call to give, on the other. The many live in the One; for Him they are; for Him they are produced and for Him they must work being in His service. He is the Lord; they belong to and depend on Him in every possible way. In their giving and His accepting is their complete fulfilment. *tasmin tvam asi; tasmī tvam asi; tasya tvam asi*. The palpable reality of the hard multiple world cannot be denied. The one and the many are both true; One is running through the many. It congeals them, touches every one of them; at the same time the many reside. It is transcendent as well as immanent; it pervades and is yet beyond each objective particle of matter and subjective centre of individuality as well as the interaction of the two. It regulates, controls and makes possible every change. Change is manifestation and withdrawal of forms: the spiritual entity does not change. Contemplation of the highest is the supreme objective: it cannot be complete absorption or identity. The limited intelligence and the hampered will of the finite cannot be one with the all-perceiving intelligence and irresistible will of the infinite. The distinction remains even in the realm of the highest beatitude; nevertheless, in this distinction and the consequent feeling of ennobling endearment lies the significance of existence. To taste the sweetness of sugar is preferable to being itself; to bend the head in meek adoration before the ineffable, awe-inspiring mystery of the All-knowing, All-pervading, All-doing, offers a richer repast than complete merging and dissolution of personality. Who knows if experience is at all possible in the super-personal? The supreme objective can be achieved through devotion. Action may be

indispensable in view of the inherent functioning of the ever-active Nature, sanctified through scriptural injunctions, it may be necessary for purity, external and internal. The light of knowledge may be essential to sift the true from the false. All the same the binding nature of the former can never be removed, nor can knowledge eliminate itself from intellectual conceit and abstruse dryness without the elixir of devotional fervour, the streaming of the perennial spring of self-surrender. After all the finite is finite; its salvation lies in the mercy of the infinite. The infinite comes when it pleases and knocks at the door of the finite; it is the duty of the latter to be ever prepared in thought, word and deed to answer the call and be blessed in making approach to it or becoming like it. This is the standpoint of our Dwaita school of Vedanta. It seeks to lay a wholesome stress on realism without losing sight of idealism, to steer clear of a bloodless monism on the one hand and an agnostic nihilism on the other.

III

Yes, the finite is different from the infinite as the possibility of distinct and dependent existence: yet, as an impossibility of independent existence it is not different. It cannot exist of its own accord; it has no autonomy without being referred to the centre. So far as its characteristic of dependence is stressed upon, its separate setting can be granted; but in the context of the full the boundary lines of its configuration become more and more shadowy and vanish into larger and larger wholes till the ultimate is reached. But how can difference and non-difference be attributed to the same thing at the same time? The answer is the time-honoured one; the world is real; but the reality of which

it is, is unpredicable, alogical in itself; viewed in different conditions of being it represents apparently contradictory qualities. This is the standpoint of the Bhedabheda school.

But why all this roundabout way? Let us go straight and cut the Gordian knot. The One is the One from which all proceed. There is no necessity of explaining things. *Tasmat tvam asi*. The world is real. It is one with the infinite without recourse to any principle of Maya or otherwise. There is no question of dependence or independence, separation or likeness, efficient or material cause. 'The finite is a part of the infinite, as it were a spark thrown out by fire. This is the essence of the teaching of our great Acharya Vallabha.

But any point of view however wisely taken presents difficulties; life's insoluble enigma is not so easily understood. There is no made-easy in life, no short-cut to realisation. Words fail to convince in the face of hard experience. That the world-principle is not independent and self-subsisting but depends upon or is ever present in the Ultimate Reality in various ways is readily admitted. But to speak of it as if it were a material piece chiselled from that is not to know why all this limitation, suffering and pain subsist in the finite. Is it only physical expansion that will undo all these things? Harder thinking is necessary and our schools of qualified monism and Mayavada of Ramanuja and Sankara take up the challenge and answer, though of course with varying degrees of emphasis.

IV

The world is real: but it is not a part hewn as it were from the infinite understood in physical terms. The

infinite stands to the world as soul to His body composed of all individual souls and matter. It is differentiated in the latter, but not wholly so, just as in the human personality the soul preserves its identity and separateness from the finite. It is neither the mere Absolute which is only a conceptual mode, nor merely the totality of the visible universe. It is the Supreme Person, the repository of infinite auspicious qualities to infinite degrees. The entire world derives its power and being from It; world-entities are its different modes. It is not a relation of part and whole, but soul and body. It is not thus caught in the sorrows, miseries and imperfections of the finite. It guides it to fulfilment by directing and moulding it in the proper way. This fulfilment is not a disappearance into the blank void, but lies in a beatific vision and eternal bliss deigned to it by the Supreme Lord. *Tat tvam asi*, the finite is infinite only so far as it is created, sustained and dissolved at His hands and in the end attains proximity, likeness or at best unity with It. But the difference between the two as such remains eternally.

Sankara denies this personal aspect of the infinite and this eternal difference. *Tattvamasi*: That thou art. It is the only truth: all else is false. But Sankara does not consent to absolute identity in the sense of Nimbarka, for according to him the identity of the supreme and the individual self is established only after eliminating nescience. The latter acting cosmically is Maya and in the individual unit Avidya. After their elimination the finite is no longer so. In fact it has never been so. It has thought itself so on account of the Primal Ignorance. It realises that it is the infinite without any distinction.

The infinite again is absolute, unpredicable, beyond the framework of time, space and causation. The least touch of personality however glorious it may be, hedges it round and infects it with limitations. The self-luminous is beyond the categories of mind and speech and is attributeless. It is beyond the phenomena of creation and subject-object relations. There can be no half-way. The ultimate shines in its own splendour,—undifferentiated, unitary, homogeneous. Knowledge is the only means to realisation. Action here again may not be totally avoided at least so far as mental purity is aimed at; devotion may also be necessary to feed the seeds of faith into well-nourished plants bearing fruits and flowers. But just as action will produce attachment on one side, devotion unaided by the discrimination of knowledge may degenerate into erratic emotionalism on the other.

Truth is one: sages speak of it in various ways. The great Acharyas have thus interpreted it variously from different standpoints bringing out the importance of particular phases of experience. They take their stand on the vedic traditions, anxious to maintain the continuity of India's hoary culture. Truth is embedded in each one's adaptation; it is only a matter of distribution of emphasis. All cannot be true equally and absolutely, the prerogative of truth can be based on no exclusive claim. But all can form the limbs of one vital organism, parts of one synthetic whole, the kaleidoscopic scenery of a sweeping majestic panorama. Experience gained so far is an arch; we look through it and the illimitable vast soars and stretches boundless. We

receive that much of it for which we are prepared ; our mental make-up selects and grasps. Let there hence be no dogma of finality, no leading of the blind by the blind—to put it in matchless Upanishadic imagery. Let not the world be discordant with a thousand conflicting voices of narrow personal opinions. On the touch-stone of life let us find the value of particulars, what is gold and what is dross, what is gem and what is tinsel. Let life's view reach to higher and broader vistas.

From the view-point, rather viewpointlessness of the whole, the infinite

and the finite intermingle, inextricably blend each other to weave life into a whole. If the infinite puts on a finite appearance on the one hand, the finite beckons us to infinitude on the other. As we began, life consists of an ever-widening continual series till the whole is embraced. The perfect does not present contradictions ; all of them are resolved within its expansive wings into the richest, most positive, seamless content. The essentials of action, devotion and knowledge in the same way intermingle in harmonious proportion and leave the eternal question answered.

RIBHU AND NIDAGHA

A STORY ADAPTED FROM THE *Vishnu Purana*

In days of yore the great patriarch Brahma had a son by name Ribhu. Nidagha, the son of Pulastya, in admiration for Ribhu's great wisdom, became his disciple. Having learnt the doctrines of cosmic unity from him, he retired to his father's residence at Viranagara, married a good and noble wife and lived the happy yet exacting life of a true householder. Years passed by, and Ribhu desirous of seeing how far the disciple had imbibed his teachings, made his way to Viranagara and presented himself at Nidagha's residence. Time and the cares of a worldly life had blurred the memory of Nidagha. Not recognising that the guest was his revered guru, he welcomed him as he would any stranger calling at his door, and expressed his readiness to serve him to the best of his capacity.

Ribhu : O foremost of Brahmins, tell me, what food is there in your house ?

Nidagha : There are cakes of meal, rice, barley, and pulse. Choose, O revered sir, whichever pleases you best.

Ribhu : These are wretched viands. Give me sweet-meats, rice boiled with sugar, milk with curd and molasses.

Nidagha and his wife set themselves to preparing the desired viands, and soon a dainty repast was laid out before the august stranger. As he was finishing his meal, Nidagha addressed him in supplicative words : 'Revered sir, has my humble meal delighted you and satisfied your hunger. And tell me, sir, whence are you coming and whither are you bound ?

Ribhu : My good man, your questions are neither here nor there. Only he who is tormented with hunger relishes food. I don't have hunger. How then can I feel satisfied by eating what you have offered me ?

Nidagha : I am perplexed, revered sir. Pray be explicit.

Ribhu : Listen, then. Hunger and thirst belong to the body. Likewise pleasure and contentment are of the mind. I am neither the mind nor the body. How then can I relish food or be satisfied by eating ?

Nidagha : Why then, sir, did you distinguish between insipid and delicious viands ?

Ribhu : I merely wanted to elicit your opinion on the matter. In truth, what is sweet at one time ceases to be so when it causes the sense of satiety. So also, what is not sweet at one time becomes sweet when the eater considers it as such. Value is, after all, a relative phenomenon. Milk with curd and molasses may have value for me now when I cherish a need for it. But when I no longer need it, it ceases to have any value for me. What food, again, is there which is equally delightful from beginning to end ?

Nidagha : But surely, sir, cakes of rice, barley and pulse may taste unwholesome : but milk with curd and molasses is invariably found to be delicious.

Ribhu : Not so. For, all of these are alike made up of atoms of earth. And just as a house built of clay is strengthened by fresh layers of plaster so this body made of earth is maintained by atoms of earth in the form of various foods.....Now, as regards your second question, permit me to tell you that it is equally irrational. It is the body that goes from one place to another, not I. To say that I go from one place to another is as absurd as saying that the ether, which interpenetrates everything, is

present here and not there. I neither go anywhere nor do I live in one particular place.

Nidagha : But, sir, you are here in my residence now. Were you here, say an hour before ? Certainly not.

Ribhu : Your question is very pertinent indeed. But I who am here now and, who was not here an hour before is not the real 'I' at all. What you see of me is only the body, not the real 'I'.

These weighty words of the stranger gradually brought back past memories into the mind of perplexed Nidagha. Had he not in the past listened to similar teachings at the feet of his preceptor ? Do not these sound like an echo from the past ?

Nidagha : Pray, revered sir, tell me who you are. I feel greatly beholden to you for having so graciously removed the ignorance that had covered my vision of Unity.

Ribhu : Listen, Nidagha. I am thy preceptor, Ribhu. The doctrines of Unity that I taught you were very subtle and I sensed a possibility of your failing to live up to them once you were caught in the surge of life. Hence have I repaired to your abode now. Be, then, well-grounded in the Unity of Existence. Look henceforth upon this universe as of one undivided nature. Pierce the veil of distinctions and look on all things as but the one homogeneous spirit, Vasudeva.

Nidagha : So be it, revered sir.

The teacher departed, and the disciple full of the consciousness of Unity, lived the rest of his life in constant communion with the undifferentiated and all-pervading spirit, the supreme Vasudeva.

THE PARAMAHAMSA AS THE SWAMI SAW HIM

In our country a teacher is a most highly venerated person, he is regarded as God Himself. We have not even the same respect for our father and mother. Father and mother give us our body, but the teacher shows us the way to salvation. We are his children, we are born in the spiritual line of the teacher. All Hindus come to pay respect to an extraordinary teacher, they crowd around him. And here was such a teacher, but the teacher had no thought whether he was to be respected or not, he had not the least idea that he was a great teacher, he thought that it was Mother who was doing everything and not he. He always said "If any good comes from my lips, it is the Mother who speaks; what have I to do with it?" That was his one idea about his work, and to the day of his death he never gave it up. This man sought no one. His principle was, first form character, first earn spirituality, and results will come of themselves. His favourite illustration was, "When the lotus opens, the bees come of their own accord to seek the honey; so let the lotus of your character be full-blown and the results will follow." This is a great lesson to learn. Therefore, first make character—that is the highest duty you can perform. Know Truth for yourself, and there will be many to whom you can teach it afterwards; they will all come. This was the attitude of my Master—he criticised no one. For years I lived with that man, but never did I hear those lips utter one word of condemnation for any sect. He had the same sympathy for all sects; he had found the

harmony between them. A man may be intellectual, or devotional, or mystic, or active; the various religions represent one or the other of these types. Yet it is possible to combine all the four in one man, and this is what future humanity is going to do. That was his idea. He condemned no one. He saw the good in all.

People came by thousands to see and hear this wonderful man, who spoke in a *patois*, every word of which was forceful and instinct with light.

This man came to live near Calcutta the (then) capital of India, the most important university town in our country, which was sending out sceptics and materialists by the hundreds every year. Yet many of these university men, sceptics and agnostics, used to come and listen to him. I heard of this man, and I went to hear him. He looked just like an ordinary man, with nothing remarkable about him. He used the most simple language, and I thought, "Can this man be a great teacher?"—crept near to him, and asked him the question which I had been asking others all my life: "Do you believe in God, Sir?" "Yes," he replied. "Can you prove it, Sir?" "Yes." "How?" "Because I see Him just as I see you here, only in a much intenser sense." That impressed me at once. For the first time I found a man who dared to say that he saw God, that religion was a reality, to be felt, to be sensed in an infinitely more intense way than we can sense the world. I began to go to that man, day after day, and I actually saw that religion could be given. One touch, one glance can

change a whole life. I have read about Buddha and Christ and Mohammad, about all those different luminaries of ancient times, how they would stand up and say "Be thou whole", and the man became whole. I now found it to be true and when I myself saw this man, all scepticism was brushed aside. It could be done, and my Master used to say: "Religion can be given and taken more tangibly, more really than anything else in the world."

The second idea that I learned from my Master, and which is perhaps the most vital, is the wonderful truth, that the religions of the world are not contradictory or antagonistic; they are but various phases of One Eternal Religion.

In the presence of my Master I found out that man could be perfect even in this body. Those lips never cursed any one, never even criticised any one. Those eyes were beyond the possibility of seeing evil, that mind had lost the power of thinking evil. He saw nothing but good. That tremendous purity, that tremendous renunciation is the one secret of spirituality.

That man was the embodiment of renunciation. In our country it is necessary for a man who becomes a Sannyasin to give up all worldly wealth and position, and this my Master carried out literally. There were many who would have felt themselves blest if he would only have accepted a present from their hands, who would gladly have given him thousands of rupees if he would have taken them, but these were the only men from whom he would turn away. He was a triumphant example, a living realisation of the complete conquest of lust, and of desire for money. He was beyond all ideas of either. It

is necessary in a time like this that a man should arise to demonstrate to the sceptics of the world, that there yet breathes a man who does not care a straw for all the gold, or all the fame that is in the universe.

The other idea of his life was intense love for others. The first part of my Master's life was spent in acquiring spirituality, and the remaining years in distributing it. Men came in crowds to hear him and he would talk twenty hours in the twenty-four, and that not for one day, but for months and months, until at last the body broke down under the pressure of this tremendous strain. His intense love for mankind would not let him refuse to help even the humblest of the thousands who sought his aid. Gradually there developed a vital throat disorder, and yet he could not be persuaded to refrain from these exertions. As soon as he heard that people were asking to see him he would insist upon having them admitted, and would answer all their questions. When expostulated with, he replied, "I do not care. I will give up twenty thousand such bodies to help one man. It is glorious to help even one man." There was no rest for him. Once a man asked him, "Sir, you are a great Yogi, why do you not put your mind a little on your body and cure your disease?" At first he did not answer, but when the question had been repeated, he gently said, "My friend, I thought you were a sage, but you talk like other men of the world. This mind has been given to the Lord, do you mean to say that I should take it back and put it upon the body, which is but a mere cage of the soul?"

So he went on preaching to the people, and the news spread that his body was about to pass away and the

people began to flock to him in greater crowds than ever. When the people heard that this holy man was likely to go from them soon, they began to come round him more than ever, and my Master went on teaching them without the least regard for his health. We could not prevent this. Many of the people came from long distances,

and he would not rest until he had answered their questions. "While I can speak I must teach them," he would say, and he was as good as his word. One day he told us that he would lay down the body that day, and repeating the most sacred word of the Vedas he entered into Samadhi and passed away.

REVIEWS AND NOTICES

Sri Sadasivendra Brahman's Sivamanasika Puja, Kirtanas and Atmavidyavilasa.—SANSKRIT TEXT IN NAGARI, TRANSLITERATION AND WORD-FOR-WORD TRANSLATION IN TAMIL, FREE RENDERING IN ENGLISH. (PUBLISHED BY SRI KAMAKOTI PUBLISHING HOUSE, SRI SANKARA MUTT, KUMBakonam.. Pp. 111 + VIII ; PRICE ANNAS 10.)

Little is known of Sadasivendra Saraswati, better known as Sadasiva Brahman, outside the pale of Tamil. He is the author of several works in Sanskrit such as *Yogasutravritti*, *Brahmasutravritti*, *Siddhantakalpa valli* (a poetic version of Appaya Dikshita's *Siddhantalesasangraha*) and *Advaitarasamanjari*, in addition to the works brought together in the present volume. Tradition ascribes to him the life of a perfect *jivan-mukta* and dates him back to the beginning of the 18th century. He is said to have spent the days of his austerities and enlightenment

in the suburbs of Karur in South India.

The present volume gives us two of his minor works and a collection of Kirtanas. The *Sivamanasikapuja* is a *Gloria in excelsis* of Siva in 30 stanzas, the first half of which proceeds on the lines of Sankara's *Parapuja*. The *Atmavidyavilasa* consists of 62 beautiful stanzas in Aryametre describing the glories of Self-realisation and takes the reader back to the sublime rapturous strains of King Janaka in the *Ashtavakra Gita*. Of the Kirtanas, all of which have been put to music, half the number are on Krishna, Rama and Ganga. The rest of them embody the outpourings of Advaitic consciousness. All the above works are characteristic of the ease with which he portrays in elegant poetry lofty sentiments and abstruse ideas. Though mainly intended for Tamil readers the volume lends itself to the use of English readers as well, and as such is a welcome introduction to this little-known Advaitin.

NEWS AND REPORTS

Ramakrishna Mission Distress Relief

AN APPEAL

The public is aware of the dire distress into which the poor and the middle-class people of Bengal have fallen, owing to the abnormal rise in the cost as also to the scarcity of essential foodstuffs, specially rice, due to the war conditions prevailing in the country. If one makes a tour round the districts of Bengal, one will be simply moved to tears at the sight of thousands of hungry souls crying for a morsel of food or for a handful of rice.

Innumerable appeals for immediate help to distressed families are pouring in but as we are engaged in giving relief to the cyclone-stricken people in the Districts of Midnapore and 24-Parganas since October last and as we are short of funds, we have not been able to do much for their amelioration in spite of our ardent desire. With our limited resources, we have, however, organised some units to supply rice free or at a lower rate, or give monetary help to deserving families through some of our branch centres in mofussil towns and villages. But many more centres are to be opened as the demand is growing by leaps and bounds, and this relief work is to be carried on for some months till the next crop is harvested unless the prices come down considerably in the meanwhile.

We fervently appeal to the generous-hearted persons to rise equal to the occasion, and contribute their mite to alleviate the sufferings of their fellow-beings. Contributions, however small, will be thankfully

received and acknowledged at the following addresses :—(2) The Secretary, Ramakrishna Mission, P. O. Belur Math, Dt. Howrah; (1) The Manager, Udbodhan Office, 1, Udbodhan Lane, Baghbazar, Calcutta; (3) The Manager, Advaita Ashrama, 4, Wellington Lane, Calcutta.

SWAMI MADHAVANANDA

Secretary, Ramakrishna Mission
2—6—'43

CYCLONE RELIEF

RAMAKRISHNA MISSION'S WORK AND APPEAL

The cyclone relief work of the Ramakrishna Mission started in the last week of October, is being continued in 200 villages in the districts of Midnapur and 24-Parganas. For the week-ending 9th June, our 8 centres distributed 2,362 mds. 4 srs. of rice to 24,684 recipients and also 6 mds. 10 srs. of flattened rice and 1 md 12 srs. of Gur to patients. About 104 patients were treated with medicine and special diet.

The total receipts up to 15th June are Rs. 3,70,174—and the total disbursements are Rs. 2,50,083—excluding bills for about Rs. 75,000 due mainly to the Government of Bengal for rice supplied. Besides cash receipts we have received contributions in kind worth about Rs. 1,50,000.

We have undertaken the work of hut-construction, and the re-ex-cavation of tanks for the supply of good drinking water which is an urgent necessity. Already 408 huts have been constructed till now and 101 tanks have been cleared. Homeoe-

pathic medical relief also is carried on in some of the centres. These types of work have to be carried on extensively and for them large sums of money are required.

We convey our grateful thanks to the generous donors for their active sympathy so far, and we earnestly appeal to the benevolent public to make further sacrifices for thousands of our helpless sisters and brothers. Contributions will be thankfully received and acknowledged at the following address:—The Secretary, Ramakrishna Mission, P. O. Belur Math, Dt. Howrah.

Cheques should be made payable to the "Ramakrishna Mission".

SWAMI MADHAVANANDA
Secretary, Ramakrishna Mission
20—6—43

**Sri Ramakrishna Mission — Relief
Centre, Thuravoor, Travancore
State.**

REPORT FOR MARCH '42—MARCH '43.

The work done in this rural relief centre encompasses a wide range of activities, mainly by way of training and demonstrations, from agriculture and house construction to spinning, weaving & coir-making. During the period under review the total receipts amounted to Rs. 5,466—of which Government donations totalled to Rs. 1,964 and donations in kind Rs. 1,761. Of the balance, Rs. 620 comprised the proceeds from sale of manufactures. The total disbursements came to Rs. 4,420. Of this Rs. 1,761 worth of things in kind were distributed. The highest sum disbursed for a particular purpose was Rs. 369, spent on renewing a public tank. The following

is a brief account of the work carried out during the period:

Spinning & Weaving: 56 students were given training in spinning. They were given nominal wages during the training. 50 charkas and spindles were distributed free among the spinners. 3 handlooms and several spinning implements were manufactured.

Agriculture: Demonstrations in specific manure composition were given and seasonal seeds distributed to poor farmers.

Constructional work: 176 cadjan houses, a 900 sq.ft.-shed for the Relief centre, and the renewal of a public tank formed the major constructions.

Coir-making: Coir was purchased at a price higher than the market rate from 210 poor families. Cocoanut husks were distributed among 580 families and 6,400 lbs of coir were turned out. The profit accruing from the sale of coir was distributed among the employees.

Poor Relief: 2,776 persons were helped with food and other household requirements. Medical aid was given to 31 patients. Tapioca was distributed among 200 families. Cloths and blouses were made available to 2,300 persons.

Obituary

On Sunday, May 30, Swami Nityananda has been gathered to the majority. He succumbed to epilepsy at the Ramakrishna Mission Sevashram, Kankhal. The Swami founded the Ramakrishna Mission centre at Cawnpore and has been doing welfare work for many years. May he find eternal peace at the feet of the Master.

The Vedanta Kesari

VOLUME XXX



NUMBER 4

AUGUST, 1943

MERE BABES ARE WE ¹

We are born, O Lord, in the dust of earth,
And our eyes are blinded by the dust ;
With dust we toy like children at play ;
O give us assurance, Thou Help of the weak !

Wilt Thou cast us out of Thy lap, O Lord,
For a single mistake ? Wilt Thou turn away
And abandon us to our helplessness ?
Oh, then we shall never be able to rise,
But shall lie for ever dazed and undone.

Mere babes are we, Father, with baby minds ;
At every step we stumble and fall.
Why, then, must Thou show us Thy terrible face ?
Why, Lord, must we ever behold Thy frown ?

Small are we—oh, do not be angry with us,
But tenderly speak to us when we do wrong ;
For though Thou dost raise us a hundred times,
A hundred times we shall fall again !
What else can one do with a helpless mind ?

¹ From the forthcoming *Gospel of Sri Ramakrishna*.

SAMADHI AND SOCIETY

I

From our ancients has come to us the comforting gospel that Perfection can be ours here *in this life*. They say that Perfection is ours already and so can be made our own if we choose. We may not be conscious of the immortal Perfection being ours, but in spite of our unawareness, it is in us, it is the blazing reality of our lives. Hence it is not to be made or laboured after, only to be recognized, to be *known*, as our inner-most being. To the same effect the Upanishad speaks: 'If one *knows* the Ultimate Reality which is Perfection, to be ours here in this life, then this life becomes useful and real existence, attaining as it does all that has to be attained. Verily, the knower of the Atman, the inner Perfection, crosses all sorrow and becomes free. But if one knows not *that* here, then there is great loss.' To show that this *knowing* is not mere knowing and to emphasise it as experience, the Upanishad adds, 'to know the Ultimate Reality is to *be* that.' In the act of ordinary knowing, the knowing faculty goes out and moves in the region of an objective content and comprehends it. But in the case of knowing the inner Reality which is the same as the Ultimate Reality, Brahman, the knowing faculty, the Buddhi reverses its normal process of looking out. It withdraws itself from the manifold objects and looks within and concentrates itself on the Inner Light. Naturally it resolves itself in Brahman taking the form of Brahman. This induces a state of deep concentration, a super-conscious state, leading to the absolute experience the Hindu mys-

tics call Samadhi, an experience unexcelled in quality and intensity, unsurpassed in inwardness, freshness and bliss.

II

But is such experience of Samadhi which is the result of deep concentration possible in every day life? The Upanishadic seers answer that it is not only *simply* possible but *always* possible. The immediate and constant possibility is stressed in the words: 'He knows it (Brahman-consciousness) well who knows it as the witness of every state of consciousness, as the stuff of every act of knowing. There is in us a Light which shines always, the Light that is our guide when the sun has set and the moon and even when the ordinary light has gone out. When all the senses and knowing faculty sleep, this Light shines, this pure consciousness is awake and so we are able to say when we come out of sleep that we have slept well. It is by virtue of this Light, this consciousness that we see and know: in it we live, move and have our being. It is the ever-present Fact of our lives, the ever-effluent Flame in whose light alone we see everything. As one who after fixing his gaze on a flame of light for a long time, sees that flame wherever he looks, so the one who has known that inner Light to be the Only Light and fixed his vision on it as such, sees its reflection in everything he sees. He realises himself as the Knower *par excellence*. Then there is no objectifying. Every sight and every knowledge is an experience of the pure consciousness, an affirmation of the Brahman-consciousness,

Samadhi. It is this experience that is aptly described in the words, '*yatra yatra mano yati tatra tatra samadhaya*' (wherever the mind goes there it experiences Samadhi). This then is to have the experience of Samadhi always and without any effort, to enjoy the freedom and bliss of perfection in all moments of this mortal life, to taste of immortality in this very life. This is the Samadhi of the Jnani. Here is a philosophy which postulates the ultimate Reality not as something outside man to be sought after, but as something rather impossible to ignore, a Presence not to be put by. Here is also a religion of experience that stresses the Bliss of Perfection as an immediate possibility and places in man's hand the subtlest of instruments, the instrument of knowing.

To know is to synthesize and so the experience which is the outcome of knowledge is essentially synthesizing and integrating. Though the beginnings of such experience are private and individualist, its latter manifestations are total and cosmic. It has of necessity to annihilate all bounds of individuality in its integration, in its effort to comprehend the All. The hell of individuality passes into the haven and heaven of unity, of complete, impersonal absorption into Brahman. The first and most direct result of this illumination is the dawn of faith in the possibility of a *way of knowledge* which may be called revelation or insight or intuition as contrasted with sense and analysis which are regarded as blind guides leading to the morass of illusion. Hence in the same place where the Upanishads speak of the possibility of Perfection in this life, they depict its consequence in the words: 'The wise seeing in all things, moveable and immovable,

the reflection of one's own inner essence, Atman, turn away with disgust from this world, the creature of ignorance consisting in the false notion of 'I' and 'Mine', and having realised the principle of unity, the oneness of the Atman in all, become immortal by becoming the Ultimate Reality itself'.

III

That the fruits of such experience are productive of mass benefit is borne testimony to by the lives of saints and sages of all countries and climes. Their illumination gave rise to waves of love and service and led to the spread of knowledge and wisdom in the society round them. Such experience is seen to transform completely the individual and along with that to inspire him to transmit to his society the power to see far ahead of itself, to think in terms of a magnified and expanded life, to dream of a bigger society. The Aryan society which thought of a family as big as the world (*vasudhiva kutumbakam*), the society of the Stoics where the conception of Universal Brotherhood rose and the Rome which thought in terms of International Law and Universal Empire had in them men who had gained that integral consciousness and who as a result found the whole world worthy of their love and worship. The possibility of this universal love and joy in all that exists is of supreme importance for the conduct and happiness not only of the individual but of society also. As this possibility springs from the experience of Samadhi, Samadhi is of inestimable social value. And it is this that has compelled our attention to the discussion of its social results.

Three roads, says the Hindu mystic, lead to the experience of Samadhi: the path of Jnana, of Bhakti and of

Yoga. What according to the Yoga viewpoint is the texture of such experience, what steps lead to it and what social benefits accrue from it are set down in this issue from the pen of an eminent writer. It is pointed out there how Patanjali in his Yoga Sūtras speaks of the Path of Kalyana, the path of service to humanity, as a natural consequence of Yogic Samadhi. The adept emerges from his deep concentration with a new *chitta* vibrant with compassion and radiant with wisdom which engages itself in the Yoga of spiritual activism, in the amelioration of the world. But this culmination is the result of long effort. Yoga, says Patanjali, is *chitta vritti nirodha*, the stilling of all functions of the mind. Stilling of the mind comes after long and continued effort. But the Samadhi of the Jnani is effortless and spontaneous. It comes to us as spontaneously as sleep comes to us. And it recedes from us even as sleep, when we labour at capturing it. For the self-consciousness in its puissant state always shines and Samadhi is *sahaja*, inborn, and not brought about by effort.

We have said at the outset that this spontaneous revelation of the inner Perfection can be made a constant and unbroken experience. So then, it will not induce any super-conscious state, or ethereal and magnified feeling of the psychic being, as the Yoga school argues, necessitating a going up to a state and coming down from it, but will keep the feet on *tirra firma*. It also leads to a cosmic sympathy of life, to the sympathetic awareness of the totality. It is a process by which one gets established in oneself, rightly spoken of by Sankara as *Svatmani avasthana*. This establishment in one's own

self, the inner divine principle, this supreme event of Self-centralization is a prelude to a decentralization, that is, to seeing oneself centred in every other, an experience already referred to as a sequel to Samadhi. Not only does one realise oneself as the gauge and centre of the whole universe but sees others also in the same light. He comes to recognise the divine dignity of man. The experience of Self-centralization and the practice of decentralization following it, is in other words what a great sage had succinctly said as the essence of all practical religion in the words: *atmano mokshartham jagat hitayacha*, the religion of Self-realisation and the uplift of the world. It is this twofold religion that will act as the shock-absorber of individual and society and ease the antagonism between the two.

'The central fact with which we are confronted in all our progressive societies', says Benjamin Kidd in his *Social Evolution* 'is that, the interest of the social organism and those of the individuals comprising it at any particular time are actually antagonistic; they can never be reconciled; they are inherently and essentially irreconcilable'. But without a reconciliation of these irreconcilables human society would have remained in its primitive stages and would not have been what it is to-day. The success man has achieved in this much-needed reconciliation of self-interest with social interest must be ascribed to the struggle he has carried on to effect the subordination of his self-interest. And the motive power in this struggle has undoubtedly been supplied by religion.

So then the active principle underlying social evolution can be stated as a law: Throughout has been maintained

within society a conflict of two opposing forces: the disintegrating principle represented by rational self-assertiveness of the individual units; the integrating principle represented by the religion of man providing an active sanction for social conduct and altruistic action. We have already seen how Samadhi as the *summum bonum* of religion, as the great integrating experience, synthesizes the whole of creation in an undivided experience. If the social evolution in human history was pushed up by the religious impulse of man, we cannot easily foretell of the great event of the New Race emerging if that impulse were to ascend to its acme and culminate in Samadhi. Society has from its beginnings oscillated between the practice of centralization and decentralization, between the practice of monarchy and democracy so-called. But no government has practised the sort of spiritual decentralization recognising

the dignity of man. Evidently the reason is that men who had the absolute experience of Self-centralization were absent to guide the destiny of society. Even more dreary is the present prospect, for it seems as though the light of religion has ceased to guide the steps of social evolution. It appears that society has been pushed back to its beginnings, to its primitive pattern. So then no time perhaps as the present has stood in need of the religion of Self-realisation followed by world uplift which in fact are the static and dynamic aspects of the Samadhi experience. When we say in India society was ordered on a spiritual basis, we mean that it stood on the recognition of the divine dignity of man born of Samadhi experience. It is such ordering that will reconcile the antagonism of man and society, matter and spirit, freedom and discipline in a spiritual culture whose base is the individual and whose apex is humanity.

SAMADHI

BY DR. MAHENDRANATH SIRCAR, M.A., PH. D.

Can there be for man an absolute experience, an experience unexcelled in quality and intensity, unsurpassed in its transcendent calm and felicity, in freshness and subtlety, in inwardness and bliss? The answer of the Indian mystic is Samadhi. In this brilliant article the writer gives the essential texture of such experience, the steps leading to it, its culmination and its benign social results, all from the Yoga standpoint. This is the first of a series; the forthcoming ones will be 'Samadhi in the light of Devotion' and 'in the light of Jnana'—EDS.

Knowledge by Samadhi and Ordinary Knowledge

Human mind has an insistent urge in it to know the Ineffable and the Eternal. Ordinary sense experience reveals only a world of shifting

changes which leaves it unsatisfied. Although the external world gives no promise of a permanent satisfaction, there is an invitation and an urge to constantly move within the radius of an inextricable blending of perma-

nence and non-permanence, of the self and not-self, in experience. Our normal mental occupation in the world of objects keeps our-senses satisfied but the deeper questioning still remains that whether the world of experience created by the relation between self and not-self can really give us the knowledge of enduring reality.

This world of experience is a relational consciousness in which the subject concentrates itself on the object and rises into some kind of knowledge of thought forms, emotional intensities or action attitudes. Either the subject appreciates the object, or the subject receives or moulds the 'object'. In any case there is the limitation of mental construct either in thought or action. Naturally there is a demand to transcend the experience in subject-object consciousness and discover the unrelated and the eternal. Life moves between the variable in experience and the constant beyond experience.

Ordinary knowledge cannot go beyond the variable, although there is the unconscious demand even in our mental life for the constant and the invariable. The mutations of life have an implicit but undeniable reference to the Enduring and the Eternal. But to this there is not the least access of the senses of the mind. Therefore, a method should be found out to fulfil the inner calling, to get an access into the Inaccessible, to attain the highest reach in Being. Philosophers and Scientists nowadays agree that the ordinary method of knowledge either through the senses or the epistemological reflection or scientific analysis cannot give this consummation because either they are inherently incapable or at best can give a reflective analysis which may furnish a distant symbolic vision of things but

cannot penetrate into the heart of reality. The method of western science and philosophy has been essentially one of reflective analysis, which has given inspiring and fruitful results in the discovery of Truth. But the inherent limitation of the method remains, viz., the presentation of Truth as a distant star through the telescope of the mind. Mental knowledge in so far it subsists by a relation cannot make an immediate presentation of Truth beyond all relations. The Indian method of knowing Truth has been different. It does not ignore scientific analysis and philosophical reflection. It wants to fulfil them by drawing on the super-conscious source. In Western philosophy some of the master minds have recognised the limitation of reason and recognised the necessity of passing beyond it for truth realisation. Indian philosophers have always thought that the intimation of Truth comes always from within and not from outside. And if Truth is to be realised the mind must develop intuitive insight along with scientific analysis. It recognises a kind of knowledge unique in itself—the knowledge by SAMADHI. It is knowledge by intimate acquaintance and identity.

Our mental preoccupations even in the enquiry after Truth are so engrossing that it is not easy to forgo them and discover the finer method which goes beyond mental faculty to envisage Truth.

The Samkhya and the Yoga present the direct knowledge of elements and their emergence out of the creative principle. Philosophy, therefore, is not confined here to the normal presentations of experience—sensuous, mental, or aesthetic or moral or even spiritual, or to their integration into a system. Philosophy is not the pene-

tration, not mere enquiry, into the basic principles of existence, the knowledge of which can give us freedom from the limitations of ordinary and normal experience. Philosophical enquiry is not finished either with a phenomenology or dialectics for they are mental systematisations and do not rise high. The method of the Samkhya is a severe analysis into the constituent elements of our inner and outer experiences and does not remain satisfied unless the basic constituents of our experience has been discovered. That alone lifts us from the limitations of the senses or the mental knowledge and carries us into the basic constituents of the psychic or the cosmic being. The method of the Samkhya-yoga is not, therefore, the ordinary method of science or philosophy. It is scientific in the most rigorous sense of the term because it allows only the least play of imagination, or the creative construction of subjectivism. It is *essentially* objective in the sense that it outgrows all subjective constructions. The creative imagining of the self must be set aside in order to get at the essential and the *transcendental objectivity*. The Samkhya-yoga, therefore, suspends the mental activity or the formative *Chitta* in order that the fundamental reality may be envisaged. The Samkhyans feel the necessity of going beyond the ordinary ways of knowing—sensuous or mental or even occult (for occultism is the functioning of the finer senses or the mind), and to exercise the Buddhi (or intellect) in its finest analytical function. Buddhi is not our conceptual faculty. It is the highest reception, and analytical faculty which can report the basic elements of our experience and can see through them the ultimate principles of existence.

The method is the method of analysis carried to an excelsis for the Samkhya-Patanjala tests the values of different experiences in the searching rays of the intellect. And intellect, in the system, is not only the faculty of reason or understanding, but is the most sensitive reflector of all experiences, normal, abnormal and super-normal. It is also the creative principle. All experiences to be felt must be communicated to Buddhi. It reflects the inmost being of Purusha as well as the emergents of Prakriti; the latter by being the originator, the former by its proximity. The illuminating power of Buddhi is a reflected majesty acquired by its nearness to Purusha. Knowledge worthy of the name must be due to an acquaintance with Buddhi—everything including even illusory percept is to be reported to the Buddhi for its knowledge. Knowledge is discrimination. Error is non-discrimination. In any case discrimination or non-discrimination is the right or wrong application of Buddhi. Buddhi should be trained in order that no error is committed in our perception. Its luminosity does not suffer; it always does report the truth of all things, gross, subtle, causal and transcendental. Its luminosity suffers when it is not rightly discovered because of the dominance of Rajas and Tamas. Buddhi does not err; error is possible because the discriminating function of Buddhi is not exercised. This discriminating and analytic function of Buddhi affords the knowledge of the emergents as well as the knowledge of the creative Prakriti and Purusha.

This high intensity of reflection and discrimination of the principles is possible when Chitta is not distracted and scattered, but when it is concen-

trated. The concentrated Chitta conveys all kinds of knowledge. This concentration is SAMADHI. It is really a discipline of Buddhi (or Chitta) implying the process of withdrawal and concentration. Generally the term implies the method by which the Chitta is gathered, collected and concentrated and made to yield knowledge. Samadhi is a process of stilling the mental-stuff and finally passing into the transcendent calm, through the discrimination between Prakriti and Purusha. It is, therefore not only the art of silencing our mental being, but essentially the art of discovering the basic principles of existence. Its character is the same everywhere, focussing the subtle instrument of Chitta in a way as can vouchsafe the *direct and immediate knowledge* of the constituent elements of psychic and cosmic composition. Yogic Samadhi is essentially analytical, discriminative and illuminative concentration of the Chitta.

Occult Powers and Knowledge

In this method of unearthing our being, occult knowledge is an inevitable fruition ; for occult perception is consequent upon the subtle functioning of Chitta which at times breaks the barrier of distance in space and time, records the magnitude of our inner psychic being, the harmony of its tremour, in its brilliance and luminosity. But this fruition, however promising, bears no comparison to the supreme knowledge which is the end and consequence of *yogic* discipline. These fruitions deflect our attention from the path of liberating wisdom and engrosses us in powers. Powers give an access and control over the subtler layers of existence. They do not vouchsafe complete detachment which wisdom

presupposes. Both wisdom and power are the blessed privileges of the finest intellect (Buddhi) but power stands in the way of discrimination, the immediate precursor of wisdom. Power is an inherent promise ; but it is a positive hindrance to wisdom, since it may deter and obstruct the spiritual consummation by conferring undreamt of possibilities reserved for the aspiring soul. The path of power may endow the adept with the divine omniscience and omnipotence by breaking the limitation put on him by nature, by etherealising our being ; but its greatest shortcoming is that it keeps our attention away from the serene and sublime wisdom beyond the possibilities of omniscience and omnipotence. One should not forget however, that powers are also consequent on the concentrated habits of our being, though the method and object of concentration differ in Samadhi.

Forms of Samadhi

Concentration on the gross and the subtle elements of nature and on the senses allows control and freedom of movement and intensive joy; but these are not the best and the finest forms of Samadhi. The most helpful form of concentration is the Asmita-Samadhi, because it is concentration the most luminous principle of Buddhi or Mahat. The other forms of Samadhi—Savitarka, Nirvitarka, Savichara, Nirvichara, and Sananda—cover the gross or the subtle elements of nature, and the organs of sense. They are very necessary, for they give us the direct knowledge of the elements and release the soul from the intricate mazes of a life dominated by nature's ways and natural satisfaction. But the basis of our total experience is the I-consciousness, the foundation of

psychic life and experience. It is the pivot of being. The forms of Samadhi mentioned above give us the knowledge of objects and instruments of knowledge. The Asmita-Samadhi gives the knowledge of the subject of all experience, including the knowledge of active self, self as knowing the self. Patanjali has emphasised more than anything else this kind of Samadhi, because it takes us to the root of our experience and indicates the way to release in wisdom. The Indian Yoga is not as is often supposed, a way to enjoyable silence or calm, an attitude of detachment and concentration in subjective being. Yoga encourages a subjectivity to develop powers and knowledge—but its end is to make our experience free from both subjectivity and objectivity, to allow freedom from the restricted knowledge, either objective or subjective.

The Two Classical Paths

Mention must be made here of the two paths in Patanjali Yoga, which for the want of a better name may be called: (1) the path of contemplation and (2) the path of knowledge. The former is technically called the path of *Yoga*, the latter is called the path of *Samkhya*. The path of Yoga is essentially a path of concentration on Iswara, or its symbol (Om). This path lifts us from the life in nature, and endows us with the wisdom similar to Iswara, a sort of omniscience unfettered by the ignorant Chitta. This path fills us with luminous *sattva*, occult wisdom, and calm devotional fervour. Gradually the being may be so transparent, luminous and magnified that a kind of super-human knowledge and power may dawn upon. It becomes possible when the Buddhi-tatwa is assimilated

in our being. A stage in the evolution of our inner-consciousness is reached when man overcomes his native limitation and feels himself placed in a hitherto unknown and unrealised height of being. It should be remembered that the Samkhya holds the possibility of a God being originated (*Janya Iswaratva*) in the course of evolution hastened by Yoga. This indeed is the assimilation and the exhibition of a being not limited in the body and indicates a stage of development when the normal limitation of our being and consciousness in space and time vanishes. There is nothing that obstructs the vision. Space and time withdraw their obstruction. To put it more philosophically the adept rises above the mind, where there prevails the spatial and temporal limitation and covers the whole existence in the sweep of his magnified vision and being. Indeed, it should not be thought that the path of devotion is a fine play of our emotional being with its chastened feeling and rhythmic beats: these are secondary consequences that emerge in cases where the mechanism of nervous being is not sufficiently strong to bear the pressure of a sudden widening of consciousness. The discipline attunes our being and gradually takes us beyond the mental life into the supra-mental consciousness admitting a new kind of knowledge in simultaneity and Patanjali calls it *Akrama Jnana* or *Vivekaja Jnana*. This kind of knowledge is possible for the higher class of adepts, where the ordinary sense of time-limitation ceases to exist. Our normal knowledge is related to a reference system. The theory of relativity proves that our knowledge is true in a reference system of a subject. And different reference-systems on the

different planes of existence are true to the subjects that enjoy them. There is no constant invariable reference-system, for the reference systems are always related to the subjects. This indeed is a truism so far as our mental knowledge is concerned. And the knowledge is always in reference to *here* and *now*. The subject really sees a setting simultaneously in a particular space and a particular time. Time is invariably associated with space. They cannot be separated in our perceptions. Kant almost propounds the same thing when he says that our knowledge is through space and time. Mental perception cannot rise above the space and time reference, no matter whether space and time are subjective or objective.

In fact the constant implication of a reference system to space and time make them appear as more subjective than objective. But Vivekaja Jnana or Akrama (simultaneous) Jnana transcends the limit of knowledge by reference system. Here knowledge is supra-mental and transcends the limitation of reference-system and even of space and time in their limited sense. Knowledge is here by one clean sweep, reflecting the totality of existence simultaneously. The whole is immediately perceived. Naturally such knowledge is possible when the subject along with its mental construct of space and time has ceased to exist and a new sense in the supra-mental perception has evolved. The beings or adepts endowed with such vision are the *created* Gods of the Samkhya (Janya Iswara). These gods have different order of reference system in which everything co-exist in the expansive space and in the simultaneity of time. In other words the existence appears in its

totality in one extensive vision; nothing remains hidden, nothing remains a mystery. This knowledge is objective, though it stands in reference to the magnified subjects called Gods.

Such Gods may be manifold though the reference system here is identical, for they have reached the highest point in evolution to overcome the subjectivity and the relativity of mental life and attain the certainty and absoluteness of the supra-mental or Divine Life. Patanjali sees the necessity of one God, though the evolved souls be god-like in wisdom and powers, they do not interfere with the order of the world. They enjoy the expanded vision of God. With the attainment of the supra-mentality, its consequent adjustment goes beyond the world of relativity and relative experience and feels the real absolute view of things enjoyed by God. Since space and time are here alike to the souls transcending mental space and mental time, for they do not suffer from the mental reference and have an expanded vision both in the unity of space and in the continuity of time, through the ever-present and not through the past, the present and the future. This really draws out the distinction between the souls in bondage and the souls enjoying a form of freedom in the expanded vision of their divine existence. It is indeed a high consummation, because the evolved souls are units no longer possessing finite knowledge and capacity and indicates the sure promise of cosmic knowledge. The proper fruition in the path of devotion is the attainment of a freedom and elasticity in cosmic being and adaptation.

The evolved gods move with cosmic elasticity, but are not free

from the cosmic reference system. They are free from the limited ways, because of the cosmic elasticity, they move harmoniously with cosmic knowledge and cosmic impulse. The path of devotion cannot proceed further, for its natural bent is to assimilate one's divine self and powers. Liberation here cannot be direct, for the final discrimination necessary to complete withdrawnness has not been affected.

Patanjali sanctions the path of the Samkhya as most helpful to attain Kaivalya or Freedom. This path is essentially the path of knowledge, more analytical and discriminating. Its essentiality consists in finding out the I (the Asmita or Buddhi.) It is this 'I' that is the basic principle of all reference systems and of our knowledge. The effort of this knowledge is to feel the essence of 'I' beyond its subjectivity. The subjectivity is its functioning in association with Ahamkara. When this subjectivity and its function are dropped the Pure Asmita, the basic principle involved in pure cognition shines out enjoying its own being beyond the subjectivity. The concentration on Buddhi clarifies the psychic being and differentiates the I (Asmita) from the psychic manifold. In it emerges the Pure-I (differentiated from the psychic mutations as well as from the transcendent Purusha) the basic principle involved in all kinds of knowledge, normal and occult; its realisation produces an absorbing ease and felicitous expression of being. But it should not be forgotten that the more the I-consciousness bereft of its object and psychic associates is realised, the more it emerges as the invariable basic principle in knowledge untouched by and indifferent alike to the psychic

dynamism. The path of liberation requires the clear discrimination which is not attainable unless the I (Asmita) emerges out in its purity; for in this purity of consciousness the final discrimination (Viveka-khyati) between the creative Prakriti and Purusha is possible. The lucent consciousness of I enables to discover this fundamental distinction, which is the precursor of the final withdrawal. The I-consciousness has a natural mooring in Prakriti (it being its first evolute) and therefore cannot present the transcendent principle beyond; but its chief usefulness, because of its dominance in *sattva*, lies in reflecting upon its self the truth and the transcendence of Purusha which produces a recoil in Buddhi, a natural withdrawnness, for Buddhi now appreciates the joy of freedom. This sanctions the complete withdrawal and establishes its permanent equilibrium by dismissing its activism in knowledge and in detachment. The more the withdrawal, the more the impress of Purusha, and with it again, the withdrawal becomes complete. Prakriti releases the individual self for good. No longer is there the play of creative dynamism, either in the form of attraction or disavowal. This is the complete dissociation, due to detachment and discrimination. This discrimination is called in the *Yogadarshan* as the Dharmamega Samadhi which allows the finest Prasamkhyana i.e., knowledge. It should not be lost upon us that the Samkhya as the philosophy of dualism cannot ignore the absoluteness of the two principles, Purusha and Prakriti, though the creative dynamism is not active for the redeemed souls. The Yoga allows this consummation, complete redemption, and it is the highest end, for no longer the redeemed soul suffers from

the attractions and repulsions, from the mutations of psychic life natural to unredeemed souls.

The highest form of Samadhi

The highest form of Samadhi which naturally comes after Viveka-khyati is Asamprajnata which does not convey any knowledge, besides that of *Purusha* (here there is no subjective process of knowledge) and if it is once attained, the whole process of psychism (including Asmita and Viveka-khyati) associated with the individual ceases to exist. The adept passes into the supreme calm. This is the culmination that awaits the destiny of individuals. The path of Kaivalya is the path of transcendent aloneness and the path of Vibhuti is the path of powers. The fascination of powers must be superseded if the greater blessedness in Kaivalya is to be attained. Powers are psychic, and cosmic privileges attend the finer evolution of being. They pry into the heart of Prakriti, but not into the heart of reality. They are to be systematically neglected, if the final Prasankhyana is to be attained. The peace of knowledge cannot compare with the privilege of powers.

The path of service through Nirmana Chitta.

Patanjali suggests another path, the path of Kalyana for the uplift of humanity. This becomes possible when the adept has passed into Samadhi with a self-imposed limitation of a previous resolve to wake up to help humanity with his newly-acquired knowledge and power. The resolve makes him continue his

individuality for sometime until the day of his choice to pass into silence for good.

This path of Kalyana is the path of service. It is the yoga of *activism*, as different from the yoga of concentrated contemplation. It reflects the due regard for humanity, the anxious solicitude to preserve the precious wisdom and to scatter it among men for their sure uplift. It takes the due regard of humanity and sees it in a new light, of an expanded and illuminated heart. This is really passing beyond Yoga, to rise from its blessed silence into dignified and noble service in love. We should here remember that the western mystics say that the path of service of necessity follows the path of contemplation. Contemplation gathers energy, which finds an outlet in service. Kalyana is the secret message that life in its enlightenment discovers, the cosmic sympathy for life. If life is luminous and transparent at any centre, it radiates around its charming, balming and uplifting influence. Of course Patanjali says that the realised soul can, at will have the emergence of a new Chitta, called Nirmana Chitta out of the Asmita, dominant in *sattva*, through which he can without in the least being defiled spread knowledge and wisdom. That is the natural fruition of a Chitta, vibrant in compassion and radiant in wisdom. It encompasses the whole existence and uplifts it in the light that fades not, fills it with love that perishes not. It vibrates the chord of wisdom and love.

Such is the noble end that awaits man disciplined in Yogic-samadhi.

NAMBI-ANDAR-NAMBI, THE VYASA OF TAMIL SHAIVISM

By "SHIVA"

Here is narrated the thrilling story of the 'Great Illumination' of Nambi-Andar-Nambi, the great Tamil saint who was responsible for the Tamil Saivaité Renaissance.—Eds.

The story of Saint Nambi-andar-nambi¹, the Vyasa of Tamil Shaivism, is the story of the resuscitation of the Devaram literature of South India. The Devarams (*lit.* the divine garlands) comprise the devotional hymns sung by the three great Acharyas of Shaiva Siddhanta, Appar, Sundarar, and Jnanasambandar. They are the ecstatic outpourings of man's Inner Being, and contain lofty sentiments of deep philosophic insight couched in sublime poetry. These together with the *Tiruvachakam* of Manikkavasagar (the fourth Acharya), a work equally sublime in exposition and sentiment, form part of the organon of the Shaiva School of Hinduism. The Devarams are usually divided into *padikams* (sections) of ten stanzas each and are arranged in the order of the places where they were sung, or sometimes according to the prosodial scheme adopted. Tradition ascribes forty-nine thousand such *padikams* to Appar, thirty-seven thousand to Sundarar, and ten thousand to Jnanasambandar. During the days of the Pallava Kings these Devarams came into vogue throughout the Shaiva communities of Tamil land. In the holy precincts of temples and in busy market places, in the grandeur of kingly courts and in the humble huts of peasants, bards and minstrels sang them in lusty accents

¹ Nambi in Tamil literally means the best of men.

to eager audiences of young and old. Gradually, however, the merciless hand of Time in the form of political vicissitudes and invasions robbed the people of this sacred treasure and threw it into the limbo of oblivion. Nevertheless it continued to remain, though in a very meagre form, in the memory of traditional bards; and at the time of the resuscitation (to be narrated in the sequel) hardly more than 795 *padikams* were recovered, of which 311 belonged to Appar, 100 to Sundarar, and 384 to Jnanasambandar. Thanks to the efforts of subsequent custodians of literature these have been preserved, in their original purity and excellence, to this day as a heritage to the present generation and to posterity.

About ten miles west of the present site of the Annamalai University, on the northern bank of the River Kollidam, a tributary of the River Cauvery, there is a beautiful hamlet by the name of Tirunaraiyur. Catering to the religious needs of the inhabitants, most of whom are cultivators, are two temples, one dedicated to the 'Great Lord', Shiva and another to the 'Lord of Learning', Ganesa. Years back, somewhere towards the close of the tenth century A.D., a pious Brahmin was in charge of the worship in this temple of Ganesa. He had a good and noble wife and an only son, whom he called Nambiandan.

It so happened that one day, when his son was still young, barely past his teens, some urgent business in a neighbouring village called the priest away from home. At the time of leaving he charged his wife to see that the worship was regularly conducted by the son during his absence. It was a fine morning. Nambi-andan had finished his morning lessons at the village school and had come home for his breakfast. The mother conveyed to him his father's wish and forthwith asked him to go to the temple and perform the worship of the Deity. The young student though not conversant with sacerdotal lore, bowed before the parental behest and repaired to the temple with the necessary articles of worship. Despite the ravages of a morning hunger he was soon found enthusiastically engaged in the various rituals that naturally invoked the interest of his virgin mind. The preliminary ceremonies being over, he laid before the Deity offerings of fruit and sweetmeat and implored Him to partake of the humble repast. Minutes passed, but to the utter dismay of the young priest the Deity yet remained the unmoving image of cold stone and the offerings remained untouched. To the young and untutored mind of Nambi-andan what was after all an everyday occurrence appeared to portend some dire calamity. Absorbed as he had been in his studies and play he had had no occasion to witness the worship conducted by his father, and so had imagined that the Deity actually partook of the food offered to Him. The sight of the untouched food mortified him and he began to plead and implore the Deity to deign to accept the offerings. With tears gushing from his eyes and amidst painful sobs he watched the

futile moments flitting past. How unworthy of him, he thought, that he could not fulfil his father's wish even for a single day. At last unable to contain himself any longer and convinced of his unworthiness he rushed madly towards a stone-slab intent on crushing his penitent head against it. A dark chasm of nothingness yawned before his swimming eyes. His quivering legs seemed to fail under the pressure of his emotion. And lo! distinct and clear he heard a voice calling after him. He stopped abruptly and turned around; and wonder of wonders! the benign Lord of Wisdom, Ganesa, was graciously beckoning to him with one hand while with the other He was busily engaged over the repast laid out for Him. Nambi-andan jumped in sheer joy. The tears of anguish gave place to tears of ecstacy. He tottered back to his seat and sat watching the Lord at His meals. The image that stood in cold stone for years since its consecration in the temple now stood before the young priest in warm flesh and blood. Though the experience charged him with an unknown torrent of intense joy, the pure and simple eyes of Nambi-andan saw no miracle in the spectacle that unravelled before them. He merely sat in mute satisfaction feasting his eyes with the Divine splendour of the living Deity. At length he ventured to speak out his heart, which was now overburdened with the thoughts of school and the chastisement that he would receive at the hands of his teacher for not returning to his studies in time. 'O Lord!' and his voice choked in innocent guilt. 'Through Your wanton tarrying You have delayed my return to school. How dare I now face the teacher at such a late hour? He is sure to punish me-

No, I shall henceforth learn my lessons from You alone. Pray deign to accept me as Your pupil and instruct me.'

The Blessed Lord heard and acquiesced in the young request. For some hours the Lord taught and the student listened with avidity to the flow of Divine wisdom until it was time for him to go back home. With reluctance he bade good-bye to the Lord, closed the temple doors and ran back into the expectant arms of his mother who was waiting eye-sore at the door of the house. To her utter dismay, however, she found that the boy had not brought the sacrament with him. On being questioned, Nambi-andan related to her all that had happened. She listened with awe and wonder to this incredible tale, and unable to either believe or disbelieve her son's narration she bided her decision till the morrow when she would be able to see things for herself. The next morning, true to his determination, Nambi-andan refrained from attending school but went to the temple earlier than usual for the service. Unlike the previous day's worship, the Deity was present in flesh and blood from the very outset and so the rituals and ceremonies of formal religion gave place to living communion and the fun and frolic of the classroom. Lord Ganesa taught and Nambi-andan drank in the flow of wisdom, and the doubting mother in hiding saw with wonder the Divine Drama that was being enacted within the temple shrine. Days passed gloriously in this wise. Back home from his business, the father heard the news with happy thanksgiving and handed over full charge of the daily service in the temple to the boy. The wonderful news spread from village to village and people from far

and near flocked to the hamlet of Tirunaraiyur to pay their respects to the young saint, who was thereafter respectfully addressed as Nambi-andar-nambi.

The then Chola King Rajaraja Abhayakulasekhara sitting on his throne at Tiruvarur heard the news with delight and hope. He had for sometime past been evincing a great interest in the Devarams, some of which he chanced to hear from the wandering minstrels who visited his court now and then, and had been sparing no pains to get at the originals but without success. He deplored the state of religion in his kingdom and found the remedy for it in the great spiritual lore that lay embedded in these Devarams. At the time the sensational news of Nambi-andar-nambi reached him he was straining all his resources in this one direction, the resuscitation of the lost Devaram literature. Great was his joy and hope to hear of the existence of a genuine saint in his kingdom and he forthwith repaired to the blessed hamlet of Tirunaraiyur and implored the saint to help him in the noble task he had laid upon himself. Nambi-andar-nambi conveyed the King's request to his Divine Preceptor and prayed for enlightenment. The Deity revealed to him that the whole body of Devarams would be found inside a certain vault behind the sanctum sanctorum of the Nataraja temple at Chidambaram. The king heard the revelation with great joy, sped to Chidambaram with his ministerial advisers and after a clever move with the priests-in-charge managed to open the vault. His heart sank within him when he found that most of the manuscripts were moth-eaten. With anguish and chagrin at the pitiable neglect of such inestimable treasures he prayed

for divine light. He was almost at his wits' end when an oracular assurance from On High explained to him that it was the Divine dispensation that all those portions of the Devaram which were of no practical value for the age must be destroyed. Bowing before the Divine Will he took the remaining manuscripts to Nambi-andar-nambi and sought his assistance in the arduous task. The saint gladly accepted the offer and with the help of his Divine Preceptor sifted the manuscripts clear of all dross and arranged the hymns in seven books, called 'Traditional Institutes'. He also gathered together the *Tiruvachakam* and other cognate Saiva hym-

nody extant at the time and arranged them in four books. These eleven books have since been handed down intact and are the sources of inspiration and strength for many a spiritual aspirant today.

Nambi-andar-nambi lived the rest of his life in the promulgation of the wisdom expounded in the Devarams and himself composed several works of which the most important is the *Tiruttondar Tiruvandadi*, a biographical epitome of the hierarchy of the Shaiva saints of Tamil land. All those today who ramble through the delightful glades of the Devarams will hardly fail to acknowledge the deep debt that they owe to this Vyasa of Shaivism.

THE PHILOSOPHY OF THE KATHOPANISHAD

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The first serial of this series appeared in the May Number of the journal under the title, 'The Essence of Vedanta, An Enquiry based on the Kathopanished'.

II

In my first article I have shown how the Kathopanishad takes the standpoint of Value and how the difficulties in the interpretation of this Upanishad arise from failure to understand this. But the most fundamental thing about value is that it has grades. Value is, *par excellence*, a graded reality. Nikolai Hartmann, while admitting that value has grades, refuses to acknowledge any highest or supreme value. He gives several reasons for this refusal, of which the main ones are (1) that values are multilinear and not unilinear, and that consequently, while it is ultimate in one direction cannot be ultimate in others, and (2) that

although the scale of values undoubtedly points to a unity, yet the source of this unity need not necessarily be a value.

On each of these points there are fundamental differences between the standpoint of values of the Upanishads and that of Hartmann. The Upanishadic conception of values is that of a pyramid, that is to say, it looks upon all values as tending towards one ultimate one, which crowns them all. Secondly, it emphatically declares that the highest principle is a value, and not merely an ontological reality. We are not, however, discussing here the philosophical theory of values, and therefore any detailed examination of these questions is out of place.

For us the most important thing is that the Upanishads believe in a gradation of values and in a supreme value at the top of the scale.

The Two Selves in Man

We thus see that whenever the Upanishads speak of values, they speak of a higher and a lower, of a highest and a lowest, of a zenith and a nadir of values. This being premised, we shall be able to understand why the Kathopanishad also, following this tendency, makes a fundamental distinction between two selves in us, the higher self and the lower self. This distinction we notice in Kath. I. 3. 1.

ऋतं पिबन्तौ सुकृतस्य लोके
गुहां प्रविष्टौ परमे पदार्थे ।

छायातपौ ब्रह्मविदो वदन्ति
पञ्चमयो ये च त्रिणविकेताः ॥

This verse we may translate as follows :

‘There are two that drink of the fruits of action, who have both entered the cave (of the heart) in the highest upper sphere. Those who know Brahman speak of them as light and shade. So also do householders who maintain the five fires and those who worship the Naciketas fire. ¹

¹ Sri Krishna Prem does not distinguish between the worshippers of the fivefold fire and those of the triple Naciketas fire, but treats them both as belonging to the same class. This view, however, it is unfortunately not possible to accept, for the worship of the fivefold fire is much more ancient than that of the Naciketas fire. There are two variants of this fivefold fire. The one is what we find in Br. 6. 2. 9—13, and Ch. 5. 4—8. Here yonder world (heaven), the rain-cloud, the earth, man and woman are conceived as five sacrificial fires. The other variant takes the five fires to be *garhapatya*, *dakshina*, *ahavaniya*, *sabhya* and *avasathya*. Naciketas fire cannot be identified with either of these variants

This is the fundamental gradation that we have to remember. The Gita also speaks similarly of a higher and a lower self :

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
आत्मेव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥

‘Raise the self by the self and do not let the self be depressed; for verily is the self the friend of the self, and also the self the self’s enemy.’

This distinction between the two selves is given pointed expression in the well-known verse of the Mundakopanishad (Mund. 3. 1. 1.):

द्वा सुपर्णा सयुजा सखाया
समानं वृक्षं परिपस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्ति
अनश्नन्नन्यो अभिचाकशीति ॥

which is repeated in Svet. 4. 6 (‘Two fair-plumaged close friends surround one and the same tree. One of them tastes the sweet berries; the other, without eating, only gazes downwards’ — Deussen’s translation). The two birds which are spoken of here, one enjoying the fruits of action, and the other remaining a mere onlooker, are nothing but the two selves mentioned in the above

of the fivefold fire. In our verse, therefore, first the worshippers of the old ritual are mentioned and then those of the new ritual introduced by Yama. It may be asked : Why have the worshippers of the fivefold fire and those of the Naciketas fire been mentioned, along with the knowers of Brahman as persons who know the difference between these two selves ? The reason is, as Sankara suggests, that the object was not to confine this knowledge to the world-renouncing followers of the path of knowledge but to admit even the householders to it. This is in keeping with the catholic spirit of the Kathopanishad which has no animus against the followers of the path of Karma.

verse of the Kathopanishad.² The lower self is engrossed in the world, feels joy or sorrow according to circumstances, in a word identifies itself with the body. The higher self,

² Profs. S. K. Belvalkar and R. D. Ranade in their joint work *History of Indian Philosophy, Vol. II: The Creative Period*, p. 265, contrast this verse of the Mundakopanishad with the verse of the Kathopanishad we are discussing, saying, 'It seems, however, that the author of the Kathopanishad had not yet before his mind's eye a definite conception of the difference between the individual and Universal Souls, especially as he describes both of them as being obliged to taste of the fruits of action. For true Vedantism, it is only the Individual Soul which could thus be described as "Ritapa", as enjoying the fruits of action; on the other hand, the Universal Soul must be entirely deprived of the trammels of action and fruit. . . . It is from this point of view probably that the Mundakopanishad (III. 1.1) corrects the thought expressed in the Kathopanishad, telling us that even though both the Individual and Universal Souls exist like birds on the same tree of the human body only one of them tastes of the fruits of actions, while the other, without tasting them, merely looks on in the spirit of the Aristotelian "theorising God".'

This remark, I think, is not justified. As Sankara has clearly pointed out, the words *ritam pibantau* only apply to the lower self and not to the higher. Here, in fact, we have an instance of what is known as *chatri-nyaya*. The stock example of this logic is as follows: A king was walking with his attendants with an umbrella over his head. Although it was only the king who had an umbrella over his head, the spectators who saw them walking, remarked: 'People with umbrellas over their heads are walking.' So here also, although it is the lower self which is enjoying the fruits of actions, the words *ritam pibantau* are applied to both. That this is the correct interpretation of this verse appears from the fact that otherwise there would be no point, as these joint authors themselves admit, in speaking of the difference between the two selves as one between light and shade.

however, is conscious of its transcendence of the body, never allows itself to be affected by changes in the physical environment and always maintains an attitude of scrupulous detachment from the movements of the world. This is why the distinction between them is said to be that between light and shade. It is a fundamental distinction and is the basis of all further distinctions which we shall presently have to point out.

It would be wrong, however, to see in this distinction any attempt to disparage Karma. That would be contrary to the whole spirit of this Upanishad which has praised so highly the worship of the Naciketas fire. The stress here is upon the word 'pibantau' 'drinking'. It is engrossment with the world which is deprecated and not the life of Karma. In fact, as the Isopanishad says, the life of Karma should not be abandoned; what is to be avoided is attachment:

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।

एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥

The next verse of this *valli* mentions an important practical consequence of this distinction between the higher and the lower self. The consequence is this: the followers of the lower self obtain salvation by gradual stages, through the worship of the Naciketas fire, while those who pursue the higher self attain the knowledge of the Immutable Brahman. The verse is a very important one, and I have referred to it elsewhere. It is as follows:

यः सेतुरीजानानामक्षरं ब्रह्म यत्परम् ।

अभयं तितीर्षतां पारं नाचिकेतं शक्नोमहि ॥

This may be translated as follows: 'We are able to know the Naciketas fire, which is the bridge for those

who engage in yajna, as well as the immutable Brahman sought by those seekers of knowledge who are desirous of crossing on to the bank where no fear is.'

This verse, as Sankara points out, is divided into two clearly marked halves. The first half deals with the case of those who seek salvation through Karma. For them the central yajna is the setting up of the Naciketas fire, which is therefore rightly called the bridge to higher realization. Without crossing this bridge it is not possible for these to obtain salvation. This is exactly in keeping with the description of this fire in the earlier parts of this Upanishad, where it is said of those who are worshippers of this fire, that they break the chains of death and pass into the blissful region of heaven (I. 1. 18). It is for this reason that it is given the epithet *svargya* (leading to heaven).

The second half of this verse contemplates the case of those who know the higher self. These are said to be seekers of the knowledge of Brahman. These pass straight into the region where there is no fear.

As I shall show in the next article, the Kathopanishad teaches both kinds of salvation, the *krama-mukti* or salvation by stages, and the *sadyo-mukti* or immediate salvation. In this verse both kinds are mentioned, *sadyo-mukti* being reserved for the knowers of Brahman and *krama-mukti* for those who believe in yajna and are worshippers of the Naciketas fire. The worship of this fire does not immediately bring salvation, but is only a bridge which takes one to heaven, and from there eventually to salvation. It is not true therefore to say that the Kathopanishad teaches only *krama-mukti*.

The Ladder of Values

We have so far dealt with the fundamental contrast between the higher self and the lower self, with which the Kathopanishad initiates the whole discussion of the grades of value. From this fundamental contrast it passes by a natural transition to other and lesser contrasts. In fact, what it does is to give us a ladder of values—a scale of values from the *pianissimo* to the *fortissimo*. This ladder of values is given in the following verses (Kath. I. 3. 10-11):

इन्द्रियेभ्यः पराह्यर्था अर्थेभ्यश्च परं मनः ।

मनसस्तु परा बुद्धिरुद्वेगात्मा महान् परः ॥

महत् परमव्यक्तमव्यक्तात् पुरुषः परः ।

पुरुषान्न परं किञ्चित् सा काष्ठा सा परा गतिः ॥

'Higher than the senses are the objects of sense. Higher than the objects of sense is the mind (*manas*). And higher than the mind is the intellect (*buddhi*). Higher than the intellect is the Great Self (Mahat Atman). Higher than the Great (Self) is the Unmanifest (Avyakta). Higher than the Unmanifest is the Purusha. Higher than the Purusha there is nothing at all. That is the End, that is the Ultimate Goal'.

It may be represented by the following diagram:

Upper Hemisphere	{	1. Purusha...Highest
		2. Avyakta
	{	3. Mahat Atman— Hiranyagarbha or Brahma (Masc.)
Lower Hemisphere	{	4. Buddhi
		5. Manas
		6. Objects of sense
		7. The senses..... Lowest.

The values are arranged in two hemispheres, called respectively upper and lower, because there is a vital distinction between the two, the values in the lower hemisphere being

subject to the law of transmigration or the cycle of birth and death, while those in the upper hemisphere not being so subject. The scale of values given in Kath. II. 3.7-8 agrees with that given above, with only one difference, namely, that the objects of sense are dropped. Another scale of values, for purposes of yoga, is given in I. 3. 13. It does not aim at theoretical completeness, its object being practical, namely, to give guidance to *yogins* in rising step by step from lower to higher values. This scale has only five values. At the lowest is Vac, standing for all the senses; then comes Manas, then Jnana Atman, which is the same as Buddhi. Above Jnana Atman it puts Mahat Atman, and on the top of all it puts the Santa Atman. What, however, is this Santa Atman? Comparing this with the previous scale of values, we find that Santa Atman does duty for both Avyakta and Purusha. Deussen has identified it with the Avyakta (*Phil. of the Upanishads*, p. 386). Against this identification we have to say that in an enumeration of values, although intermediate values are very often dropped, it is very unusual not to mention the top value. It is more probable that as this scale does not aim at theoretical completeness but at giving practical guidance to the yogin, the seers of this Upanishad did not think it necessary to differentiate between the Avyakta and the Purusha, their main object being to show how the *yogin* could pass from the lower to the upper hemisphere. Sri Krishna Premji takes Santa Atman to be the same as Purusha. (*The Yoga of the Kathopanishad*, p. 166). But then he regards Purusha also as unmanifest. In fact, he calls both Purusha and the Avyakta the Unmanifest (*Ibid.* I. 123), the two together forming the Un-

manifest Parents. But then it does not seem clear why only one of them should be called Avyakta in our Upanishad. Moreover, as we shall see presently, the Purusha cannot be called unmanifest.

Returning to our original scale of values, the four lowest values, the senses, the objects of sense, Manas and Buddhi, call for no special remark. What, however, is Mahat Atman? Sankara takes it to mean Hiranyagarbha, the first-born of creation (RV. X. 121), the Soul of the Universe, called also Brahma (Masc.) (*yo brahmanam vidadhatipurvam* Sv. 6. 18). It is the first-born of creation, but like the rest of the created world, it is also subject to the law of transmigration. Br. 4. 4. 4 is clear on this point. It says, 'Just as a goldsmith takes a little quantity of gold and fashions another, a newer and a better form, so does the self throw the body away, and dispelling its ignorance, make for itself another newer and more beautiful form, like that of the fathers, or of the Gandharvas, or of the gods, or of Prajapati or of Brahma or of other beings.' The Mahat Atman has been well described by Sri Krishna Premji as follows: 'The "Great Self" is the wide-extended Brahma-world, the Cosmic Egg, which includes within its shell the totality of manifested being. It is in the most fundamental sense the Cosmos, for all lower worlds are partial views, abstractions, as it were, from the all-inclusive Whole'. (*The Yoga of the Kathopanishad*, p. 160). His further characterization of it as 'the Divine Son who springs from the union of Purusha and Prakriti, the unmanifest Sun and Moon, the two Poles into which the Ultimate One divides and which are, as the Gita tells us, eternal moments of its being',

unfortunately, we cannot accept, for, as we shall see presently, the Avyakta cannot be identified with Prakriti. Nor can Purusha be called 'the unmanifest Sun.'

We come now to the Avyakta. Profs. Belvalkar and Ranade on p. 264 of their joint work already referred to, say that probably the Avyakta is the same as the Pradhana of the Samkhya. We beg to differ from this view. The whole object of the discussion in this *valli*, and indeed in the whole of this Upanishad, is to establish the ascendancy of the Soul. The parable of the Chariot emphasizes this point. Its object is to show that the body is the chariot, of which the lord is the Soul, and that the senses, mind, intellect, in fact everything, exists for, and is controlled by, the Soul. Into such a scheme the idea of an unconscious Pradhana, working independently of any direction from the Soul, does not fit.

The Avyakta, therefore, is not the Pradhana of the Samkhya. Here we agree with Sankara, who in his commentary on Brahma Sutras I. 4. 1-7 has discussed fully the question whether the Avyakta mentioned in the Kathopanishad can mean the Pradhana of the Samkhya and has come definitely to the conclusion that it cannot. He has compared the ascending scale of values in I. 3. 10-11 with the order in which the values are mentioned in the parable of the chariot. He finds all these values in the parable of the chariot, except one, and that is the Avyakta. Instead of this, there is *sarira*, the body, in the latter. The body, therefore, in the parable is the same as the Avyakta. But the coarse body cannot be the Avyakta, for it is palpably manifest to our senses. The Avyakta, therefore, must be the subtlest form of the

body, what he calls the *Avidyatmika bijasakti*, that is, the unmanifest seed-energy, called Avidya, which is the principle, with the help of which Brahman fashions the whole universe.

With the whole of this splendid exposition of the nature of the Avyakta we fully agree, except that we do not think that it is possible to call this unmanifest seed-energy Avidya. The idea of Brahman creating the world with the help of Avidya is wholly foreign to the earlier Upanishads, including the Katha. The Avyakta, in our view, is the Unmanifest Seed-energy, the Consciousness-Force, as Sri Aurobindo calls it, which is not Avidya, not a principle which veils the Purusha or the Supreme Reality, but is the Shakti or Power of that Supreme Reality itself. It is called Avyakta or the Unmanifest, because here we are viewing it as it is in itself and not as it projects itself into the world of creation. The Avyakta or the unmanifest, that is to say, the indeterminate, form of the Supreme Reality is a necessary form of it. It expresses a fundamental truth about this Reality, namely, that no qualities or determinations are adequate to express its nature. It is for this reason that in the Brihadaranyakopanishad it is described as *neti neti*, 'not this, not this,' the idea being that no determinate, limited concept is adequate to express its nature. This is also the meaning of the expression *nedam yadidam upasate* in the Kenopanishad. No symbol or image or concept is adequate to express the infinite fulness of the Ultimate Reality. It is therefore necessary to describe the Absolute as Avyakta. As Sri Aurobindo puts it, 'the Absolute is not limitable or definable by any one determination or

any sum of determinations.....its indeterminability is the natural, the necessary condition both of its infinity of being and its infinity of power of being; it can be infinitely all things because it is no thing in particular and exceeds any definable totality.³

But indeterminability is only one aspect of the Absolute, and it will be an extremely one-sided view of it to look upon it merely as Avyakta. This is why the Kathopanishad speaks of it as Purusha. The Ultimate Reality is a Concrete Person and not a mere abstract universal. It upholds and sustains the whole universe; it is by its rule, as Yajnavalkya says to Gargi, that the sun and the moon, the heaven and earth are held in their places, that the various divisions of time occur, that rivers flow in their proper directions, that the moral order, by which good deeds win their proper reward, is upheld, that the gods and the fathers are content with the gifts which they get. It is out of fear of this Purusha that, as one verse of our Upanishad says, the fire burns, the sun shines, Indra and Vayu perform their functions, and death advances. It is that in which, as another beautiful verse of our Upanishad declares, the upward-pointed roots of the great fig tree, called the universe, are embedded. It is, in fact, the all-ruling, all-sustaining Concrete Reality which is, in the best and truest sense of the term, a Person.

Comparison with the Bhagavadgita and the older Upanishads.

There is close parallelism between the scale of values in the Kathopanishad

and that given in the Bhagavadgita. In the fifteenth chapter of the Bhagavadgita three distinct types of Purusha are mentioned, namely, Kshara, Akshara and Purushottama. Kshara is defined as *sarvani bhutani*, that is to say, all created beings who are subject to the law of transmigration. The Akshara is the immutable Absolute. It is the Absolute viewed in its aspect of pure transcendence, that aspect which is indicated by the words *neti neti*. There can be no doubt, therefore, that the Akshara of the Bhagavadgita is the same as the Avyakta of our Upanishad. To the Kshara of the Bhagavadgita corresponds the scale of values from Mahat Atman downwards in our Upanishad. These are all values of the phenomenal world which is subject to the cyclical law of birth and death.

The highest value in the Gita is the Purushottama, whereas the highest in our Upanishad is the Purusha. We do not hesitate to equate the two. The Purusha of the Kathopanishad is the same as the Purushottama of the Gita. This appears from the following considerations: In the first place, the opening verse of the fifteenth chapter of the Gita, which deals with the conception of the Purushottama, speaks of the tree of Samsara with its roots fixed upwards and its branches turned downwards—an idea which it has directly borrowed from our Upanishad. The root conception of this chapter of the Gita, therefore, is the same as that of our Upanishad, namely, that the whole of this universe is sustained by, and receives its nourishment from, the Infinite Reality which is its Source. Secondly, the description of the Purushottama in the Gita agrees in all essentials (though, of course, it is more fully worked out in

³ Vide *The Life Divine*, Vol. II, Part I, pp. 33—34.

the Gita) with that of Purusha in our Upanishad. The Gita, for example, says :

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।

‘Neither the sun nor the moon’ nor fire shines there’

The close similarity of this with the thought of the following verse of our Upanishad (II. 2. 15) will be at once evident :

‘Not there shines the sun, nor moon, nor stars ; nor these lightnings, still less this (earthly) fire’—(Sri Krishna Premji’s translation.) So again we have in the Gita (XV. 13-15) the conception of the Purushottama as the indwelling principle of the universe, indicated by the words : *sarvasya caham hridi sannivishta* (XV. 15), which is very similar to the conception of Purusha in Kath. 2. 3. 17, where the Purusha is spoken of as ‘the Purusha of the size of a thumb, the Inner Soul, which is always seated in the heart of all beings’, and also to that of Kath. 2.2. 9-11, where He is described as *sarvabhutanantaratma*, ‘the inner soul of all beings’

The central idea which the Gita, by the word Purushottama, and our Upanishad, by the word Purusha, want to express is that the highest value does not merely transcend the lower values, but is their indwelling principle also. As Sri Aurobindo puts it,⁴ ‘this spirit, too, this Kshara, this enjoyer of the mutable existence is the Purushottama; it is he in his eternal multiplicity’, that is the Gita’s answer. ‘It is an eternal portion of me that becomes the Jiva in a world of Jivas’. This is an epithet, a statement of immense bearing and consequence. For it means that each soul, each being in its spiritual reality

is the very Divine, however partial its actual manifestation of him in Nature. And it means too, if words have any sense, that each manifesting spirit, each of the many, is an eternal individual, an eternal unborn undying power of the one Existence.

This conception of Purusha is one of the main features of the Kathopanishad. Of course, the idea of an immanent Self revealing itself in the universe and giving it whatever reality it possesses is not a new one, for it is found very clearly in the older Upanishads. For instance, it is the central idea of the Madhu Vidya (Br. II. 5) in the Br. Up., where it is stated with regard to the earth, the waters, fire, etc., that there dwells within each of them the shining immortal Being, who brings these and all beings into reciprocal dependence, so that these are honey to all beings and all beings are honey to them. So again, in answer to Uddalaka Aruni’s questions, Yajnavalkya expounds very clearly the nature of the Antaryamin, or the Internal Ruler, which brings out distinctly the immanence, as well as the transcendence of this principle. (Br. III. 7. 3-23.)

The same idea of an indwelling principle, revealing itself in the world and controlling it from within, we find also very clearly in the Ch. Up. It is, in fact, the main idea of the Sandilya Vidya (Ch. 3. 14), which begins with the famous utterance,

‘सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत’

‘Verily, the whole world is Brahman. Tranquil, let one worship it as that from which he came forth, as that into which he will be dissolved, as that in which he breathes’. This is also the core of the teaching relating to Atman Vaisvanara, communicated by Asvapati Kaikeya to the six learned

⁴ *Essays on the Gita*, 2nd Series. p. 275.

householders who approached him for instruction. (Ch. 5. 18).

It is needless to multiply instances. It is quite clear that the conception of Purusha as the Concrete Universal Self manifesting itself in the universe and dwelling in it as its Inner Ruler, is abundantly present in the older Upanishads. But what is new in the Kathopanishad is the recognition of it as a distinct value, over and above that of the Avyakta. The Brihadaranyakopanishad does not differentiate the Akshara from the Purusha. This is evident from Yajnavalkya's answer to Gargi's question, 'Across what is Space woven, warp and woof?' Yajnavalkya replies, 'The Akshara'. And then he gives a description of the Akshara, at first in the form of *neti neti*, that is, purely negatively, as 'not coarse, not fine, not short, not long' etc. (Br. 3. 8. 8). This is, indeed, the only way in which the Akshara can be described. But immediately after describing it in this way, Yajnavalkya begins to characterize it positively as the Ruler and Moral Governor of the universe: 'Under the mighty rule of this Immutable, O Gargi, the sun and moon are held in their positions.....Under the mighty rule of this Immutable, O Gargi, men praise those that give, the gods depend upon the sacrificer, and the Manes on independent offerings (*darvihoma*)' (Br. 3. 8. 9— Swami Madhavananda's translation)

It is quite obvious that the conception of the Ruler and Moral Governor of the universe as sketched in the above passage is very different from that of the Akshara. Sankara, in fact, in his commentary on this passage, interprets it as a sort of teleologico-cosmological proof of God's exis-

tence. It is even something more, for God is here viewed not only as an intelligent Ruler, but also as the upholder of the moral law. In any case, the Akshara cannot, by any straining of the meaning of the word, signify a Concrete Personality ruling and shaping the universe from within.

It is the merit of the Kathopanishad to have felt the need of an explicit recognition of such a principle and to have put it at the head of the table of values. This need, I may however point out, is an axiological and not a logical need. Logically speaking, you need not go beyond the Akshara. Rising step by step in point of abstraction, you reach the pinnacle in the conception of the Akshara. That is why the later systematised Vedanta did not feel the need of any principle beyond the Akshara or the Nirguna Brahman. But axiologically it is incomplete. There is the feeling of a lacuna, of something missing, which forces the unsystematised Vedanta of the Upanishads and the Gita to recognize a Purusha above the Akshara. It is true that the Hegelian logic has put the concrete universal at the head of the table of categories. But this it has succeeded in doing because of the revolutionary change it has made, in the conception of logic, which has enabled it to give to logical categories a position somewhat similar to that of axiological principles. But logic, understood in the sense of the logic of the concept, does not feel the need of a concrete universal, and for it the Akshara is the highest category. Here we have a fundamental divergence between the standpoint of logic and that of axiology.

(To be continued)

EVEN THE WORLDLY MAN CAN CHANGE

BY SWAMI YATISWARANANDA

Our human personality is so full of complexes, and we waste so much time in turning round and round without ever moving forwards, which is the first thing in spiritual life. For years and years we go on turning round and round helplessly swayed by our complexes and yet we dare to speak of being free men and women ! Where is this much-vaunted freedom, I wonder ? As long as the slave believes himself to be the master, there can never be any real progress. Then his case is hopeless. What sense is there in talking about freedom if one does not even realise what freedom means ? No man knows anything about freedom who is still swayed by his passions and desires, his likes and dislikes, his whims and fancies, who still feels aversion, who still reacts to the influence of others, who cannot even control his thoughts. It is surprising how glibly people talk about freedom without knowing what freedom is.

The human soul very often refuses to change, and unless we give up the idea of remaining where we are, no progress can be made. The energy that a whirlpool wastes in turning round and round in a single day, would take it round the earth. The same energy we waste in turning round and round, refusing to change for the better, refusing to become conscious, refusing to become free. Spiritual life means breaking up all these whirlpools in our soul. And of everything we see, we take readings according to our complexes, complex of lust, of fear, of jealousy, of hatred,

of aversion, of attachment, etc., etc.

We always resent being corrected by others. There should always be the desire to move onwards. Complexes may be likened to mines that lie deep under water. They form a great menace. The more worldly we become, the more we give mental and physical expression to our desires and lusts, the more complexes we form, and the stronger does their hold grow on us.

Even the worldly man can change if he is ready to give up his worldliness and all the complexes he has formed. Otherwise never. It is not a question of mere lukewarm piety or devotion, but of actual intense daily practice and firm resolution. Ordinary half-hearted devotion won't do. Something more is needed. What people generally do is they just anchor the boat and want it to move. In all our minds there are very deep-rooted impressions—*Samskaras*—and these *Samskaras* must be completely effaced. You must be ready to give up your false personality, false identifications. They give us a false and distorted outlook.

Theoretically all can be changed, but practically most people refuse to change. They cling to their pet desires and identify them with life. They gleefully hug their likes and dislikes, are proud of them, and make them their all in all. The current of the Divine is strong, but it cannot do anything so long as the whirlpool is still there. If you watch a river you can see this. There you have both,

the current and the whirlpool, but the current, however strong it may be, cannot efface the whirlpool that is created by an obstruction under the surface of the water. So the whirlpools of our complexes form these obstructions, and unless they be removed, the current cannot help us.

The worldly man who is willing to overhaul his whole mental structure and foundations, can be changed, can become spiritual in spite of his past. If we are fully prepared to lay a new foundation we can become spiritual, otherwise we grow worse as the years go on. At the end our complexes have become so strong, and we are so helplessly under their sway, that we can scarcely be considered normal.

It is terrible weakness to cling to one's own personality, even when wrong. The weaker the person, the greater the tendency to cling to his lower self. We are not able to change because of this self-love of our lower self. Unless we become merciless critics of ourselves we can never progress.

There is always an amount of self-justification in ourselves. And it is

necessary for us to be open to Truth. Sometimes Truth will break our heart, but then will come a new awakening. The electric current that brings shocks, brings light also. If you want the light, be prepared for the shock also.

"O Perfect One, I am quite sick of gratifying the wicked sense, for by seeking to gratify them, O Lord, I have come to be in blinding darkness.

"At the end of many lives, I have by Thy grace obtained Thee as the keen power of vision which can lead one to the other shore of that impassable and blinding darkness.

"Thou art indeed the first and glorious Supreme Being, the ruler of all Purushas and, like the sun, Thou hast risen as the eye of the world which is blinded by darkness.

"Therefore, O Lord, be Thou pleased to dispel my delusion which consists in a strong attachment to this body and its belongings with notions like 'I, mine, and so on', and which has been instituted by Thy self." — (*Bhagavatam*, Devahuti's Prayer)

REVIEWS AND NOTICES

A Handbook of Virashaivism—BY S. C. NANDIMATH, M. A., PH. D. (LOND.) WITH A FOREWORD BY PROF. R. D. RANADE, M.A.; PP. 269; PRICE RS. 3. (L. E. ASSOCIATION, DHARWAR, S. INDIA.)

All English-knowing Lingayats will be grateful to Dr. S. C. Nandimath for this learned yet handy survey of their religion and philosophy. The work is designed also to meet the needs of all students of comparative religion and philosophy, and the completeness that permeates it throughout makes it more than a mere handbook.

Virashaivism occupies a not unimportant place among the minor schools of Hindu thought that are of visible influence today. It is one of the offshoots of hoary Shaivism, which according to the latest archaeological researches has a pre-Vedic origin. There is in fact a consensus of antiquarian opinion in the belief that Shaivism is the result of the earliest traceable religious endeavours of man. The findings of the Mohenjo Daro excavations point in the same direction. Virashaivism is one among the many schools of Shaivism such as the Shaiva Siddhanta of Tamil-land, the Kashmir and Gauda Shaivism, and the

Bengal Shaivism, to mention only the existing schools. Much of its comparative obscurity is perhaps due to the fact that the bulk of its authentic literature is in Canarese. Though it owes much allegiance to the twenty-six traditional Shaiva Agamas, which form part of the organon of Shaiva Siddhanta, important later developments show signs of marked divergence, a fact which accounts for the differences between these two otherwise identical schools. The outstanding feature of Virashaivism consists in what the author calls the principle of 'gradualism in bridging the gulf between separation from God and final union with Him'. The chapter on the 'Pilgrim's Progress' where this path of gradualism is brought out in bold relief is, as Prof. Ranade rightly remarks in his Foreword, 'an interesting monument of the aspirations which a true Virashaiva must cherish in his heart'. The learned author sums up his survey in the following beauti-

ful words: 'Democratic in spirit, puritanic in fervour, with service for its watchword and the *shat-sthala* for its signposts, Virashaivism firmly blends together man's spiritual and social lives and thus teaches all the art of right living.'

The treatment is throughout lucid and interpretative. The field that is covered in the course of these 250 pages is wonderfully extensive. It includes a comprehensive account of the origin and development of the school with particular reference to its chief scribes and their writings, a descriptive evaluation of its rites and rituals, a comparative and critical estimate of its philosophy, and a living delineation of its othico-spiritual discipline of gradualism. The lengthy notes appended at the end, due to their epigraphical and comparative references, are of immense value to the student. On the whole the book bids fair to be widely appreciated.

NEWS AND REPORTS

The birthday Celebration of Srimat Swami Virajanandaji Maharaj

The 70th birthday of Srimat Swami Virajanandaji Maharaj, President, Ramakrishna Math and Mission, was celebrated by his disciples at Perambur, Madras, on Friday, the 18th of June. Swami Saswatanandaji who presided over the gathering gave a brief sketch of his life. The function came to a close with *arati* and distribution of *prasadam*.

Late Dr. T. Sundara Reddy

Dr. T. Sundara Reddy's life and example is unique and worthy of emulation in more than one respect. He led the life of Brahmacharya till his 42nd year. Even after he took his F.R.C.S. and was getting a good income, he preferred to remain single. And finally, when he made his choice, he remained a loyal and true husband. He was an ideal and affectionate father. His wife proved a real companion fulfilling all his expectations. The example of Sri Ramakrishna and Saradamani Devi was emulated by this couple to a very large extent.

A friend and admirer of Dr. Reddy, (Mr. N. Lakshmanan, Coimbatore), writes:

"Every instance of a double standard of morality stirred his soul to its depths. Every case of lapse from social purity wounded his heart.

"Mrs. Reddy is opposed to Birth Control; when I told Sundara Reddy that this was news to some who had not known her lofty aims, he said, 'I see.....I see. I thought that Sri Ramakrishna Paramahansa took his Avatar to lessen the lust in man.'"

While in service, he was looked upon as a Karma-yogi, because he always taught and practised that 'Devotion to duty was the first worship of God'. Later after retirement, he became a Bhakti Yogi.

Dr. Reddy used to spend much of his morning and evening hours in prayer and meditation. He believed in prayer for the success of any good cause. After his retirement in 1931, much of his time was spent in meditation. Very often he would read out passages from the sayings of Sri Ramakrishna and the works of Swami Vivekananda to his wife and children and sometimes to his friends as well. Surely all this has greatly influenced not only the life and work of the members of his family but also those who had the privilege of coming in contact with him.

The Ramakrishna Mission, Mauritius Branch

FIRST ANNUAL REPORT 1942.

This branch was begun informally more than two years ago with an Ashrama and a library attached to it. It was incorporated in March 1942, and in the following April was finally inaugurated by Sir Bede Clifford, the then Governor. Three months later a Sevashrama for conducting medical and general relief was opened at Port Louis, the capital of the island. A rural centre was also subsequently started at St. Julien d'Hotman.

Since its inception the Ashrama, under the able administration of the resident Minister-in-charge, Swami Ghanananda, has been carrying out extensive religious propaganda by way of lectures, classes and congregational prayers. The radio and the local press were largely helpful in the dissemination of the ideas and ideals of Hinduism on a non-sectarian basis. Till December 1942 not less than 160 lectures have been delivered to audiences varying from 400 to 1800, and 70 discourses held. Weekly religious classes were conducted at New Eton College, and individual instructions given to many seeking solace in religion. In the matter of religious literature, so far a small prayer book has been brought out, and a bigger work by a distinguished scholar is under preparation. Besides the usual worship, special pujas were held on sacred occasions with large-scale poor feeding and public meetings. The celebration of the birth anniversary of the Holy Mother afforded the ladies an opportunity for self-organisation.

The library has a modest but representative collection of books on

religion and philosophy in several of the Indian languages besides English and French. 1500 readers have utilised the library during the period. Throughout the course of religious preaching constant emphasis was laid on the necessity of wide literacy and as a result 16 night schools have sprung up in different parts of the island. An orphanage was also in contemplation but the project had to be put off due to the local repercussions of the War.

The Sevashrama has made rapid progress within so short a period. At present it runs an out-door dispensary where, during the period, more than 2,600 patients were treated. Wider fields of medical service are contemplated. Through the efforts of Hon'ble Dr. Edgar Laurent, the Port Louis Municipality have sanctioned a grant of Rs. 500 for 1943.

The Mission as a whole has earned the goodwill and wholehearted support of many of the Government officials, councillors and other citizens of note, to all of whom it is extremely grateful. It is especially beholden to Messrs R. G. Desai & Co. for their munificent support.

Among its immediate needs are :

1. *Spacious buildings* for housing the Ashrama with its shrine, library, reading room and lecture hall; for the rapidly expanding Sevashrama; and for the proposed orphanages.
2. *Financial help* for the maintenance of the Ashrama and Sevashrama; for starting the Orphanages; and for strengthening the library.

The Vedanta Kesari

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MY MIND WAS SOARING LIKE A KITE¹

High in the heaven of the Mother's feet,
my mind was soaring like a kite,
When came a blast of sin's rough wind
that drove it swiftly toward the earth.
Maya disturbed its even flight by bearing
down upon one side,
And I could make it rise no more.
Entangled in the twisting string of love
for children and wife,
Alas ! my kite was rent in twain.
It lost its crest of wisdom soon and
downward plunged as I let it go ;
How could it hope to fly again, when
all its top was torn away ?
Though fastened with devotion's cord, it
came to grief in playing here.

¹ From the forthcoming *Gospel of Sri Ramakrishna*.

THE PORTAL TO FAME

There is a tide in the affairs of men,
Which taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallow and miseries. — *Shakespeare.*

A tide, so suggestively described by the poet in the above lines, was the Parliament of Religions held at Chicago in September 1893, both in the religious history of India and in the illustrious life of Swami Vivekananda. As we are passing through a period of gloom at present in the spiritual and material world, it is worth while to ponder over that notable event and what India has gained from it just half a century back. This great Congress of Faiths opened the portals of fame to the first delegate of Hinduism on an international platform in one of the most prosperous cities of the New World. Nevertheless fame was not an end sought by the illustrious patriot-monk, who represented Vedanta; it came unsought for the good of India. It is a law of nature that true greatness brings righteous renown which endows one with genuine power. Such power bestows upon the worthy man the right opportunity to be a centre radiating beneficial influences of far-reaching importance. It was thus the blessed disciple of Sri Ramakrishna Paramahansa stood at a critical period of history as a symbolic personality uniting all that is best in the

ancient and in the modern, in the east and in the west, supplying a complete ideal for the whole humanity. Who can say with such a depth of conviction and ring of sincerity at the meridian of celebrity for himself and for his nation, 'Truth is my God and the universe my country'? The World's Fair of Chicago was a tide that led on Hinduism to an era of consolidation and expansion in the world of religion.

The life of Swami Vivekananda is marked by two outshining events—two great crest waves—that have decided the trend of his thoughts and activities. The first event opened the door to the illimitable glories of the Atman within and the second opened a new vista of serviceableness to the motherland and humanity. The former is his first meeting with his divine Guru; the latter his delegation to the Parliament of Religions, the prior event unconsciously leading to the latter. The first song which the God-intoxicated Guru living in the temple garden elicited from the disciple, strangely enough, has pre-faced the whole of a shining spiritual career. The Swami sang before the Godlike Guru:

O Lord, must all my days pass by so utterly in vain?
Down the path of hope I gaze with longing, day and night.
Thou art the Lord of all the worlds, and I but a beggar here;
How can I ask of Thee to come and dwell within my heart?
My poor hearts' humble cottage door is standing open wide;
Be gracious, Lord, and enter there but once and quench its thirst!



The song charmed the sage of Dakshineswar and sent him into a, rapture of divine joy. Unconsciously it became the epithelium of a spiritual wedding. At the very first touch the Lord of the worlds entered the cottage of the disciple's heart, for such was the power of the divine Teacher, and no more the world with its passions and conflicts could claim him as its own. The budding saint sat at the feet of the revered master day after day imbibing the strengthening nectar of spiritual knowledge of the most precious kind. Developing wings of dispassion and discrimination he soared high into the Empyrean of Immortal Bliss to make others, groping in ignorance, sharers of his divine realizations. The pilgrimage of faith undertaken by such a seraphic soul, afire with spiritual fervour, would have ended in Nirvikalpasamadhi or the effacement of the entire personality in the impersonal reality with no more trace of ordinary consciousness. But his master wanted otherwise and the Divine in him goaded him to be a submissive instrument for the accomplishment of deeds of national and world-wide significance. Thence onward Vivekananda became a voice without a form—a power released by the Incarnation for the good of the many. The nation began to loom large in his mind and the incarnation receded to the back. The period that followed the spiritual apprenticeship with the Paramahansa was one of itineracy through the length and breadth of the vast continent of Bharatavarsha for years together with an aching mind fecund with ideas. Experiences flashed in succession through waves of hope and grief, sympathy and helplessness, evoked by the suffering of the dumb millions

of India. Grief at last rose to convictions and visions, culminating in the second great event we have adverted to above.

Action and reaction between east and west became quick and frequent ever since the daring European navigators put their merchantmen into the tropical seas and alighted on the shores of Ind—'the glory that was'. The wealth of Bengal allured the foreign traders who brought a new force into this vast continent which meant nothing more than a way to ease and luxury for the common city population. But a penetrating missionary faith under the symbol of one of the greatest godmen cast a charm over the minds of the educated few whose admiration and enthusiasm set a new foment even in the intellectual life of the metropolis. The best representatives of this new spirit were Rajah Rammohan Roy and Keshab Chandra Sen who were deeply influenced by European Christianity. They sojourned in Europe and delivered lectures; but the glamour of a new civilization and the over-enthusiastic admiration for Jesus deprived them of the opportunity to voice the eternal and life-giving truths of the Vedas in their unalloyed form. The West was too much with them to allow them find the right key that would unlock the treasures of spirituality hidden in the bosom of Hindu religious consciousness. The times required a specially gifted personality to face the new situation.

It was thus the need of the hour that brought Swami Vivekananda to the fore, a man of exceptional gifts into whose bones had penetrated the realizations of the Vedic Rishis, who had inherited through an unbroken chain of spiritual teachers Vedantic

Sadhanas, who had first-hand experience of the Eternal Truth as a result of intense austerity and had been fortunate to find an extraordinary sage as his Guru, and who was endowed with a most astute intellect and a heart as broad as the sky and deep as the ocean. The right man had to wait for the right time to fulfill his mission. The consuming desire, which was making the Swami almost restless ever since his days at Dakshineswar to preach to all the world the Gospel of the Rishis, the truths of which had entered into the texture of his consciousness, and to raise once again the land of his birth to spiritual glory and material prosperity, was finding its way to fulfilment through the opportunity providence had supplied on the grand occasion of the Parliament of Religions. The portals of fame were opened to the Swami and through that channel came to him an access of power and authority to found a new order and set out a programme of work for the uplift of India and to help the world at large. We set forth below in his own words the nature and effects of the Parliament.

‘What a wonderful achievement was that World’s Fair at Chicago! And that wonderful Parliament of Religions where voices from every corner of the earth expressed their religious ideas! Think of that mind that planned and carried out with great success that gigantic undertaking.

‘On the morning of the opening of the Parliament we all assembled in a building called the Art Palace, where one huge and other smaller temporary halls were erected for the sittings of the Parliament. Men from all nations were there. From Indi. were Mazumdar of the Brahmo Samaj, and

Nagarkar of Bombay, Mr. Gandhi representing the Jains, and Mr. Chakravarti representing Theosophy with Mrs. Annie Besant. Of these Mazumdar and I were, of course, old friends, and Chakravarti knew me by name. There was a grand procession, and we were all marshalled on to the platform. Imagine a hall below and a huge gallery above, packed with six or seven thousand men and women representing the best culture of the country, and on the platform, learned men of all the nations of the earth. And I, who never spoke in public in my life, to address this august assemblage! It was opened in great form with music and ceremony and speeches; then the delegates were introduced one by one, and they stepped up and spoke. Of course my heart was fluttering and my tongue nearly dried up; I was so nervous, and could not venture to speak in the morning. Mazumdar made a nice speech, Chakravarti a nicer one, and they were much applauded. They were all prepared and came with ready-made speeches. I was a fool and had none, but bowed down to Devi Saraswati and stepped up, and Dr. Barrows introduced me. I made a short speech. I addressed the assembly as “Sisters and Brothers of America”; a deafening applause of two minutes followed, and then I proceeded, and when it was finished I sat down, almost exhausted with emotion. The next day all the papers announced that my speech was the hit of the day, and I became known to the whole of America. Truly it has been said by the great commentator Sridhara — मूकं करोति वाचालं — “who maketh the dumb a fluent speaker.” His name be praised.

‘From that day I became a celebrity, and the day I read my paper on

Hinduism, the hall was packed as it had never been before. I quote to you from one of the papers: "Ladies, ladies, ladies packing every place—filling every corner, they patiently waited and waited while the papers that separated them from Vivekananda were read." Nearly all the papers paid high tributes to me, and even the most bigoted had to admit that "this man with his handsome face and magnetic presence and wonderful oratory is the most prominent figure in the Parliament." More than a thousand papers were read. I had a good long time given to me over the ordinary half hour, because the most popular speakers were always put down last, to hold the audience. And Lord bless them, what sympathy they have, and what patience! They would sit from ten o'clock in the morning to ten o'clock at night—only a recess of half an hour for a meal, and paper after paper read, most of them trivial, but they would wait and wait to hear their favourites.

'At the Parliament the influence of the Roman Catholics was great, and they organised it with great hopes for their sect. The Roman Catholics expected to establish their superiority over the Protestants without much opposition; by proclaiming their glory and strength and laying the bright side of their faith before the assembled Christians, Hindus, Bauddhas, Mussalmans and other representatives of the world-religions and publicly exposing their weakness, they hoped to make firm their own position.

'The Parliament, as it seems to me, was intended for a 'heathen show' before the world; but it turned out that the heathens had the upper hand, and made it a Christian show all round. It was organised with the intention of proving the superiority of

the Christian religion over other forms of faith, but the philosophic religion of Hinduism was able to maintain its position notwithstanding. So the Parliament was a failure from the Christian standpoint, but a tremendous success for India and Indian thought. It helped on the tide of Vedanta, which is flooding the world.

'If the Parliament of Religions has shown anything to the world it is this: It has proved to the world that holiness, purity, and chastity are not the exclusive possessions of any church in the world, and that every system has produced men and women of the most exalted character. In the face of this evidence, if anybody dreams of the exclusive survival of his own religion and the destruction of the others, I pity him from the bottom of my heart, and point out to him that upon the banner of every religion will soon be written, in spite of resistance: "Help and not Fight", "Assimilation and not Destruction". "Harmony and Peace and not Dissension".

'The Parliament of Religions was a great affair, no doubt. But my mission in America was not to the Parliament of Religions. That was only something by the way, it was only an opening, an opportunity. Because I travelled all over India, I wanted to go over to other countries. I wanted to get experience. My idea as to the keynote of our national downfall is that we do not mix with other nations—that is the one and the sole cause. We never had opportunity to compare notes. We were *Kupa-mandukas* (frogs in a well)'

The epoch-making maiden speech of Swami Vivekananda was only the beginning of a series of brilliant performances, even though we must admit that it is this one event that

made all the rest possible. On the occasion of the Parliament of Religions at Chicago other Indian delegates too succeeded in calling the attention of the world to the Light of the East and creating some enthusiasm in the West, but that would have had only a very ephemeral existence had it not been for the unremitting labours of the Swami to vouchsafe to the nation a faith that had no fear of truth. The wonderful success which the Swami achieved in the following three years in spreading the broad and synthetic principles of Vedanta was not merely the result of a coincidence of favourable circumstances. When we study the condition of America at the time, take into cognizance the antagonistic forces that he had to cope with, and the innumerable difficulties he overcame, we fully realize that the success of the Swami was solely due to his personality, his extraordinary moral, intellectual, and spiritual endowments, and to his exceptional energy and will-power. The Swami gathered around himself a large and ever-increasing following of sincere men and women animated with the only desire of pursuing truth for truth's sake.

To the religious-minded the Swami preached God and Love and Truth with the kindness and sympathy of a prophet, the depth and realizations of a mystic, and the breadth and freedom of an agnostic. But even the atheists, materialists, agnostics, and rationalists who loathed anything that savoured of religion were also attracted to him. 'He showed them that their much-vaunted Western civilization consisted principally in the development of the art to destroy their fellow-men, that their Western science could not answer the most vital questions of life and being, that their

immutable laws, so much talked of, had no outside existence apart from the human mind, that the very idea of matter was a metaphysical conception, and that it was the much-despised metaphysics upon which ultimately rested the very basis of their materialism. With an irresistible logic he demonstrated that their knowledge proved itself incorrect, not by comparison with knowledge which is true but by the very laws upon which it depends for its basis; that pure reasoning could not help admitting its own limitations, and pointed to something beyond reason; and that rationalism when carried to its last consequences must ultimately land us in something which is above matter, above force, above sense, above thought and even consciousness, and of which all these are but manifestations.' The thought-seeds that the Swamiji thus sowed in the fertile and virile mind of America came to bear permanent fruits. The best among the people were awakened to the glories of the spirit and a demand was created in the land. Ever since, the prosperous and intelligent people of America have been ready to welcome men of Swami Vivekananda's race as teachers of spirituality ready to accept truths taught by them. To-day we find a number of India's spiritual and cultural ambassadors working in America with the hearty co-operation and help received from the wise and hospitable Americans. It is impossible to forget that all their labours are but an extension and fulfilment of the spiritual mission of the great Swamiji, sponsored through the famous Parliament of Religions, an event written down for all time in the pages of history.

The Parliament of Religions and the dazzling success of Swami Vivekananda

made reverberations in India without any delay. It is at once evident from the scores of letters that the Swami wrote from America during the period of his sojourn there that the Swami was all along painfully conscious of the needs of India. Had it not been for the great fame he won in America, the height to which he rose in the estimation of the best minds of the world outside India, sleeping enslaved India, imitating alien modes of thought and living, would not have recognized its saviour in him. In America he was perpetually conscious of the down-trodden millions of India and was feeling more and more strongly that 'an organization that will teach the Hindus mutual help and appreciation is absolutely necessary.' Through his stirring letters to the disciples and admirers he soon paved the way for work in India. The hero of the Parliament of Religions after accomplishing the spiritual mission in the West for which Providence had elected him returned to his motherland with the power and fortune of a prince, the knowledge and illumination of a sage endowed with a vision of India from a new angle, and the learning and universality of a true philosopher. India rose as one man to extend to the revealer of her treasures a welcome unparalleled in her religious history. The stirring message which the Swami gave to India is a heal-all for all her evils; and its potency was to a very large extent increased by the new experiences and vision which the Swami gained by his stay in America. He noticed how the poor Irish wanderer and the trodden Negro slave shook off the inferiority complex under the benign roof of democracy in America and became men worthy of any nation. He also saw how mate-

rial prosperity and an international outlook in all matters were absolutely necessary to rouse India to glory. Truly would he have echoed his sentiments through the words of dying Fastus :

Yes, to this thought I hold with
firm persistence,

The last result of wisdom stamps it
true ;

He only earns his freedom and
existence

Who daily conquers them anew.

With a clarion call he roused India from her age-long torpor to win her freedom in every sphere, first by filling the upper strata of educated society with genuine idealism and spiritual fervour based on solid character, then raising the masses to the hidden glory of the Atman, then building a united nation upon the common bases of Hinduism, then winning the sympathy of other nations by throwing open the spiritual treasures of India to the needy people through worthy teachers, and finally by converting the conquerors of India into gods by the power of character arduously earned by the children of Bharatavarsha. This new vision was certainly the result of Swamiji's grasp over the spiritual past of India, realized with the help of his knowledge of the Sastras and the guidance of his great Teacher as well as by the experiences brought by the sojourns in the West necessitated by his delegations to the Parliament of Religions at Chicago. Hence we do not make any apology in bringing to the attention of our readers once again a picture of that great event in these paragraphs and in the few other writings about that event and its hero published elsewhere in this issue as a humble souvenir of that memorable

occasion. Let not the wave of hope created by the Parliament and the great Swamiji for the spiritualization of the whole humanity, for the restoring of India to her pristine position as spiritual mother of the world, and for her material prosperity, go ineffective; and let not the vision fade from our mind or fail to receive our enthusiastic co-operation.

‘Oh, let us not be weary in well doing,
For in due season we shall surely reap.’

Oh India,

‘Build on resolve and not upon regret,
The structure of thy future. Do not grope
Among the shadows of old sins, but let
Thine own soul’s light shine on the path of hope
And dissipate the darkness. Moist no tears
Upon the blotted record of lost years,
But turn the leaf, and smile, oh, smile, to see
The fair white pages that remain for thee.
Prate not of thy repentance. But believe
The spark divine dwells in thee : let it grow
That which the unpreaching spirit can achieve
The grand and all-creative forces know ;
They will assist and strengthen, as the light
Lifts up the acorn to the oak-tree’s height.
Thou hast but to resolve, and lo ! God’s whole
Great universe shall fortify thy soul.’

When Vivekananda spoke, they (the conveners of the Parliament of Religions) saw that they had a Napoleon to deal with. Here was a specimen of the unsaved who knew more of philosophy and religion than all the parsons and missionaries in the whole country. Religion was presented in an agreeable light for the first time to them. There was more in it than they had ever dreamed ; argument was impossible. He played with the parsons as a cat plays with a mouse. They were in a state of consternation. But the deed was done ; he had sown the seed, and the Americans commenced to think. They said to themselves : ‘ Shall we waste our money in sending missionaries who know nothing of religion, as compared with this man, to teach such men as he ? No ! ’

—*Li Hung Chang’s Scrap Book.*

THE CLOUD-BURST ON CHICAGO

By R. RAMAKRISHNAN, M.A., L.T.

The Indian monsoon is an interesting phenomenon. In the months of April and May, the heat is unbearable; the sun's rays strike down on the parched earth with fierce vigour; there is an uncomfortable dryness in the atmosphere, and for man and beast and plant alike, life becomes a weary pull. But soon the conditions change, and the transformation is sudden and surprisingly quick. On a certain day in June the wind starts blowing, clouds gather, thunder roars in the sky, lightning flashes, and a heavy downpour results. And a coolness spreads around; the green of luxuriant vegetation clothes the earth again; rivers (become swollen), and the waters flow down and beyond to distant regions, fertilizing fields and causing rich harvests.

Like a veritable monsoon shower on a thirsty world, fell on the yearning hearts of a vast multitude assembled in the great hall at Chicago where the Parliament of Religions met in 1893; the sweet words of solace, the soothing message, the bold words of harmony of a man of God, an orator by Divine Right, a Prophet of the modern world, an awakener of a new era. And the soul-saving music of Swami Vivekananda released for the first time to the hundreds of men and women who had gathered on the shores of Lake Michigan has been filling the four quarters of the globe these fifty years; many have listened to its tune and felt strange peace of soul; and in the days to come, many more will be charmed by its

symphony that will grow in richness and volume as the years roll by.

The nineteenth century in the world's history resembled the moisture-lacking summer months that precede the outbreak of the monsoon. It was a period of intellectual unsettlement; the capacity for simple faith had been rudely disturbed by arguments based on reason which set itself above revelation; the certainty of things of the spirit was questioned; the priests had done all they could to distort the teachings of the Prophets; the underlying unity of religions lay hidden as a result of the emphasis that was placed on externals and symbols; sects had multiplied and men quarrelled in the name of 'my' God and 'your' God; the true fragrance of the garden of religion was undiscovered and went unavailed of. Upon such a world did Vivekananda's message descend as a bright ray of hope to a storm-tossed sailor, as a call to purposeful living to an aimless wanderer in the pathless woods.

Swami Vivekananda rose to world-fame at Chicago when he was just thirty, at an age when most mortals yet remain half-baked. But the maturity of men like Buddha and Jesus and Sankara is not to be judged by the age of the body. And this young man from far-off, semi-legendary India who compelled attention by his magnetic personality and won admiration by the profundity of his wisdom in the hall of Chicago, had

undergone, unknown to the world at large, intense preparation for the mission for whose fulfilment Providence had brought him across wide seas to the interior of the New World.

The main part of this preparation took place at the feet of Sri Ramakrishna, the great Master and Creator of Vivekananda. Narendra Nath, as Vivekananda was then called, came to Sri Ramakrishna as a young man of marvellous capacities which needed direction and canalisation. Naren was widely read, and was a brilliant type of nineteenth century youth with its reluctance to believe without direct proof, its spirit of questioning and its scientific method of enquiry. The story of the conversion of this gifted youth by the Master-Alchemist at the temple of Dakshineswar is one of epic intensity and lyrical charm. Naren could not easily be 'won' by mere words or vague hints; he challenged even Sri Ramakrishna's realizations, and any ordinary saint would have found his convictions melting away before the avalanche of Naren's queries and expressions of doubt. But Sri Ramakrishna was an ocean, and the most turbulent rivers (or the most muddy ones) that came to him ended in quietly being assimilated by the 'salt' waters of the unfathomable reservoir. And so Naren merged his personality in that of Ramakrishna. He it was who understood the great Master in entirety; he was the foremost disciple, nay, he was the alter ego, the working counterpart of Ramakrishna. He found in Ramakrishna an ideal man, who belonged more to the realm of spirit than to that of matter, a conqueror of carnality and greed, a diver who with supreme ease plunged into the depths of the Infinite and came out again and again with the

scents and the aroma of the bottom layers, to convince the standers on the shores, of the existence of valuable treasures in the deep. He saw in the Master a Parliament of Religions, a consummation of five thousand years of Indian religious life, a preacher of the highest harmony, a rare trainer of souls. And he was so much filled with the spirit of Ramakrishna that when he spoke, only the voice and the language and the manner of expression were his; the inner content, the idea, the substance were all Sri Ramakrishna's. The Ganges flood which engulfed the Chicago audience in 1893 had its origin in the Gangotri glacier of Ramakrishna, though of course, true to the Indian genius, Swami Vivekananda did not so much as refer to Sri Ramakrishna in the Chicago Parliament. The ideas which were broadcast by Swami Vivekananda in the modern city of Chicago in the English tongue and nineteenth century terminology really had their birth

Far off, where worldly taint could
never reach,
In mountain caves, and glades of
forest deep,
Whose calm, no sigh for lust or
wealth or fame
Could ever dare to break; where
rolled the stream
Of knowledge, truth, and bliss that
follows both.

Another constructive force which built Swami Vivekananda was his absorbing into his personality all that India was and all that she needed. He wandered through the length and breadth of India and came to know every inch of her. He represented in his being all her past achievements; her future possibilities throbbed in his heart

beats. And when he stood on the platform of the Parliament of Religions he stood there as the heir to the ancient Indian wisdom, as the representative of the unique Indian culture which has always practised toleration and acceptance, and has held out the examples of several rivers reaching the ocean, of several pearls being threaded on a string, of the One Reality being called by a variety of names, etc. He made this clear in his short but thrilling opening speech, wherein addressing the audience not by using formal words, but in the endearing terminology of 'Sisters and Brothers of America', he thanked the organizers in the name of the most ancient order of monks in the world and in the name of the mother of religions.

Everything connected with the Swami's participation in the Chicago Parliament was ordered by other than human hands, as it were. He was not formally invited to the sessions. No famous organization sent him abroad as its chosen representative. No rich association or society undertook to finance his trip. In fact there was no planning at all in his excursion to a distant land. The idea of sending him out came to a few friends. Many contributed their humble mite to enable him to book a passage. He himself did not decide on starting till he believed he got 'divine orders'. Many of his brother-disciples were not aware of his adventurous voyage. And his initial difficulties in America were very many. He possessed no credentials. He was short of funds. And he had not till then addressed many learned audiences. But there was a divine purpose behind his actions. And providentially every difficulty was removed and the unknown monk

became the most famous personality in the great parliament, and he became the most talked-of man in the New World. Echoes of his success reached the slumbering shores of India and these echoes like morning temple bells awakened the Indian nation to a sense of its worth and a consciousness of its mission.

The Chicago addresses of Swami Vivekananda are the proclamation of a new era; and thinking humanity has already understood them as such. Prof. Max Muller and M. Romain Rolland are two bright examples which symbolise the acceptance by the world's best minds of the soundness of, and the urgent need for, the message of the Swami. Prof. Max Muller was a personal friend of Vivekananda and did much to introduce Sri Ramakrishna to the Western world. What the Professor did in the nineteenth century, M. Romain Rolland has done for the twentieth. Rolland's books on Sri Ramakrishna and Swami Vivekananda reveal a very real grasp on his part of the uniqueness of their personality, and his analysis of their universal Gospel reveals a praiseworthy knowledge of details and a keen sympathy and capacity for right understanding.

The paper on Hinduism which Swami Vivekananda submitted to the Parliament of Religions is a treatise famous for its clarity of expression and for the convincing way in which truths which belong to Hinduism, but are applicable to all humanity, have been expressed. That paper not only served to give to Western minds a clear grasp of the essentials of Hinduism, but also became a reinterpretation in modern terminology of the ancient Hindu faith to its own children. A few of the dominant ideas contained in this paper and in

the addresses delivered at the Parliament may be noted below :

India is the refuge of persecuted faiths.

Disagreement among men largely results in consequence of a frog-in-the-well attitude.

Hinduism is a vast system with a place in it for every faith. It recognizes the need for several standards and stages in the spiritual school.

The Vedas are not 'books' in the ordinary sense of the word. They are the sum total of spiritual laws discovered by sages.

Man is a spirit. We are not sinners, but children of Immortal Bliss.

God is to be loved for love's sake. Realization, being and becoming—these alone are religion ; words and theories are no religion. Ultimate unity is the goal of religion.

Among the so-called idolaters have sprung super-men.

Man never travels from error to Truth, but from lower to higher Truth.

The Hindu faith is not bigoted. It recognizes the existence of paths outside its own sphere.

The universal religion will have to be infinite in scope and extent. No one must be refused an asylum in it.

People who hope for the survival of their own pet religion and anticipate the extinction of others are objects of pity.

The Chicago Parliament therefore was the starting-point of a campaign for right understanding among men, and Vivekananda unfurled there, a flag of Humanity dedicated to Him who is the Brahman of the Hindus, the Ahura-Mazda of the Zoroastrians, the Buddha of the Buddhists, the Jehovah of the Jews and the Father in Heaven of the Christians,

a banner for all the world on which were inscribed in letters whose brightness will never fade the great injunction 'Help and not Fight..... Assimilation and not Destruction..... Harmony and Peace and not Dissension.'

Swami Vivekananda was a multi-personality, and two phases of his build may be referred to here. While on the one hand he was a prophet of all mankind, a Sannyasin whose only base of operations was the Spirit, a free soul over whom neither East nor West could claim a 'proprietary right', a homeless wanderer with no allegiance to any institution less in comprehensiveness than Humanity, on the other hand he was no more and no less than a son of Mother India whose only aim was the amelioration of the condition of her masses, and her restoration to something more than the ancient glory which once encircled her and brought the world's homage to her feet. So while fame and honour came to him in a flood in America, when overnight he became a world-figure, his reaction to the situation was unique. Any other man in his position would have reeled under the tremendous onslaught of homage, would have been filled with self-importance and egoistic feelings. But in the midst of all this praise and luxury Vivekananda's sole thought was India, and in the solitude of his luxurious chamber he wept, thinking of the motherland. In a lecture he delivered at Madras after his return from America, the Swami openly declared, "I did not go to America, as most of you know, for the Parliament of Religions, but this demon of a feeling was in me and within my soul. I travelled twelve years all over India finding no way to work for my countrymen, and that is why

I went to America. Most of you know that, who knew me then. Who cared about this Parliament of Religions? Here was my own flesh and blood sinking every day and who cared for them? This was my first step."

No one can deny that Swami Vivekananda's appearance at the Chicago Parliament is the one highlight in his career viewed from the historical standpoint, but the passage cited above shows to what depths this Sannyasin of the universal vision was filled with patriotic feelings. Even at the Parliament sessions he did not let slip an opportunity of doing his duty by the Indian masses; he told Christians that what India needed from them was not religion and churches, but bread; he also pleaded for the combination of the brain and philosophy of the Brahmanas and the heart of the Buddhist, as the separation between the Brahmana and the Buddhist was the cause of the downfall of India and was responsible for India being populated by three hundred million beggars, and for her having been the slave of conquerors, for the last thousand years. The heart, the noble soul and the wonderful humanizing power of the Buddha joined to the wonderful intellect of the Brahmana would mend matters. It was from America again that the Swami wrote inspiring letters to his disciples and friends in India urging them to sacrifice a life for the cause of the motherland. And thus even before he landed at Colombo in 1897 and went in triumphal march to Almora, the ground had in a way been prepared for the reception of his message in his motherland.

The Chicago addresses of the Swami served therefore a two-fold purpose; they were a clarion call to

the world to give up all fanaticism and bigotry and to unite in variety; they were also a beckoning to the Indians to understand their own heritage aright and live up to its glory.

It is now fifty years since the Swami spoke at Chicago. Fifty years are but a moment in the onward march of humanity which has to be measured in terms of centuries. Therefore the call of Vivekananda is a call of our own generation. Men who saw and listened to the Swami are happily amidst us to-day. But though the call is so recent, it has already had thousands upon thousands of responses. We of to-day have just witnessed the initial reverberations of this call through the corridors of the world. The message of prophets unfolds itself slowly. It is now about two thousand years since Jesus lived and preached. Can we say that the world has yet thoroughly grasped his message? Vivekananda himself has told us that he has given us ideas for many centuries. Of course the world's reactions to his call have already been great. The Ramakrishna Mission which is his legacy to posterity is a live factor to-day in Indian and world regeneration. It has done much to spread harmony among sects and schools and has given us a new sense of values altogether. Its branches are spread over every part of the world. But we must not imagine for a moment that the present activities of individuals and bodies working in the name or under the inspiration of Vivekananda, great and glorious as those activities are, represent the maximum possibility of the Vivekananda mission. We are too near Vivekananda to foresee in how many different ways, in what kinds of beneficial channels his message will grow

and act, in the future. Sister Nivedita who described his message as the world's heal-all of spiritual bounty, said, 'Not even yet has it been given to us to understand the vastness and significance of the message that he spoke'.

The world is in sore straits to-day. And a re-echo of the message that filled the hall at Chicago is badly needed at the present juncture. It is our sacred duty now, on the occasion of the golden jubilee of Vivekananda's advent at Chicago—it is significant that his debut was at a Parliament of all religions, and not at a conference of this or that faith — to study his teachings, to rise to the heights pointed out by him and to continue and expand the glorious work of national uplift and international amity that he inaugurated under such triumphant auspices. And well begun is already half done. An Indian of today who does not study Vivekananda is false and unfair to himself, as false and unfair as a peasant who lives on the Ganges bank and refuses to water his fields with the Ganges water. He who minimises the enormity of the Swami's contribution to our national resurrection is a false reader of history. A man of thought once said that Mahatma Gandhi is but the lineal descendant of Vivekananda, of

the man who declared, 'Him I call a Mahatma whose heart bleeds for the poor, others are Duratmas'. The Swami, it is true, lived less than forty years on earth, and the active years of his labour i.e., the years when he was constantly in the public eye were but nine. But the intensity with which he lived those years made him do the work of hundreds of years within the short span of his encasement in the physical frame. He thought fiery thoughts, shed tears of blood, worked with Herculean hands, spoke in torrents, and blessed from the heart's depths. And as a great brother-disciple of his has assured us, 'Each one of those tears, shed for his country, every inflamed whisper of his mighty heart will give birth to troops of heroes who will shake the world with their thoughts and their deeds.'

When a lover like Gauranga passes along chanting in mad ecstasy, every one follows him singing and dancing. So irresistible is the attraction of the Sankirtan party. The Vivekananda Music is rolling by today. We hear its bewitching call. Let us not be busy with this or that trifle and ignore the call. Let us join the Band and with a lusty voice enrich the rhythm and merge ourselves in the soul-uplifting melody.

A striking figure, clad in yellow and orange, shining like the sun of India in the midst of the heavy atmosphere of Chicago, a lion head, piercing eyes, mobile lips, movements swift and abrupt—such was my first impression of Swami Vivekananda, as I met him in one of the rooms set apart for the use of the delegates to the Parliament of Religions. Monk they called him, not unwarrantably, but warrior monk was he, and the first impression was of the warrior rather than of the monk. India was not to be ashamed before the hurrying arrogant West by this her envoy and son! —*Annie Besant.*

SAINTS MINISTER TO PILGRIMS ON THE PATH

BY HEMANT KUMAR NILKANTH

How the subtle spiritual skill of saints works on the complete transformation of the personality of their disciples is discussed in the following article—Eds.

Mysterious are the ways of God and so of saints, His messengers on earth. The ignorant or the novice on the Path little understands them. Even if such subtle, mysterious workings and the purpose behind them are explained to one of little faith he cannot appreciate them. At times they seem to him to be even harmful to society.

To understand the subtle ways of Saints who are the Gurus of mankind, one must first understand that the subtle powers of the mind have superior abilities to achieve the transformations of human personality.

Means must fit in with the end to be gained. If, say, a table, i.e., a gross object, is to be made, the means are gross things largely, such as wood and iron and implements for the same. But it is the subtle skill of the human hand that *creates* the table from the wood. For the complete transformation of a human personality into a divine one, which is the Saint's or Guru's object, very subtle means must necessarily be employed. The teacher who imparts book-knowledge gives only information and trains the intellect. And so, where the teacher's function ends, the Guru's begins. The teacher at school deals with the grosser part of the mind only. If the level of character of the student is raised thereby, it is only very partially done. The Guru, on the other

hand, deals with the subtle faculties of the head and heart such as the emotions, the power of discrimination, the art of mental equipoise, detachment, love, the psychic being, etc. The method employed is, therefore, necessarily subtle.

This method is psychic contact. Just as the teacher at school does not dispense with the use of the hand altogether—as for writing purposes—so the Guru does not eschew speech altogether. But its use is secondary and less effective than psychic contact. If the disciple's being is receptive and yields to this psychic influence his progress is rapid; otherwise slow. But it never stops altogether when once he is under some really powerful soul's contact.

Though the saint may appear to be unconcerned about everything that happens in the world, he is scrupulously watchful of the activities of the souls in his charge. He is working ceaselessly day and night, for them—but inwardly. Let alone contact through discourses and talks. He may even keep them physically far away from Him, to the great dismay and chagrin of the disciples. But the subtle waves of love and goodwill, at once intense and detached, which he directs towards them enter into their being unawares and do their work silently and effectively.

Often the Guru adopts indirect ways of instructing his disciples. But the

Sadhakas begin to realise this fact and to catch their subtle only as they advance. In order to keep the disciples always alert and watchful, to train their sharpness of intellect, and to develop their faculties of perception of new situations, the Guru may deliberately take 'to mysterious speech and conduct. The disciples thereby gain immensely as the effort to understand him calls forth their best mental and vital capacities.

The disciples gradually realise the necessity of such indirect ways. Direct precept is, like digested food, fit for invalids only. It is hardly even that. Direct precept even though most gently given often causes an unhealthy reaction in the mind. The Guru's object is not to soften the breezes of Heaven for the safe journey Homeward of the disciples, rather to make their ship strong for any wild gale. And to this end, the Guru may deal some rude shocks to his wards. He wants them to be spiritually as great as himself and to benefit by such shocks. It may seem cruel to deliberately create uncomfortable situations for the disciples and leave them there to struggle, as best they can, out of them. But considering the beneficial result that will accrue, it is true love and charity that are at the bottom.

Sometimes the spiritual progress of aspirants is apparently purposely arrested by the Guru when he loads them with heavy mundane duties. The disciple may get upset at first but he learns the very valuable lessons of patience, of remaining cheerful when everything goes wrong, of acquiring that skill in action which is real Karma Yoga, as also of being inwardly tranquil though plunged in a whirlpool of activities. The

Sadhaka, also finds to his pleasant surprise, that every situation can be turned to his spiritual advantage if tackled in the right way. Gradually every activity whether so-called mundane or spiritual becomes part of his Sadhana and so the chain of conscious contact with his Guru is strengthened.

Instead of being the leader, the Guru often prefers to be led by some of his disciples. But this is done to give the longest rope to the disciple's insistences, to his 'isms' etc. A day comes when the disciple is shocked to find himself of an overbearing nature, causing suffering to others. He then feels more vividly than before, the immensity of the Guru's love and grace for him which were tested and proved by silent suffering.

Some beginners in the path are bewildered at the contradictions and inconsistencies in the speech and conduct of their Master. But one should never forget that a realised soul is not one undivided but a multiple of personalities. He is the symbol of perfection on earth. He is the manifestation on earth of those attributes which we ascribe to God. His behaviour is bound to differ with each individual. As all the *samskaras* which are the root of a man's action are burnt up in him, there is nothing that he does of his own accord. All his actions are relative to the persons who come in contact with him and hence are a result of their *samskaras*. They are, therefore, merely His reactions to their needs and attitudes. Besides, he is guided not by any fixed code of conduct but by the inspiration from the very fount of his spiritual Being. The novice does not understand, much less appreciate, all this, and his mind is befogged. Perhaps that is the reason why Bhaga-

van Sri Ramakrishna Paramahansa would not allow any other disciple to hear his instructions except the one concerned. The aspirant, therefore, should mind his own business, especially if he is new and if his mind creates disturbances in him. His own conviction based on personal experiences of the Guru's capacity to guide him should be requisitioned to his aid whenever such doubts arise. He may, later on, when his faith becomes firm like a rock, review from its top the landscape presented by the Guru's varying treatment of each soul. He will find the Guru completely identifying himself with a man and yet completely detached from him. He will wonder at the boundless love of the Guru which, at times, helps those even, who do him an injury.

But that is not all. Sometimes the Guru may be seen shedding tears like a baby or wrathful like the reincarnation of Durvasa. All such abnormal manifestations are not purposeless; nor are they the result of Prakriti's grip of him. He may, thereby, be invoking the sympathy of some sentimental disciple and then draw him nearer or be giving a rude shock to

some firmly-rooted unspiritual mental habit in the disciple or to his inertia in some essential matters. The Guru is not angry at heart but is deliberately so. He controls all the inner movements of the mind and heart as an engine driver does those of the engine. His love will soon soften the resentment created in the disciples' mind by his wrath, after gaining the object aimed at.

Sometimes even occult powers are used to help forward the pilgrims on the Path. But the true saint is not a magician who wants merely to astound others or to gain fame and money. Miracles are performed to deeply impress the disciples of His supernatural powers or to help a disciple in some straits. As such experiences leave lasting impressions, they are a source of constant inspiration to Sadhakas, and also a permanent danger-signal to avoid some pitfalls from which the disciple could not have extricated himself by his own efforts.

The Poet Kabir, therefore, has struck the right note when he sings:—

Who else, but the Guru, can show
the Path.

Dark and dangerous is the Path.

The soul can only receive impulses from another soul, and from nothing else. This quickening impulse cannot be derived from books. In studying books we are sometimes deluded into thinking that thereby we are being spiritually helped; but it is only our intellect that derives profit from such studies, and not our inner spirit.

—Swami Vivekananda

HALF A CENTURY BACK

BY AKSHAYA KUMAR BANERJEE

Just half a century back, in 1893, a Bengali young man,—unknown to the world, unknown even to his countrymen save the few who happened to come in personal contact with him,—started alone and empty-handed on an expedition of spiritual conquest of the world as the self-elected or God-elected representative of the Eternal Soul of Mother India. The bright young man was led by a vision, the full significance of which was not perhaps quite clear even to himself. He surrendered himself to the vision, which moved him on to leave his beloved motherland, cross the seas and appear in a new friendless world in the garb of a *Sannyasi* with the dream of initiating it with the *mantra* of the unity and Divinity of all human souls and teaching it the supreme value of Renunciation and Service and thereby saving it from the destruction towards which its materialistic science and industry, politics and economics, imperialism and militarism, were so rapidly dragging it without its consciousness.

There was only one person who had full knowledge of this young man, who knew him far more deeply than he himself. That person was no other than the illiterate saint of Dakshineswar, at whose feet this young man with all the brilliance of his intellect and all the pride of his modern culture and free-thinking had given himself up in his college life. Those who had eyes to see could discover in the conquest of Narendranath by Sri Ramakrishna the con-

quest of modern culture by ancient wisdom, the enlightenment of scientific and philosophical quest of truth by the light of spiritual realisation, the wedding of Western *Sakti-Sadhana* with Indian *Siva-Sadhana*. Sri Ramakrishna in his ecstatic moods made many predictions about his beloved disciple which very few even among his ardent admirers could then accept in their literal sense.

The purpose of the physical existence of Sri Ramakrishna appears to have been practically accomplished with his conquest of and union with Narendranath. He had come down to the modern world with the psychophysical organism of an ancient Indian *Rishi* and demonstrated by his *sadhana* and *siddhi* how the supreme spiritual Ideal spoken of in the scriptures of all the religious systems of the world could be perfectly realised through proper self-discipline even under the most modern circumstances and also how true spiritual wisdom alone could show the path for the solution of the most bewildering puzzles of the various departments of modern life—individual, communal, national and international.

To inspire the modern civilized world with this spiritual Ideal, to bring home to the votaries of Wealth and Power, self-aggrandisement and material conquest, the glory and sweetness of Renunciation, Service and Sacrifice; to demonstrate to the modern mind logically and scientifically the efficacy of spiritual wisdom in the solution of modern problems, an intellect and a heart, which fully digested the

modern culture, were alive to its futility and were illumined by the spiritual light which alone could cure its ills, give a new direction to its course of developments and open a new world before its vision, were wanted. Narendra came to this world with an intellect and a heart just suited to the purpose. He was blessed with a sharp, incisive, and comprehensive intellect, a deeply feeling heart readily responsive to all kinds of miseries of all sections of mankind, and a heroic character that knew no fear or despair, that would yield to no resistance or temptation, that would conquer enemies with love and extort admiration from scoffers. He had an enchanting, commanding, and conquering tongue. He had the power to infuse life into language and to give language to every thought. He acquired mastery over the international language, English. He was acquainted with all the principal cultural movements of the world. All these made him eminently fit for his task.

When the true and eternal soul of Bharatavarsha, awakened and activated through the solitary *sadhana* of Sri Ramakrishna, got full possession of this thoroughly modern young man, born and brought up in the principal centre of modern western culture in this ancient land, educated on modern western lines, imbued with modern western ideas, and adequately equipped for facing the modern western world, Sri Ramakrishna gave his all to this young man and became in truth reincarnated in him for fulfilling the remaining part of the purpose of his advent to this world. Having made over his charge to Narendra, or in other words having transmitted himself in spirit into the body and mind of Narendra, Sri Ramakrishna parted with his old physical body.

By the will and order of Sri Ramakrishna, Narendra's *sadhana* was of a different type from his own. His *sadhana* consisted mainly in demonstration, Narendra's in exposition and organisation. Sri Ramakrishna having finished the *sadhana* of his own body took the younger body of Narendranath for giving intellectual, vocal and organisational expression to his *siddhi*.

Sri Ramakrishna gave the key of his spiritual treasury to Narendra. The heavenly wealth which Sri Ramakrishna brought down for the men and women of the world Narendra was authorised and commissioned to distribute among them. When Sri Ramakrishna's spirit began to work through the body and the mind of Narendra, the latter's *sadhana* consisted principally in embodying the *siddhi* of the former in a consistent and intelligible practical philosophy of life for the common run of people and in presenting it in the most acceptable form to various orders of people in different parts of the world. That every man in every station of life is essentially a spiritual being and as such is essentially pure and good and beautiful, that the same Divine Spirit is operating as the innermost soul in all living creatures which are therefore proper objects of love and reverence to one another, that the perfect satisfaction of all the craving and ambitions of all men and women of all countries and ages is possible only through the realisation of Divinity in the self and the worshipful service offered to all others as the embodiments of God, that all men and all races of men are inwardly united by one Life, one Soul, one ultimate Ideal and one deep-seated spiritual urge,—all these were

perfectly demonstrated by Sri Ramakrishna's *sadhana*.

But can these truths be made the foundation of the domestic, social, political and economic life of the diverse races of men, who are actually found to thrive and die through antagonism with one another? How can the Divine Light which is seen by the saint in his innermost spiritual experience illumine the ways of the mundane journey of the people whose eyes are not opened to the Light and who are therefore unconscious of the Divinity that lies sleeping in them? How can the people, to whom struggle for existence and survival of the fittest is the guiding principle of life, be convinced of the inner unity of living beings and made to regulate their conduct and dealings with one another in the light of that spiritual unity? How can the political, social as well as religious organisations of the different communities and nations be reorganised and developed in accordance with the true spiritual view of life? Such were the practical problems put before the mind and heart of the youthful heir of Sri Ramakrishna's *sadhana*. Narendra's *sadhana* was directed towards the solution of these problems.

Narendra was not allowed to withdraw himself from the outer world, immerse himself in the practice of the deepest *samadhi*, and enjoy the bliss of beatitude. That part was fully played by his Guru. He was commissioned to do what his Guru had left undone. The Guru's spirit moved him from within. He could find no rest till he was able to give a visible and tangible form to the realisation of his Guru and convey it to the warring nations of the modern world in order to solve the practical problems of the age and

bring about peace, harmony and unity among all the children of God.

When Sri Ramakrishna made over charge to him and withdrew from the scene of action, he was a boy of twenty-three and had just left the college. The spirit of the Guru made him restless. He, along with some of his spiritual brothers, renounced the normal domestic and social life and established a small hermitage. Who could then even imagine that this petty institution had within it the seed of an international spiritual organisation? There was nobody to render any substantial help to these young aspirants, even to keep them from starvation. They suffered terribly from hunger and cold and indifference of their erstwhile friends and admirers. But the immortal spirit working within them kept alive and warm. No terror or temptation could goad them back to comfortable homelife. The time for Narendra's appearance on the field of action was not yet ripe. He required further self preparation and wider experience of the world for carrying out the gigantic mission which was entrusted to him. He gave up the sweet and heartening company of his brothers and moved hither and thither throughout the length and breadth of his motherland with his inner eyes always directed towards the highest object of his spiritual ambition. In the course of his pilgrimage he came in direct personal touch with the body as well as the soul of mother India. He deeply felt the identity of his soul with the soul of India, the unity of his body and mind and heart with the body and mind and heart of India. He felt the pulsation of the life of India in his own life.

While he wandered alone as a humble mendicant through cities and villages, mountains and forests, cornfields and deserts, places of ancient and modern historical and geographical interest in different parts of India, everywhere he tried to feel in his heart of hearts what Mother India had been in the past, what she was at present and with what future possibilities she sustained her imperishable existence in the world. Sometimes he would plunge himself into deep contemplation and reflection. Sometimes he would freely mix with his hungry, naked, down-trodden, depressed brothers and sisters whom he came across in all parts of the country, voluntarily participate in their miseries, try to be of some service to them through his physical efforts and deeply think with tearful eyes if he could devise any ways and means for delivering them from their hopeless condition. He found the immortal soul of India,—the eternal spiritual culture of the *Rishis* and *Munis* and *Yogis* and *Tapasvis* of this sacred land,—within the souls of these awfully poor and degraded and apparently soulless creatures, and bitterly wept for their miserable plight. He was shocked to think how the finest human elements,—some of the finest specimens of Divine creation,—were trampled down and tortured by the cruel and callous boots of their own fellow beings. His heart broke down with the sad thought as to how these noble inheritors of the spiritual treasures of Mother India had lost all confidence in themselves, all sense of their innate nobility and inward greatness, all consciousness of their dignity as men and Indians, and all hope of their economic, social, intellectual

and spiritual advancement, by reason of their continued suffering and suppression for centuries and millenniums. He was convinced that a morsel of food and a piece of rag together with a bit of human sympathy could restore their self-confidence, awaken their dormant spirits, rouse their sense of dignity, inspire them with hope and active energy and bring out the fineness of their inner nature.

Narendra with his penetrating vision noticed that these neglected children of Mother India were even now in many respects inwardly superior to their so-called educated, cultured and prosperous brothers and sisters who had not only sold their heads and hands to their foreign masters in order to get a little money and social position in exchange, but were almost unconsciously selling their hearts and souls also to the profane materialistic culture of the modern West. He saw that the political, social, moral and cultural ideas of the contemporary leaders of Indian society had been borrowed promiscuously from the ever-changing and mutually conflicting theories and dogmas of the west.

Narendra discovered true India in those unsophisticated children of the soil and became convinced that true service could be rendered to the beloved Motherland principally by the service of those children. He arrived at the definite conclusion that if the educated, cultured and propertied classes wanted to be of any service to the Motherland, they ought to devote their knowledge and power and property ungrudgingly to the service of the masses. The idea got hold of his mind and heart that the worship of *Have-nots* with food, clothing and housing as well as with

knowledge and culture ought to be the sole morality, religion and patriotism of the *Haves*. He made up his mind to devote his whole life to this worship and to preach this gospel to all his countrymen and, if possible, to all the people of the world.

As the result of his deep reflection and profound study of the histories of nations, Narendra realised that what was true of his own unfortunate country was to some extent true of all the countries of the world. Everywhere Narayana, the soul of Humanity, was being insulted in the persons of the poor, whose labours created fortunes for the nations, but who were themselves always on the verge of starvation. Everywhere bread and butter, magnificent buildings and pleasures of plenty, political power and social dignity were enjoyed without any prick of conscience by the few, while their numerous brothers and sisters, to whose toil and self-sacrifice they owed everything they owned, were, in consequence of their ingenious organisation and efficient management, dying slowly but surely from want of food and shelter, from burning heat and freezing cold, from neglect, ignominy and moral degradation. The Divine Father created them as men, but their human superiors were killing them as beasts of burden.

Narendra felt that there was no heart, no sincerity, no earnestness, in the big proclamations made by big men about Democracy and Freedom, about Equality, Fraternity and Liberty, about the Fatherhood of God and the Brotherhood of men. All these ideals were loudly preached, he thought, not with the intention of their being practised and realised in life by the preachers themselves

but with the design of exploiting the goodness and simplicity of their poor hardworking fellow men. They spoke of the *rights of man*, but in actual practice they always relied on *might*, and *might* was everywhere found to ride rough-shod over *right*. So long as the mightier sections of mankind were slaves of the materialistic ideals of life, so long as Wealth and Power were the objects of their worship, the brutal aspects of their nature would as a matter of course rule over the Divine aspects, biological and economic laws would appeal to them more powerfully than the moral and religious laws, and the present order of the suppression of the weak by the strong, the heartless behaviour of the rich towards the poor, the exploitation of the less intelligent by the more intelligent and the insult to *Narayana*, would continue and drag Humanity towards destruction.

Another side of the same denial or disregard of the soul of Humanity by the advanced sections of mankind attracted the thought of Narendranath. The adventurous European races, favoured by Fortune and puffed up with successes in their organised materialistic enterprises, looked down upon the rest of mankind as hardly worthy of being treated as human beings. Their rapid advancement in scientific knowledge, the development of their powers of organisation and invention, their enterprising spirit and progressive conquest of the forces of nature, their systematic and undaunted efforts for the utilization of the resources of the world for the benefit of mankind,—all these were of course legitimate objects of human endeavour and these undoubtedly gave them superiority to other races in

the present age. But unfortunately their successes in these directions, while making them more and more conscious and proud of their wisdom and power, made them more and more blind to and neglectful of the Divine elements and the spiritual possibilities of their nature. The conception of the nation was the highest limit of their sense of unity with their followmen, and the political supremacy and the economic progress of their nations were the highest and noblest objects of their ambition. They thought that they had the Divine right by virtue of their military, economic and cultural superiority to conquer, colonise, lord over and exploit all other countries of the world and to treat the inhabitants of these countries in any way that might suit their interest and purpose, that might add to the power and prosperity and glory of their own nations.

Overpowered by their military abilities and powers for mass-massacre, amazed by their inventive and organising genius, blinded by their dazzling successes in economic enterprises, and duped by their skilful manoeuvre and artful propaganda, the simple-minded peoples of the other continents gradually lost faith in themselves, in the glorious cultures of their own ancestors, in their own powers of self-education, self-organisation and self-development, and were led to consider themselves inherently inferior to these white conquerors. They wilfully allowed not only their lands and waters, but also their heads and hearts to be exploited for the glorification of their conquerors and degradation of themselves. Thus from all directions differences between men and men were devilishly increasing. This was

an insult to the soul of Humanity and a killing disease in the great body of Humanity.

Narendra's pure all-loving all-embracing heart cherished no hatred or ill-will or hostility towards the conquering and exploiting races or the oppressing and suppressing classes. He had love for all and admiration for the virtues of all. But he was deeply sorry for the vices in human society, wherever they were found. He was sorry to think how the upper classes in society were everywhere de-humanising themselves and de-humanising their brothers and sisters born in the lower grades of society through their ugly love of wealth and power and their heartless apathy towards the conditions of others. He was sure that a civilization which was built up on the basis of the worship of Wealth and Power however glorious and magnificent it might outwardly appear to be, was doomed to early destruction. With his deep insight he saw that the European civilization, which was reigning in the human world for the time being was in truth standing and growing on the crest of a living volcano which was growing more and more active with the growth of the grandeur of this civilization and would blow it off in a short time. Hatred would inevitably beget hatred of a fiercer form in the minds of the hated peoples of the globe. Exploitation would as a matter of course call forth violent revolution from the exploited sections of the human race. Rivalry in conquest and exploitation would surely develop into a series of terribly destructive wars. When the foundation of modern civilization would unveil its true character, he felt, there would

be all-round destruction and endless misery to all sections of mankind. The marvellous growth of scientific knowledge, which was the source of all the glories of this civilization, would also be the violent destroyer of this civilization. Science would take horrible vengeance upon those who were responsible for the abuse of the knowledge and power which it gave them.

Narendranath's whole being was shaken by the thoughts about the present and the future of the human world. In and through his direct experiences of the people of his own country, his wide and deep study of the course of the world's history, his reflections upon the fate of mankind and his deeper and deeper contemplation upon the effective means of saving mankind from the disaster which was facing it, the spirit of Sri Ramakrishna became more and more awakened and dynamic in him and he was almost unconsciously preparing himself for the great mission which was entrusted to him.

At last the Divine Light fully illumined the mind and heart of the young *sannyasi*. He discovered in the Vedanta, as practised and reinterpreted and revived for the present age by Sri Ramakrishna, a perfect solution of all the fundamental problems of the modern world. He was fully convinced that the Vedanta alone could save the otherwise splendid civilization and culture of this age from utter destruction.

The loftiest truth proclaimed by the Vedanta is the inherent Divinity of the human soul and the spiritual basis of the cosmic process. The Vedanta wants to awaken in all men the consciousness that the human souls, though apparently many, are

essentially one, though apparently in different stages of development and degradation, are in their essential character eternally pure and good and holy, that they are no other than the same one supreme spirit playing different parts in the world in diverse physical and mental embodiments. The psychophysical organisms may differ from one another in respect of knowledge and power, wealth and beauty, character and conduct, enjoyment and suffering, but it is the same God that dwells in all of them as their soul and He never forsakes His Divinity owing to the differences of the organisms. The Soul in every man is identical with the infinite eternal perfect soul of the universe. The Vedanta teaches that it is due to ignorance that we look upon the many as many and fail to perceive their essential unity, and that true knowledge consists in the realisation of the spiritual unity of the many,—the seeing of God in the self as well as in all. So long as this knowledge is not attained, all scientific and philosophical knowledge is vain and futile,—it is only glorified ignorance. From the Vedantic standpoint all intellectual, moral and organisational efforts should be directed towards the attainment of this true knowledge, towards the awakening of this consciousness of the Divinity of all human souls and the unity of all diversities in the minds of all men and women of the world. The value of all our knowledge, all our actions, all our wealth and power, all our institutions and organisations, all our splendours and glories, should be measured by the standard of their conduciveness to the development of the consciousness of the unity and Divinity of all human souls in all human minds.

Every man, every woman, every child should be looked upon with love and reverence as a manifestation of God, as a finite transitory embodiment through which the Infinite and Eternal is enjoying Himself. An idea of sacredness should be associated with every human body, to whatever race or community or caste it may, from the worldly point of view, belong and whatever may be its social status or cultural development. It is through the cultivation of respectful love for, and worshipful service to, these variegated manifestations of the Divine that the Divinity can be realised in one's own self and the mission of human life can be fulfilled. The wealthy, the powerful and the educated individuals and communities and races should be roused to the consciousness that the true value of their wealth and power and learning lay in the opportunities which these offered to them for serving and worshipping God in the forms of the poor and the weak and the uneducated and thereby practically cultivating the sense of unity with them and the sense of Divinity in themselves and in others.

Wealth, power and learning, if and in so far as they create and accentuate the sense of difference between the rich and the poor, between the strong and the weak, between the educated and the uneducated sections of Humanity, are really curses of human life. If they develop vanity and tyranny in those that have them and a sense of depression and slavery in those that have not, they are to be regarded as Satanic forces or forces of Ignorance creating veils upon veils over the innate Divinity of the human soul. The Vedanta seeks to make men conscious of the true value of wealth, power and

learning. On the other hand, it seeks to rouse in those who are lacking in these fortunes of mundane life the heartening consciousness that God dwells in them just as much as He dwells in their apparently more fortunate brothers and sisters, that they have as much possibility in them for the realisation of Divinity as the latter, and that there is no valid reason for their self-diffidence and despair, their inferiority complex and slavish mentality. It teaches them to awaken *Brahman* in themselves and to shake off the false idea of their natural inferiority and the indolence born of this false idea. But it forbids them to bear any hatred or malice or ill-will towards the enjoyers of fortune, for they also are their kith and kin and are the embodiments of the same Brahman that is in themselves.

According to the Vedantic view of life, as Narendra conceived it, wealth, power and learning should neither be altogether abandoned nor be made objects of ambition and adoration for their own sake. They are forces of good as well as forces of evil, according to the uses that are made of them. The materialistic view of life has turned them into forces of evil, creating disharmony, disunion, hostility, tyranny, slavery and endless misery in human society and making men forget the innate goodness, purity and beauty of their souls. It is the spiritual view of life, as taught by the Vedanta, that can turn them into forces of good, providing men with instruments for making organised efforts to awaken the Divinity inherent in their souls and to develop peace, harmony, unity, equality and happiness in human society. They should be earned with a view to renunciation, sacrifice and service,

through which alone the Divinity can be realised in Humanity. Give food to the hungry, clothing to the naked, medicine to the sick, knowledge to the uncultured,—give all your earthly possessions for the removal of the earthly wants of the needy,—in the spirit of worship to God, and thereby you realise Divinity in yourself and your life becomes a life Divine.

Thus, Narendra discovered, the Vedantic conception of life and the world can reconcile Individualism with Socialism, Nationalism with Internationalism, the outer requirements of mundane life with the inner demands of spiritual life, and can bring about unity and love among the various races and nations and communities of the modern world. Narendra, enlightened and moved by the spirit of Sri Ramakrishna, made up his mind to preach the gospel of the Vedanta to all sections of the human race. He took six years after the physical disappearance of the Master to fully prepare himself for the execution of his charge. By this time he assumed the sannyasi appellation of Swami Vivekananda and was on the verge of thirty. The time was ripe for the spirit of Sri Ramakrishna stirring abroad through him for a spiritual world-conquest.

But where to find a suitable rostrum from which he would be able to catch the ears and win the hearts of the whole world? India, politically enslaved and economically starved, could not provide him with such a platform. The existing diseased and infirm body of India was not in a fit condition for giving effective expression to her immortal soul. He approached some persons of wealth and position and learning in the country.

But they were all too small for the purpose he had in view.

When the news of the Parliament of Religions reached him the heart of the young unknown *sannyasi* was attracted towards it. But there was no recognised Hindu organisation either to elect him as a *bonafide* representative of Hinduism or to meet the expenses of his adventurous journey. The spirit that stirred him from within was however a hard taskmaster. It would rouse ambition in his heart, present various difficulties in the way of its fulfilment, but would not allow him to bend down before any difficulty. He was determined upon attending the Parliament even without any letter of introduction, and without anybody's active help. Some influential persons of South India, who had accidentally come in personal contact with him and been deeply impressed by his magnetic personality, dauntless determination, charming physique, penetrating intelligence, comprehensive outlook and thorough grasp of the spirit of Indian culture, were somehow persuaded to believe that he could do something even in that vast assembly of the intellectual giants of Europe and America, and they rendered some help in his adventure.

The young inexperienced Hindu monk, who had never before crossed the borders of his motherland arrived at last alone and unfriended in the land of the multi-millionaires and freedom-loving citizens, with an indomitable heart bent on a spiritual conquest of the world. There also he had as a matter of course to pass through various trials. The self-elected, or rather, the Divinely elected representative of the oldest and the most misunderstood and misrepresented religion of the world somehow

made his way into the great congregation of the most learned and honoured representatives of all the recognised religious systems of the modern world. But no sooner had he risen to speak and his gentle lips addressed the audience as 'sisters and brothers,' than the whole assembly of men and women present felt the loving and winning embrace of a Divine Soul and gave hearty ovation to him, as if he was the man for whom they were so long waiting. With every sentence that he uttered a new light dawned upon their hearts. When he finished his speech, he was astonished to find himself hailed as the hero of the day, the conqueror of the great congregation.

In his exposition of the Vedanta the noble Christians found a new interpretation of true Christianity, the liberal-minded followers of Islam found a more rational interpretation of

their own faith, all religious sects found their common meeting ground; the scientists and the statesmen could see that religion was not the opium of indolent minds, but was the true way to make human life sublime and beautiful, active and energetic, peaceful and harmonious. The most advanced thinkers of the most advanced nations of the present age could discover from his exposition of universal Religion that the most ancient spiritual culture of India had within it the surest remedy for the ills of the modern civilization. Demands for listening to his message came from all directions. The eyes of the world were directed towards India. He moved like a cyclone with the message of the Vedanta and Sri Ramakrishna to most of the cultural centres of America and Europe and brought about a revolution in the thought-world.

A striking illustration of what in another case would be termed insularity of outlook was brought to view by a noted Hindu (Swami Vivekananda) when addressing a vast audience at the World's Congress of Religions in America, in the city of Chicago, in 1893. Pausing in the midst of his discourse, the speaker asked that every member of the audience who had read the sacred books of the Hindus, and who therefore had first-hand knowledge of their religion, would raise his hand. Only three or four hands were raised, though the audience represented, presumably, the leading theologians of many lands. Glancing benignly over the assembly, the Hindu raised himself to his full height, and in a voice every accent of which must have smote the audience as a rebuke, pronounced these simple words: 'And yet you dare to judge us!'

—*Times' Historians' History of the World*

SAMADHI II

BY DR. MAHENDRANATH SIRCAR, M.A., PH. D.

The intensive ecstatic experience of Divine Love that is witnessed in mystics of the type of Sri Chaitanya forms the subject of this illuminating study, the second of a series. The transformative, divinising potency of this experience in excelsis blossoms forth in the fairest flower of human endeavour—the soul-pouring service of man. The Divine dances in every throb of Nature, and this ‘framework of illusion’ becomes a veritable ‘mansion of mirth’. The value of such a consummation in our social life can hardly be gainsaid. The article therefore makes interesting reading.—EDS.

Distinction Between Yogic and Devotional Samadhi

In our previous paper we have shown how Yogic samadhi is essentially analytical, revealing the constituent elements of the emergent evolution, finally through discrimination (*viveka-khyati*) attaining Peace and Liberation. The creative functioning of Prakriti completely ceases. Liberation (*Kaivalya*) is the final equilibrium restored in Prakriti in which the three elements of Sattva, Rajas, and Tamas are balanced in a way helpful to the establishment and continuity of the final equilibrium and homogeneity of Prakriti. Sattva here gives the discriminating knowledge of Purusha and Prakriti, Rajas the complete detachment and withdrawal, Tamas the conservation and equilibrium. Purusha is left in its own splendour and aloneness. This is the highest realization, since it is the cessation of the unconscious function of Prakriti either towards offering the gratification or the liberation of Purusha. Both these finalities are the offering of Prakriti to Purusha. Purusha has no activity—gratification and liberation are ends superimposed upon it.

Samadhi in this sense is not to be found in the theistic school of thought, though it accepts the differentiation between finite selves and Prakriti. Analysis and discrimination are necessary pre-requisites, but they offer themselves spontaneously through devotion. Devotion is the secret art that has a natural aspiration towards the essence of our being and its affinity to and inseparability from the Divine; it does not require the fine analytical penetration into the creative emergents or the final discrimination by the effort of concentration.

The Philosophic Background of Devotion

Devotion by itself is a unique method and it stands upon a philosophic basis suited to itself. The finite is affiliated more to the Divine than to the creative Nature, its nature being akin to the former. The search and the self-analysis discover the immanence of the Divine in our being; the devotion as the aspiration after God is the natural expression of the finite self, for the self has not been completely separated from God. It is its *amsa*. In creation there is the

separatist tendency because of the screening of *avidya*, still creation is the manifestation of the Divine through Prakriti; and it has a deeper meaning than is generally ascribed to it. It is the expression of the Divine through history—an expression defective, no doubt, because of the dominating individualistic formation which refuses to see existence either in *sub specie aeternitatis* or *sub specie durationis*. The movement of our spiritual being is always harmonious; when the harmony is disturbed it indicates the functioning of *avidya*, which creates difference and confusion.

Reality in Essence and expression is harmony; this is evident more in spiritual or supra-natural than in creative expression. Nature, though subservient to spirit, offers unwilling opposition to its expression; its urge is blind and cannot imbibe and fully reflect the spirit. In nature's order there runs naturally a dualism of tension and harmony; here in the immanent order spirit seeks its expression through effort. This dualism is not ultimate, for even here the tension offered yields itself to the force of spirit. The order of expression in nature and the order of expression in spirit are the two orders of expression of Reality—expression through the kingdom of souls and expression through animate and inanimate nature. They differ from their very characters. In the order of hierarchy, the expression of Reality through spirit naturally is far high above and superior to the expression through the disorderly movement of forces in the inanimate world or through the more orderly movement in the organic world. The expression of spirit in the realm of finite minds and still far above is totally different and unique, for one

encounters the realm of personality and free-will moving with the ease and grace of spirit. The human spirit suffers limitation because of its association with nature. The limitation has put into it the eternal urge to grow and break off its association with nature; but its growth cannot completely change its nature. It retains its atomicity, though it can more successfully, eloquently and luminously express itself when it can take inspiration from its basic being. Ramanuja conceives accordingly the *Lilavibhuti* and *Nityavibhuti* of the Divine. The former is the expression of the Divine through the graded universes of creative order, the latter is the expression through the spiritual orders in constant association and fellowship with the Divine. The harmony, the rhythm, here has the finest resonance, for it is the order of the spirit in itself not admitting, in the least, nature's influence and tension.

Absolute Personality and Finite Personality

Spirit is comprehensiveness and harmony. Though it has personality, the personality does not limit itself; the absolute is personal but all-comprehensive, the finite selves are personal but not all-comprehensive. The all-comprehensiveness of the absolute is not necessarily a bar to its personality; all-comprehensiveness is its capacity of expansive radiation, exhibiting the Divine in its magnitude, whereas personality reflects its essence exhibiting its uniqueness as the *supreme excellence in knowledge and felicity*. Comprehensiveness inspires the sense of vastness, unlimitedness, and the feeling of serenity; and this feeling of serenity and calmness is the inevitable feeling consequent on

meditating on this aspect of the divine spiritual quiet by the loss of throbbing in the mind's efforts to encounter the magnitude of the divine being. But the Divine as person is the supreme source of experiences in freedom and felicities in spirit. This is essentially an exhibition of Reality as spirit where it attains its character. It is its highest expression. It comes out fully in a community of spirits. Here suddenly the expression is different. The society of spirits is unique inasmuch as it throbs with the identical urge of spirit, moving in symphony and unison, experiencing the deep, absorbing spiritual felicity as well as exhibiting quick flashes and harmonious movements. There are two movements, centric and eccentric. Spirit has the indrawing urge to enjoy the union verging, in its intensive depth, on almost the blessed identity in love. It has the simultaneous eccentric movement to radiate the divine bliss and felicity and to facilitate the assimilation of divine splendour and the meaning of the divine union in clear self-conscious effort. The eccentric makes the centric realisation more meaningful in the totality of our experience and moves the other chords of being more active in its wake. There is the tendency to the self-loss in the centric movement unless it is contradicted by the other tendency. This counteracting force is imperatively necessary to keep up the freshness, the novelty, the constant rejuvenation of the uninterrupted flow of the richness in experience.

The Realisation is Dynamic, not Uniform

In dynamic spirituality our uniform experience is not possible, nor desira-

ble, for spiritual life is to offer infinite avenues of satisfaction. Though in the high altitude of consciousness in ecstasy there may be a lull in the intensive self-consciousness, still it is not thought desirable to maintain it long, inasmuch as the other aspects of conscious life remain uneducated, uninspired, and unilluminated. Spiritual life is an integral life; it is integral aspiration and fulfilment. Hence Vaishnavism does not see its way of accepting the continuity of the particular conscious state, however sublime, for long-conscious life as its normal equilibrium; it gravitates towards it spontaneously, and therefore a supernormal experience of a blazing light and overflowing blissfulness is enjoyed longer in memory than in actual experience. The experiences of supermental light of consciousness are more intermittent than continuous; our total being becomes gradually adopted to it with a new orientation. Ecstasy releases a force, which, if properly made use of, may help the rejuvenation of being. But Ramanuja has not laid much emphasis upon it. He is in favour of a sustained equilibrium of being in knowledge and service than an overpowering emotional excess in ecstasy. Ramanuja thinks that the highest mystical experience excels in the all-comprehensive knowledge of the transcendence and immanence in spirit which does not leave us cold. Our voluntary and emotional being fits in with this experience. Will moves with cosmic impelling, feeling vibrates in cosmic sympathy. Vaishnavism gives freedom from sectional and limited experience, and sees life in its cosmic setting. The blessed privilege of the mystical life is the release from the confined experience of our normal consciousness,

but the touch and the hold of personalism is never lost. This, indeed, is a commonplace in Vaishnavic faith, though in Bengal Vaishnavism an undifferentiated and apparently homogeneous conscious experience is accepted as a precursor to higher unfolding in love and service. The Integral Experience comprehends within it the apparently indeterminate consciousness as the basic principle but partial expression in spiritual life. Ramanuja denies such experience completely. JIva Goswami allows impersonalism as the background of personalism in spiritual experience. Personalism flowers out in love, which in its highest expression passes into an intensive union in which distinction is over-weighed by identity. This identity is dynamic identity, in which distinction which plays so important a role in love is overshadowed in the intensity of joy. It is an experience which overrides the usual experiences in love-life and advances an unique experience of dynamic identity in the blissfulness of being. This is the full flowering and not the denial of personalism, for here it oversteps not only its individuality but its individual history and locus and enjoys the one life and experience with the Divine. Since this experience is most intensive it transcends the divine life in its widest commonalty to present a phase in which the spreadoutness of cosmic life is overshadowed in the intensive union and blending. All location in space and time (be it noted here the Vaishnavic teachers accept *spiritual* space and time) and the display of spiritual life in them vanish. Love withdraws beyond expression in its transcendent glories. This, according to Bengal Vaishnavism, is the spiritual experience in *excelsis*, though

other forms of experience are valued as equally spiritual. The dynamic spirituality integrates all forms of experience in the Divine, they are sustained in the divine.

Place of Samadhi in Devotion

Such being the state of realisation, it would be evident that Samadhi, as usually understood, has no place in the theistic persuasion, though there is certainly an effort to get an access into the supramental height. The effort in the beginning is to induce a devotional fervour and attitude. This effort is soon replaced by spontaneity. The very thought and aspiration of life in the Divine immediately start a spiritual current which carries our consciousness beyond mind and fills the mental and the life processes with a new illuminating and vivifying force producing rhythm and harmony in the total being. The whole being beats and throbs in spirit. First comes the inner illumination called *Bhava*. It signifies a kind of spiritual intensity which reveals the Divine in our heart of hearts. After *Bhava* emerges love (*Prema*) which sanctions inner and outer realisation and feels the divine presence within and without. In this kind of approach there is also the systematic effort of silencing the mind, withdrawing it from its usual occupation. The mind is to be trained in the new light of inviting the divine impress and of viewing existence with divine light. This implies the enthronement of the Divine in the heart, the central point of our being. Vaishnavism does not completely silence the mental being as is done in the Patanjali Yoga. It rather emphasises purification in order that it may move with the divine inspiration. It seeks earnestly the infilling of the being with divine flame and

enthusiasm. This inspiration subsequently moves the being and unfolds it. It does not accept any other kind of fruition besides life blossoming in the Divine with divine light and splendour. Hence it rejects the powers that occasionally visit in the path, its main objective being the intimate knowledge of, and fellowship with, the Divine. It does not lay much emphasis on self-effort or self-initiative; the consciousness of effort may be there in its initial stage, but soon it is displaced by spontaneity. Life's own guidance in its finest indication is towards the blossoming in spirit; there is the deep and incessant urge for it. This urge carries us through fine experiences ultimately yielding the supreme consummation. This makes us self-consciously more alert, and when the self-consciousness reaches its zenith it reveals the Divine which is immanent in it. The full flowering of self-consciousness is attained in God-consciousness, for the Self and the Divine are inseparably related. The one finds its rest in the Divine as its basic existence and the culmination and fulfilment of its own being from the moral and spiritual standpoint. The other finds in the finite beings the instrument of its expression through which it establishes the kingdom of eternal ends or values and realises spiritual satisfaction. Spirituality survives on mutuality or reciprocity, and therefore man is as much a necessity to God as God is to man. *This reciprocity is eternal and in this is contained the saving grace of life.*

In Vaishnava discipline, this is more than Samadhi, inasmuch as it proves the veritable source of varied all-absorbing flashes from the Divine. Spiritual life presents kaleidoscopic changes which keep up its un-lying

freshness, liveliness, and sustained interest. Naturally the absorption in a particular spiritual state is not encouraged and it is stigmatised as a fall in the spiritual barometer. The constant changes in the expression are not to be interpreted as ceaseless becoming in spiritual life, for variations and mutations are all wrought and kept up in the constantly uniform background. This does not mean that expressions are continuous and successive, and not simultaneous, for time in this height of existence changes its character from succession to simultaneity. It is the supramental time-sense in which the triple moments of time are perceived in identical moment. Better it should be said that the mental sense of time is displaced by a particular sense of eternity. The scroll of life is spread out on the background of undivided space and integral time.

Installation of our being beyond the mental space and time makes the spiritual life in complete realisation different from the spiritual life in particular realisation in the earth-bound consciousness. There is no break in the continuous flow of spiritual felicity and fellowship. Spirit flowers in its essence without the least touch with the earthly expression in the creative plane. Such a blessed privilege is not possible if our consciousness is associated with earthly memory. In the physical body such experiences are rare, far and few. This glorious realisation does not leave us cold; it transfigures our being and lends a celestial colouring, freshness and liveliness to it. Life now moves with the memory of the divine visitation, with the aspiration to invite and instal again the glorious experience. The movement here is so quick that the earthly memory

may be suddenly cut off and the adept enjoys an uplift to the pure spiritual plane.

Growth Integral not Partial

This may be called Samadhi in the sense that the adept has complete freedom from the mental life and enjoys the transcendent glories. It is not the complete stilling of dynamism, for dynamism is here spiritual (and mental dynamism is not continuous with spiritual dynamism) and it is not desirable to stop the inflow of spiritual experiences. Even in the transcendent realisation, in the intensity of love, the discriminating line between the lover and the beloved may be withdrawn and an identity may be felt; but this identity, since it is dynamical, cannot long continue. This is one of the many experiences of love. The soul enjoys the absorbing embrace of the Divine. The Vaishnavites do not, like Plotinus, maintain the complete absorption in the One; the absorption is temporary in the intensity of experience. The souls are realities affiliated to the Divine and do not emerge from it. Plotinus considers the souls to be emanations of the One and naturally the most desirable consummation is to reach identification with the One in spiritual ecstasy.

Some teachers accentuate the integral movement in love, knowledge and service. Some accentuate love, some service. This is of minor importance; really the whole being moves in its aspiration after the Divine, and if some part of the being according to the psychic development finds greater expression, it is not to be supposed that the other parts remain unaffected. Love is knowledge in diffusive expression, knowledge is love in concentrated essence, and

service is love expressed through action. They are the expressions of identical movement; their specific accentuation is possible because of the different psychic constitution through which they are manifested. But in the complete setting of spiritual life these three are equally imperative. Knowledge reveals the constitution of our being, love its delightful expression; service keeps up the equilibrium between the divine and human consciousness, and enriches life even on the physical plane. The complete emergence of spiritual life is not only a fine visitation of spirit or enjoyment of its delightful rhythm in ecstatic rapport, it is as well the mutual helpfulness through active service. In service alone activism exhibits spiritual cadence and expression on the physical plane, and establishes the order of spiritual values.

Surrender and Grace

The greatest emphasis has been laid upon *prapatti yoga* as a sure method of spiritual flowering and realisation. It originates from the sense of complete selflessness of man in his earthly existence and the utter dependence of man on God. It implies the consciousness of our selves as *kinkara*, the indivisible relationship of the servant and the master. The *creature consciousness* carries the implicit reference to, and dependence on, God and the absence of the least tinge of pride and assertion of self. This utter dependence and resignation are possible when one realises one's creatureliness and helplessness; our being becomes God-fixed and God-concentrated spontaneously. This draws down Grace and protection. This God-pointedness establishes the natural stay and the equilibrium of

our being in the Divine, and makes it throb with divine influence. All impurities are withdrawn, the being becomes lustrous. Surrender makes us feel the actuality of Grace and its constant readiness to bestow help to the soul struggling and striving for the life eternal. The divine influence streams into our being and moulds it to make it a fit medium for divine realisation and divine instrumentality. Nature's bondage is dispelled and nature's forces are transformed. The spiritual being of the adept becomes fully established.

Surrender and Grace are inter-related; surrender draws down Grace, Grace makes surrender complete. Grace gives the spiritual fulfilment and seals the bond of union for ever. Grace functions in two ways: (1) Surrender starts the purification of being, Grace completes it; (2) Grace makes over the charge to the Divine. Without Grace the complete unification is well-nigh impossible. Grace opens the layer of our being which is in constant touch with the Divine. It establishes the truth that sure success in God-realisation and continuity in divine fellowship are not possible by human effort, however noble and singular. The unexpected inner difficulties originating from the labyrinthine depths of being cannot be removed without the help of Grace.

Grace seals the contact and divinises our being in order that the constant inflow and inspiration can be received and retained. With the infusion of Grace the unconscious parts of our being become rejuvenated, and the total man in his sub-conscious depths and super-conscious heights stands illuminated with divine splendour and finds an uncommon elasticity and expansion in the wake of divine life in him.

The Consummation

His vision gets total transformation, everything wears a divine appearance. His inner subjective self gets a divine lustre, a divine inspiration. The outer world throbs with a new force. The worlds of the gods are infused with a new light and acquires a newer expression. The whole existence dances with a new life and moves with a diviner joy.

The deepest experience is possible in our subjective being, for there the knowledge and the contact are direct. The divine realisation does not leave any part of our existence untouched and uninspired. The total existence shines in divine splendour and moves in rhythm with the harmony of the divine life. The music of life is not everywhere the same; there are infinite variations in the tune of divine life, all keeping up the symphony of the whole.

SWAMI VIVEKANANDA AND HIS MESSAGE

BY SWAMI DHYUVATMANANDA

In the depth of the ocean there are jewels but those who are on the surface know nothing about it. Those who dive deep into the sea only know them. Common people are blind to the mystery of many things, they are only on the surface. But at times there come great souls who can dive deep and know the true spirit of everything and disclose the mystery therein. They put before society the true inner significance of everything in a new light ; and the world stands in awe before them. Such a soul was Swami Vivekananda. He came and disclosed the true spirit and inner significance of our own culture and civilization, gave a new turn to our thought ; dazzled as we were by the Western civilization, without diving deep into our own culture. His bold message has reverberated through lands other than India also ; but still more glorious was his message to his own people, for he has infused life into the dead bones of India.

He was born of a respectable Kayastha family in Calcutta in 1863. His grand-father gave up the world to become a Sannyasin and the memory of that might have influenced the life of others also in the family. His father was a pious man, well-known for his generous heart. His mother had great faith in God and was of a devotional nature. From his very childhood Swami Vivekananda, then known as Narendranath, had a religious bent of mind. For hours together he used to sit in meditation even at the age of ten or

twelve. Once it so happened that Narendra and his playmates sat for meditation besmearing their bodies with ashes just like Sannyasins. Now one of the boys opening his eyes found a large snake before them and ran away crying, ' Snake snake.' At this the other boys also followed him. But Narendra was absorbed in his meditation ; he had no outward consciousness. The boys coming out informed his parents, who ran to the spot, but knew not what to do. After a short time the poisonous snake went away and Narendra, after his meditation, finding the whole family there in that state, looked astonished. Hearing from them about the snake he said, ' I knew nothing about the snake ; I was enjoying an unknown bliss.' Without reasoning none could convince this boy in any way. He could not understand what harm there was in taking food touched by a Mahomedan or other. He found great pleasure in meeting Sadhus and Sannyasins and used to give them whatever he could find before him. As a boy he did many acts of bravery and unselfishness. With great religious hankering for God, he was in search of a man who had seen God face to face. Once he asked Maharshi Devendranath Tagore, the respected figure of the then Brahmo-Samaj, ' Sir, have you seen God ?' From him he got no satisfactory reply. At last he found a strange man in Dakshineswar temple who took up his challenge and said, ' Yes, I have seen God and can help you also in realising God.'

Under the influence and guidance of this Paramahansa of Dakshineswar his life was moulded in a new turn. At the very first meeting Sri Ramakrishna perceived the great spiritual potentiality in Vivekananda. The latter also felt a great attraction for Sri Ramakrishna and now and then used to go to meet him. In the meantime at the sudden death of his father the whole burden of the family fell upon him. At this time he had bitter experiences of the world and felt the consequences of crushing poverty. But in spite of this Narendran did not lose faith in God. Sri Ramakrishna offered him some supernatural powers but he rejected them knowing them to be of no use in realising God. One day Sri Ramakrishna wanted to know what he liked best. He said, 'I wish to be always immersed in Samadhi'. But Sri Ramakrishna said, 'No, my boy you are meant for something higher. You are to take the burden of hundreds of wearied people.'

Sri Ramakrishna eventually developed cancer and all his young disciples gathered round him to serve him day and night. After the passing away of Sri Ramakrishna a house was hired at Baranagore near Calcutta for these young Sanyasins, with Narendran as their leader. This was the place and the occasion for the forming of the present Ramakrishna Sangha. Narendran taking the life of Parivrajaka wandered over most of the sacred places of India. During this time many princes and chiefs of India became his admirers. Most of them and other people also were much attracted by the great personality of this wandering monk. As a wandering monk Swamiji gathered various experiences of the world. His Parivrajaka experiences whilst

of a deep spiritual character were also scholarly, for he always scrutinised and reflected.

Swamiji at the request of his disciples in Madras and other friends got ready to go to America to attend the Parliament of Religions at Chicago as a representative of Hinduism. Arriving in this strange land without friends to help him, at first Swamiji was in some difficulty. But when the people of that land came to know the precious calibre in him they offered their helping hand in every possible way. When J. H. Wright, Professor in Greek in the Harvard University, wanted Swamiji to represent Hinduism in the Parliament he explained his difficulties and said that he had no credentials. At this Professor Wright who recognised his genius spoke out, 'To ask you, Swamiji, for your credentials is like asking the sun to state its right to shine.' Swamiji did splendid work in the West and he was highly appreciated there. Till then the people of that land had a very strange notion of Hinduism and their knowledge about it was very poor. He shook America with his address at the Parliament and the people found in a new light the true spirit of religion in Hinduism. In Hinduism they found both tolerance and universal acceptance. After his grand achievement of success he was invited to speak before clubs and churches and other private gatherings. He made such a deep impression upon them that at the Parliament of Religions they used to keep Vivekananda until the end of the programme, to make people stay till the end of the session.

Romain Rolland, one of the leading thinkers and idealists of the Western world, thus gives the description of

Swami Vivekananda. 'When this young man of twenty-nine, then quite unknown, appeared in Chicago at the inaugural meeting of the Parliament of Religions, which was opened in September 1893 by Cardinal Gibbons, every one round him was forgotten; he dominated them all. His power and his beauty, the dark light of his eyes, his imposing appearance, and, from the moment he began to speak, the splendid music of his warm deep voice enthralled the crowd of American Anglo-Saxons, prejudiced against him on account of his colour. And the thought of the warrior-prophet of India left the mark of its claws on the side of the United States.' A correspondent of a daily journal who attended the class lectures of Swamiji wrote :

'It is indeed a rare sight to see some of the most fashionable ladies of London seated on the floor cross-legged, of course for want of chairs, listening with all the Bhakti of an Indian Chela towards his Guru. The love and sympathy for India that the Swamiji is creating in the minds of the English-speaking race is sure to be the tower of strength for the progress of India.' After this appreciation in America, when Swamiji returned to India he got cordial receptions from all quarters, and from Colombo to Almora he had to deliver lectures in reply to the addresses given to him. The inauguration of the Ramakrishna Mission in Calcutta, the establishment of the Math in Belur as the headquarters of the Order on a permanent footing, and the organising of it on a solid basis were done by Swamiji during this period. He had a second tour in Europe after which the Swamiji returned to India almost ruined in health; but in spite

of this ill-health he entered again into the labyrinth of work and tried his best to inspire his disciples and followers to work out his ideas and teachings. In this way the work of Swamiji progressed. He was not of this world. 'Trailing clouds of glory' he came from the Almighty Father and, untouched by any worldliness at the age of thirty-nine took rest again in Him.

Swami Vivekananda's message to the West and the East bears precious significance and importance; for he was a great seer and genius before whose clear vision the social and spiritual forces of the world were unrolled in all their power and grandeur. He said, 'Religion is the manifestation of the divinity already in man.' 'Religion is not in books, nor in theories, nor in dogmas, nor in talking nor even in reasoning. It is being and becoming. Aye, my friends, until each one of you has become a Rishi and come face to face with spiritual facts, religious life has not begun for you. Until the superconscious opens for you, religion is mere talk. It is nothing but preparation.' About the characteristic trait of India, Swamiji said, 'I see that each nation, like each individual, has one theme in this life, which is its centre, the principal note round which every other note comes to form the harmony. In one nation political power is its vitality, as in England. Artistic life in another, and so on. In India religious life forms the centre, the key-note of the whole music of national life and if any nation attempts to throw off its national vitality, the direction which has become its own through the transmission of centuries—that nation dies, if it succeeds in the attempt. And therefore if you succeed in the attempt to throw off and take up either politics or society or

any other thing as your centre, as the vitality of your national life, the result will be that you will be extinct.' 'It is not religion that has brought about the calamity, it is the fact that religion is not truly followed. Religion, when dynamic, is the most potent of all powers.' 'Our sacred motherland is a land of religion and philosophy—the birth-place of spiritual giants—the land of renunciation, where and where alone, from the most ancient to the most modern times, there has been the highest ideal of life open to man.' 'Here is the life-giving water with which must be quenched the burning fire of materialism, which is burning the core of the hearts of millions in other lands.' His prediction about the future of India was: 'The longest night seems to be passing away, the sorest trouble seems to be coming to an end at last, the seeming corpse appears to be awaking and a voice is coming to us,—like a breeze from the Himalayas, it is bringing life into the almost dead bones and muscles, the lethargy is passing away, and only the blind cannot see, or the perverted will not see, that she is awaking, this motherland of ours, from her deep long sleep.' Noticing the lack of physical strength in the youth of India he pointed out: 'What we want is vigour in the blood, strength in the nerves, iron muscles and nerves of steel, not softening namby pamby ideas.'

According to the Swamiji the education which does not help the common mass of people to equip themselves for the struggle of life, which does not bring out strength of character, a spirit of philanthropy, and the courage of a lion is not worth the name. 'Education', he defined, 'is the manifestation of the perfection al-

ready in man.' He said, 'We want that education by which character is formed, strength of mind is increased, the intellect is expanded, and by which one can stand on his own feet.' 'The ideal of all education, all training, should be man-making.' 'The training by which the character and expression of will are brought under control and become fruitful, is called education.' The ideal method of imparting education he wanted was: 'The teacher spoils everything by thinking that he is teaching. Thus the Vedanta says that within man is all knowledge—even in a boy it is so—and it requires only an awakening, and *that* is the work of a teacher. We have to do only so much for the boys, that they may learn to apply their own intellect to the proper use of their hands, legs, ears, eyes, etc., and finally everything will become easy.'

The Swamiji's message about the masses was, 'Remember that the nation lives in the cottage. But alas, nobody ever did anything for them' 'The fate of a nation does not depend on the number of husbands their widows get but upon the condition of the masses. Can you raise them up? Can you give them back their lost individuality without making them lose their innate spiritual nature?' 'Love shall win the victory, do you love your fellow-men? Where should you go to seek for God—are not all the poor, the miserable, the weak, Gods? Why not worship them first? Why go to dig a well on the bank of the Ganges? Believe in the omnipotent power of love. Have you love? You are omnipotent. Are you perfectly unselfish? If so, you are irresistible. It is character that pays everywhere. It is the lord that protects these children in the depth of the sea.

Your country requires heroes; be heroes.'

We have seen waves of the ocean dashing incessantly, not stopping for a moment, against its shore. Such a spirit, without rest, without caring

for anybody, was working within the Swamiji. May that spirit work within us to work out his principles and ideas for the good of the world. May his blessings be upon us! Om Tat Sat.

SWAMI VIVEKANANDA'S PLACE IN HISTORY

BY KALIKANTA MUKERJI

During the last century the world was astir with the great intellectual upheaval in Europe. A new national awakening came to people all over the world—Italy, Greece, Japan, the Balkan and United States, but the general awakening produced no effect on India as she looked asleep, oblivious of her past achievements and prospects of a glorious future. But towards the close of the century there was a knock at the door of India and her sons heard, 'Awake, arise and stop not till the goal is reached'. The knock came from a young man, clad in ochre robe, a Parivrajaka, a Sannyasi. This was Swami Vivekananda.

To understand Swami Vivekananda and his work during this short sojourn on the earth and decide his place in this march of progress, we should cast a glance over the history of this great and glorious country of ours. This will show us the problems that awaited solution when he was born.

It is delightful to transfer yourself
Into the spirit of ages past;

To see how wise men thought in
older time.

—*Ernest Mach*

History records that wherever there were problems calling for immediate solution by a people, some men appeared who were equal to the task. They come out as the personification of the ideals of the time. Emerson defined them as 'the Crest of the waves.' Lowell says that

God sends His teacher into every
age and clime,

With revelations suited to their
growth;

and our Bhagavadgita declares:—

Whenever virtue subsides and vice
prevails I come down to this earth
to re-establish order and righteous-
ness.

This has happened in all ages and climes. Thus Moses, Christ, and Muhammad came to give the law to the nations. When there was the intellectual upheaval in 1790, Napoleon appeared as the representative of the Revolution. In India we find during the 19th century men—good and great ones—rising and trying to tackle the situation. Raja Ram Mohan Roy and Keshub Chandra Sen, Swami Dayananda and Sri Ramkrishna-Vivekananda rose to kindle hope in the heart of this hapless country.

The 19th century marked the conflict of ideals and in India this conflict began long before. Buddha marks a stage in this conflict when India was the home of divergent races and creeds. He came and in one sweep carried away all the distinctions, making India homogeneous in every respect. Thus Buddha was a cultural assimilation of the higher ideas in Hinduism. In the wake of this unique upheaval came a grand political history and we find the great Emperor Asoka organising missions and conquering the whole world by our culture. His immortal edict still speaks, 'Go to the villages, go to the cities, go to the forest, go to unknown and unexplored regions of this earth and preach and engage in your duties.'

The next stage in this march was the revival of Brahmanism under the Guptas and the advent of different races and cultures from outside. Sankara came at the end of this period to meet the need of the time.

Then came a crucial moment, the conquest by Moslems and with it the zeal and the enthusiasm of a new-born idea. This great idea carried before it all; and at one time—just within 800 years from its birth—the history of the then known world was almost all Islamic.

The country was now faced with two diametrically opposite cultures; and Nanak, Kabir, and Chaitanya were responsible for a cultural understanding that was slowly but surely taking place between the two as evidenced by the rise of Sufism, the Moghul School of painting and architecture, and the worship of 'Satya Peer' inaugurated by Hassam Shah of Gour. Such was the state of our beloved motherland before the

18th century; but whenever there arose a necessity for the country to re-adjust her internal affairs, political as well as social conditions, all at once, underwent a change and India was hurled into chaos. To add to this the West stepped in with her professed Christianity. Again the country became a hot-bed of different and divergent ideas and cultures. With this dislocation of our system came a total clouding of our destination and the nation was left stranded.

The conflict at the beginning of the 19th century assumed a triangular aspect. To the already existing problems were added the ideals of the West. The West came with the cry, 'Life is real, life is earnest.'

'To search through all and reach the law within the law.'

'Know first, the heaven, the earth, the main,

The moon's pale orb, the starry strain,

Are nourished by a soul,

A bright intelligence, whose flame Glows in each member of the

frame,

And stirs the mighty whole'

and the dogmatic assertion of Science to test everything in a test-tube.

Thus we were caught between the devil and the deep sea.

Raja Ram Mohan Roy and Keshab Chandra Sen tried to stop the tide but their attention was more occupied in explaining the Christ.

Swami Dayananda directed his energies more towards meeting the on-rush of Islam.

Both these movements tried to adjust the Hindu ideals in the light of the West. Each one of them was great and met the situation greatly but each one of them missed the mark by not realising the fundamental

nature of the conflict. They could not fix upon a standard that was national and indigenous. Each one of them fought the details, which were only the outer crust of the struggle that led to the confusion. In meeting the superficial questions of marriage, etc., they forgot the real destination—the assimilation of different types and the evolving a grand ideal from them which would be at once national and indigenous. There was then a real confusion in the general outlook. When this was the situation and we were in urgent need of men who could see into the future Sri Ramkrishna-Vivekananda appeared. They were 'God's chosen teachers'.

If they were so we should know definitely and clearly what was their contribution to this re-establishment of order.

They (1) placed An ideal before the country which she should attain; (2) solved the conflict and set at nought the confusion; (3) established a new order of Sannyasis as the basis of a new society; and (4) made an organisation for carrying out the plan.

It is not an easy task. It requires time for its fulfilment when the goal is fixed and the destination shines clear.

Swami Vivekananda's writings, speeches, and talks, all conclusively bear out this statement. Again and again he said: 'The whole world of religion is only a travelling, a coming up of different men and women, through various conditions and circumstances, to the same goal. The different religions are like the same light coming through glasses of different colours. And these little variations are necessary for purposes of adaptation. But in the heart of everything the same truth reigns.'

He asserted that the conflict was a cultural one and declared: 'The conquest of the world is our goal—nothing short of that will satisfy. Conquer the world by our culture as we did during the days of Asoka and not by arms.' 'Our ideal is based on spiritualism.' 'If you want to raise India up, first deluge her with spiritual ideas and then proceed.' For this work he wanted a devoted band of workers 'with muscles of iron and nerves of steel', 'sincere to the backbone'. Hence the new order of Sannyasis take the solemn vow, 'For the good of the world and for the salvation of the self'. He declared and emphasised the Divinity of man. When he did this, he paid the highest tribute to mankind which no other religion did. No other nation or religion has yet conceived this. Man becomes God and God becomes man. He coined the word 'Daridranarayan' which we hear now others using. His cut of human worship was based on this. He held out a challenge that 'India is still young and has a message for the long-suffering humanity, and hence the West must sit at her feet to learn this message.' It was a bold declaration, boldly made.

The Swami re-stated the Srutis with the cry of *Abhik*, 'strength, strength' and gave an outline of the new Smriti. The new order was to comprise the strongest parts of all, assimilated according to Indian conditions. To him the future India rose up with the brain of a Sankara, the heart of a Buddha, the sufferance of a Christ, and the physique and organisation of a Moslem. India will be intellectual as Sankara, broad-hearted as Buddha, long-suffering as Christ, and strong and organised as Islam.

His ideal was:—
'Do I wish that the Christian should

become a Hindu? God forbid. Do I wish that the Hindu or the Buddhist should become a Christian? God forbid.

'The seed is put into the ground and the earth and air and water are placed around it. Does the seed become the earth or the air or the water? No. It becomes a plant; it develops after the law of its own growth, assimilates the air, the earth, and the water, converts them into plant substance and grows up a plant.

'Similar is the case with religion. The Christian is not to become a Hindu or a Buddhist, nor a Hindu or Buddhist to become a Christian. But each must assimilate the spirit of the others and yet preserve his own individuality and good according to his own law of growth.'

His final words at the Parliament of Religions at Chicago were: 'Upon the banner of every religion will soon be written "Help and not fight", "Assimilation and not Dissension", "Harmony and not Discord".'

HOLY TALKS

BY SWAMI YATISWARANANDA

Meditation and Japam are very necessary. Without meditation there is no possibility of cleansing the instrument, the reflector. And the beginner should develop the faculty of imagination, imagining something that is true, not something that is not like the son of a barren woman, or a sky-flower. These imagination, if intensified, lead the aspirant slowly to the direct perception of the Reality.

The Self that is in the sun, moves all the planets, parvades the whole universe, fills all that is near at hand and all that is far away, lies at the back of the body, senses, mind, in all one.

Try to dedicate your whole life unconditionally to the Self alone and to live for the Self alone, dropping your false superimposed personality and giving up everything that is non-self for the sake of the Self. There is such bliss in such a life as you cannot even imagine.

You should be very careful as to the company in which you allow yourselves to be and the people with whom you allow yourselves to associate. All those who are undergoing the training of a monk must be very, very careful and always use their discrimination. There must be a strong hedge in the beginning of their Sadhana, and they should never carelessly allow themselves to mix with people who do not lead a strictly moral life. This is most important. They must protect themselves against all impure vibrations otherwise they will not succeed in erasing the evil, impure impressions in their own minds.

Try to become true children of the Master if you really want to follow the path. Overcome all half-heartedness.

The point wanting to realise its own point-nature finds it is a circle, and that its point-nature is something wholly imaginary and non-existent.

THE SOUL OF TILAK

BY P. S. NAIDU, M. A., ALLAHABAD UNIVERSITY.

Swami Vivekananda was never tired of pointing out that India is essentially religious, that the invigorating influence of religion could be traced in all spheres of her activity, that no true son of India could help divorcing himself from religion. The present study of Lokamanya Tilak's innate religious background will therefore serve as a guiding light to budding Tilaks. The article was received too late for publication in August.—EDS.

As the first of August comes round every year the thoughts of many cultured citizens of our land will turn involuntarily to Lokamanya Bala Gangadhar Tilak and the undying message left to us by his life of service to our country. Memorial meetings will, no doubt, be held all over the country and speakers will wax eloquent on Tilak's qualities of head and heart, on Tilak as a politician, as a fighter, as a national hero, as a radical democrat, and so forth. But no one has hitherto touched upon a supremely significant aspect of Lokamanya's life. He was all that the many renowned writers and speakers have depicted him to be, but the inspiration for that unique life of his is to be found in the deeper springs of his nature. Tilak was a true son of our soil, and the inspiration of his life was RELIGIOUS through and through. In the depths of his soul Tilak was a true Hindu. It is the vision that he had of God and the strength that he drew from that vision that was the main spring of his dynamic life.

The most significant achievement of Lokamanya's life was the harmonious blending of the outer with the inner life, of action with thought, of conduct with conviction, that he was

able to produce. How did he succeed in creating this harmony which is beyond the reach of ordinary men and women? Let me digress and mention the names of one or two great men who may be compared with Tilak in this respect—Socrates in ancient Greece and Mahatmaji in our own day. With none of the so-called goods of this world, with an uncouth body, and with a wife who made his home a hell on earth, Socrates was able to go through life, full of happiness and radiating beams of joy all round him wherever he went. What was the secret source of this joy? Mahatmaji is able to bear cheerfully the burden which would have broken the strongest spine many times over. He plunges over and over again into an environment which is hostile, and which lunges into him with unkindly stabs. What is the source of his strength? Happily these hidden sources have been uncovered for us. The dialogues of Plato, in the case of Socrates, and the unique message of Gandhiji preserved for us in his gramophone ripe fruits of his varied experience, he jotted down in a memorandum book the titles of ten projected works which were to embody the results of his mature wisdom. Here they are :

cord let us into the secret. Both of them have had the blessed vision, the concrete experience of the living Deity. They realised God. God with them was a living presence, guiding and helping them in everything. It is this God-realisation that is the secret source of their tremendous energy and strength. The Platonic dialogues tell us that Socrates was constantly under the guidance of his 'guardian spirit' whom he consulted in all important matters. Gandhiji has given unmistakable expression to the fact of his God-realisation. Great and good men of action who have left an indelible impress on history have always started with this God-realisation. And Lokamanya had his own share of this realisation. That realisation is the secret of his success and that is the secret source of the strength of this indomitable giant of our land. The wizard of the flute whose angelic melody charmed animate and inanimate nature alike, Sri Krishna granted Tilak the sacred Darsan, and thereafter Tilak lived and moved and acted in God. There is an incident of tremendous import in Tilak's life. When in the Mandalay jail he was garnering the ripe fruits of his varied experience, he jotted down in a memorandum book the titles of ten projected works which were to embody the results of his mature wisdom. Here they are :

(1) History of Hindu Religion, (2) Indian Nationalism, (3) Pre-epic History of India, (4) Sankara Darshana, (5) Provincial administration, (6) Hindu Law, (7) Calculus, (8) Bhagavad Gita Rahasyam, (9) Life of Sivaji, and (10) Chaldea and India. It is significant that only Gita Rahasyam was completed, and it is the eighth in the list. The finger of God is present and working here.

In a well-known biography of Lokamanya we are told that he 'does not owe his pre-eminent position to wealth, and great social position, professional success...He had none of these things to help him. He owes it to himself alone and to the thing his life has meant, and because he has meant it with his whole mind and his whole soul.' How like Socrates! How was Tilak able to achieve this unique distinction?

Tilak's life is generally divided into three great periods each ending with an imprisonment. The usual sketches of these periods tell us of his hopes and trials, his sufferings and final achievements. These sketches are good, each in its own way, but they do not go deep enough. They do not touch the deep-lying springs in Tilak's essentially religious nature. They skim on the surface and tell us of his worldly success. I do not mean to suggest that this success should be despised. It is welcome, and as a means of influencing our fellow beings for the better, it is doubly welcome, but it is after all a secondary factor. We should emphasise the source of that success, and the source is *religious*.

Let us take the second period of Tilak's life. The revival of the Ganapati festival is an event of great importance in this period. On the surface one will see in this a political motive, the desire to secure a religious background for political propaganda. That is how I suppose Valentine Chirol interpreted the event. But the biographer remarks that it was an attempt to bring about the 'union of the new awakening political spirit with the tradition and sentiment of the past and of both with the *ineradicable religious temperament*' (*italics ours*). There is more in the expres-

sion 'the ineradicable religious temperament' than meets the eye at first. It is an unconscious affirmation of the deeply religious nature of Tilak. Tilak, it is said, spiritualised politics. Up to the time of his entry into the Congress, we are told, this great body was too Occidental and materialistic. Tilak changed its spirit. Now these statements must be interpreted aright. If Tilak had not been a religious man himself, inspired by religious ideals and religious motives, how could he have spiritualised a large, powerful and intellectual body like the Congress? He seems to have remarked once... 'that Ranade mixing with the people in the Ganesh festival and lecturing to them *in front of that God of learning*, or participating freely in the anniversary celebrations of *a saint like Ramdas* would be inconceivably more helpful than sitting in the halls of social reformers.' There is the secret, *the Ganapati festival and Ramdas*. This great political leader referring to and drawing his inspiration from them—that sight I say is, and ought to be, the source of inspiration for us of this generation. What do these facts indicate but the deeply spiritual nature of Tilak?

Tilak's attachment to the Vedas was passionate, deep and intense. 'In the midst of political turmoil he would be deeply engrossed in the study of the Vedas.' His 'Orion' and 'Arctic Home of the Vedas' bear evidence of this irrepressible love of Hindu Scriptures.

In the first period of his public career too we see the influence of

religion. It is well known that he devoted his massive dynamic energy in this period to the cause of education. He was not the wage-earning type of teacher. He chose the profession in order to reform it, in order to live the life of the true teacher. And that life, in the case of all great teachers, has been well and truly laid in religion. Like a true teacher he was distressed by the severe limitations set to teaching by the authorities. Religious and moral instruction was not to be given, and this made Tilak's heart bleed as only the heart of a man of God could.

Religion, then, was the main spring of Tilak's life. We have had enough of Tilak the politician, the patriot, the fighter, and the radical democrat. Let us have now TILAK, THE MAN OF GOD. It is a well known fact that countless religions lived and flourished and passed away from the face of this earth. A few more are going the way of these defunct religions. But Hinduism alone has survived. There is in it some mysterious and marvellous vitality which resists the forces of destruction and assimilation. Hinduism has assimilated many other religions, and is going to assimilate many more. Not that it has not changed in the process. But growth and change are the signs of dynamic religion. But the core of Hinduism has some hidden source of vitality. That secret is also found in the depths of the soul of the great sons of our soil. Which of us will dare to plunge into those depths and bring up the secrets for the weaker brethren to behold?

REVIEWS AND NOTICES

The Philosophy of Visishtadvaita : By PROF. P. N. SRINIVASACHARI, M.A., RETIRED PRINCIPAL, PAOCHAIYAPPA'S COLLEGE, MADRAS. 1943. Rs. 10. (*Adyar Library Series 39*).

The Philosophy of Visishtadvaita had received at the hands of most modern thinkers a kind of treatment which left very much that was essential out, and was in the unenviable position of being considered not an integral exposition but only an eclectic expression of the manifold demands of experience. That this equation of Visishtadvaita with Jainism or its true Vedantic parallel, Bhedabheda, is impossible Prof. Srinivasachari has shown in his earlier and solid work on the Bhedabheda Philosophy. Sri Ramanuja's catholic philosophy of Synthesis is a comprehensive, logical, ethical and spiritual synthesis—liberal, fertile, able, and superbly vital. In the author's own words 'Ramanuja's system of Visishtadvaita recognizes the claims of faith and reason, and aims at harmonizing or reconciling them by admitting a free play of reason not only on the data of sense perception and inference but also on the spiritual intuition or *anubhava* of the great seers and doctrines or views recorded in scripture' (p. 20). The learned author warns his readers that Sri Ramanuja's Visishtadvaita is neither pure philosophy nor pure religion but a philosophy of religion, a philosophy which has for its fundamental aim the exposition of the most intrinsic of aspirations of the individual—his deep thirst for the experience of God.

Prof. Srinivasachari starts with the most important question: what is that knowing which one knows all? Thus the problem is firstly one of knowledge. Investigation and exposition of Ramanuja's Theory of Knowledge thus gets primary place. The most important contribution of Visishtadvaita to the theory of knowledge is its concept of the *dharma-bhutatjñana*. The Visishtadvaitic theory of knowledge leads to the acceptance of all types and planes of reality; not merely does it accept, it does not permit the acceptance on the lines of *sapta-bhāgi* of Jaina or *anekanta-vada* of Bhaskara but on the wholly synthetical account of acceptance of all types of reality without mutual contradiction infecting their co-existences.

The third chapter deals with the controversial theory of two Brahmanas and repudiates the Advaita view of two Brahmanas, one an intellectual concession and the other the intuitional highest.

Chapters IV to IX are devoted to Ontology or the nature of Brahman as the metaphysical One. Prof. Srinivasachari in a very illuminating manner presents the integral unity of the several characteristics of the Divine as the *Adhara*, *Niyantri*, *Bhuvanasundara* and *Sariri*. Describing Brahman as *Bhuvanasundara* and *Anandamaya* he writes: 'Visishtadvaita is the only Philosophy of Religion that recognizes the eternal values of Beauty and defines Brahman as the Beautiful and the Blissful' (p. 219). Others even when holding that Brahman is utter Bliss have not been able to assure that He is beauti-

ful, and it is the supreme merit of Visishtadvaita that it speaks of Beauty and Bliss as the attributes of Divine Being. Lastly the learned Professor deals with the important theory of Brahman's *saririva* and recapitulates the several arguments to sustain the theory of *saririn*.

The eleventh chapter deals with the psychology of the *jiva* which in a fuller and detailed way had already been discussed in his earlier work, *Ramanuja's Idea of the Finite Self*.

The means of attainment, the *kita*, are next taken up, and these are discussed in the following three chapters on Karma, Jnana, and Bhakti Yogas. *Nishkama-karma* is the ideal of Karma Yoga; this leads to Jnana Yoga and is a transition from 'self-renouncement to self-realization' (p. 333).

The most important doctrine of religious practice in Visishtadvaita, undoubtedly unique to it, is *prapatti*. Prof. Srinivasachari strongly repudiates the view that it is a graft on Vedanta and shews that it is integral to Upanishadic and Gitaic instruction (p. 382). The supreme merit of *prapatti*, writes the author, 'lies in the universality of its appeal to all castes and classes, the guarantee of salvation to all *jivas* who cannot follow the precipitous and arduous path of *bhakti*, its intrinsic and independent value as means or *upaya*, and the naturalness and ease in securing immediate effect' (p. 383). 'It is a free act of self-surrender to the *Rakshaka* without any hedonistic or utilitarian considerations' (p. 394).

The eighth chapter discusses the appellation given to Visishtadvaita of *Ubhaya Vedanta* and shews that it

refers to the unity of instruction contained in the *Sri Bhashya* and the *Bhagavad Vishaya*. It is found that whilst the *Brahma Sutras* describe the metaphysical bases of all reality, the *Bhagavad Vishaya* gives the description of God as the most beautiful which latter has more attraction to the seeker than the bare cosmological idea (p. 433).

The twentieth chapter deals with the history of Visishtadvaitic Vaishnavism, whilst the next chapter traces the influence of Ramanuja on his successors through the centuries. The history is succinct, and the analysis of the modern religious schools penetrating and interesting. The last chapter is devoted to answering the criticisms levelled against Sri Ramanuja's philosophy of Visishtadvaita.

The Philosophy of Visishtadvaita leaves no important item untouched, whilst it reveals a masterly touch on every topic. It is the only scholarly presentation of the subject so far, the first of its kind, authoritative, illuminating, and charged with Vaishnava piety and learning, and a general reverence for all truths of the mystico-religious consciousness. Professor Srinivasachari has given us a most adequate account of the superb philosophy of religion. Readers of the *Vedanta Kesari* will find it to be a mine of information regarding the deepest truths of religion. We warmly congratulate the author for having given Sri Vaishnavism a noble and erudite work of exposition, and the Director of the Adyar Library for having presented it to the public under its auspices.

M. C. VARADACHARI, M.A., PH.D.

NEWS AND REPORTS

Ramakrishna Mission Relief Work

Cyclone Relief—REPORT

The cyclone relief work of the Ramakrishna Mission is being continued in 200 villages of the districts of Midnapore and 24-Parganas. During the first half of July we distributed from our 8 centres 4,689 mds. 12 srs. of rice, 170 pieces of new cloth, 12 blankets and 7 chaddars etc. to 62,598 recipients. Homeopathic medical relief was carried on from three of our centres. We have also constructed 515 huts and cleaned 147 tanks up till now.

Flood Relief—APPEAL

The public are well aware of the devastation caused by the Damodar, Baka and Kharie rivers which are in floods.

The Ramakrishna Mission has already sent its workers with food-stuffs for immediate distribution, and for organising relief centres in the worst affected areas of the Burdwan District.

The means at the disposal of the Mission however is limited, and we have nothing but public charity to fall back upon for this purpose. At this grave hour even the smallest contribution counts much. We earnestly appeal to the generous and kind-hearted public to come forward with their help.

Distress Relief — REPORT & APPEAL

In view of the wide-spread distress due to the acute shortage of food all over Bengal, relief activities should no longer remain confined to Midnapore and 24-Parganas only, but should be extended to other districts as well. The condition of the poor and the middle-class people everywhere has become extremely

precarious on account of the ruling high prices. To mitigate their suffering the Ramakrishna Mission with its limited resources is giving monetary help or supplying rice either free or at concession rates according to the requirements of the people, through its branches at Taki, Sarisha (24-Parganas), Sonargaon, Baliati (Dacca), Barisal and Dinajpore. At Taki and Sarisha about 325 mds. of rice have already been distributed and a free kitchen has been opened at Jalpaiguri.

The above relief work, however, is to be conducted on an extensive scale since the situation is fast deteriorating and there is no hope of its improvement till the next crop is harvested. The work therefore has to be carried on till next November and for that purpose a large sum of money is required.

We convey our grateful thanks to the generous donors for their active sympathy so far, and we earnestly appeal to the benevolent public to make further sacrifices for thousands of our helpless sisters and brothers.

Contributions, however small, will be thankfully received and acknowledged at the following addresses:—

(1) The Secretary, Ramakrishna Mission, P.O. Belur Math, Dt. Howrah; (2) The Manager, Udbodhan Office, 1, Udbodhan Lane, Baghbazar, Calcutta; (3) The Manager, Advaita Ashrama, 4, Wellington Lane, Calcutta.

Cheques should be made payable to the 'Ramakrishna Mission'.

SWAMI MADHAVANANDA,
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TWO BRIDLES FOR A HORSE

I

Father in Heaven who lovest all,
O help Thy children when they call ;
That they may build from age to age,
An undefiled heritage.

Teach us to rule ourselves always,
Controlled and cleanly night and day ;
That we may bring if need arise,
No maimed or worthless sacrifice.

—Rudyard Kipling.

For some time past, our attention is diverted by a wall poster in the city put up by the government to counteract harmful rumours carelessly spread by irresponsible persons. It is an effective and amusing cartoon in which a buxom rumour-monger is gasping for breath under a strong gaging hand. Here is an eloquent suggestion that responsible citizens should consider it their duty to nip in the bud careless talk that will jeopardise the safety of a whole people, perhaps unwittingly. Organized force, whether that of a government or any other similar institution, is no doubt capable of controlling the expression of thoughts which they consider harmful, whether spoken or written, whenever it becomes necessary to do

so. Except in unusual circumstance none would consider it worthwhile to spend energy and resources for similar purposes. A good government least interferes with the liberties of a peaceful population. But more than the laws and limitations enforced or enjoined from outside, everyone has to recognize the value of good rules dictated by inward culture and the cause of the advancement of the whole society. There are wholesome restrictions and usages which always check and direct our inner energies and impulses to higher levels of personality. Let us ponder over this aspect of the conduct of life at some length.

II

The Upanishadic allegories are very telling sometimes, and the one put in the mouth of Yama in his colloquy with Nachiketas is handy for our purpose. This elaborate allegory of the chariot is worked out more artistically by the author of the *Bhagavata* where he reports the conversation between Narada and Yudhis-thira after the great Rajasuya. Says Narada : ' Wise men call the body a

chariot; it is yoked to the horses, the senses. The mind is the bridle and the objects to which the senses hasten form the destination. Intellect is the chariot-driver and consciousness effects the combination of all these factors. The conceit of ownership together with the ten vital airs form the axle. Good and bad deeds with their effects supply the two wheels. The Jiva rides the chariot; he is also the arrow that flies from the bow, Pranava, to the aim, namely, God. Attachment, hatred, grief, greed, delusion, fear, arrogance, vanity, humiliation, jealousy, conceit, violence, cruelty, anger, inadvertence, hunger, and somnolence brought about by the dispositions of nature are the enemies to be routed. The charioteer wielding the sword of wisdom, whetted and burnished by the company of, and service to, holy men, should fight the foes, while the chariot of the body is under his sway and his instruments are in good condition. For powerful support in his endeavour he must take refuge in God. When these are accomplished all the internal enemies will be put down, Self-dominion in the shape of Realization will be established, and the chariot and the instruments might be then left aside. Failing to take advantage of this opportunity, the inadvertent rider, the Jiva, will be side tracked into the den of robbers—passion-exciting sense-objects—, who are sure to consign him to the abysmal pit of Samsara fraught with the horrors of death and suffering, along with his driver, instruments, and all' (VII. 15. 41-46.)

In the above interesting allegory the senses play the part of horses and the mind is the bridle by which the intellect controls them. To check and direct each of the senses, each

horse, the mind or will has to assume the function of a bridle; for each sense opens one avenue of experiencing joy or pain. The vivid lines of Shelly express this beautifully:

Man who man would be
Must rule the empire of himself. In it
Must be supreme, establishing his throne
On vanquished will, quelling the anarchy
Of hopes and fears, being himself alone.

Self-mastery is thus the watch-word of all self-culture. And reconstructing society is impossible without reconstructing ourselves. Before everything else one has therefore to set one's mental house in order. It is by the minds of its individuals that a civilization stands or falls. For the inner man has an incommensurably greater value than all his possessions. One has to commit irrevocably to a course of actions and thoughts that will assure self-reform before all else. A complete submission to self-imposed laws is the very first step of a renewal of life. Only one to whom breaking of a rule is unthinkable can find success in the pursuit of noble life. All who wish to raise the stature of their spiritual personality have to guard themselves against the fatal allurements of form, sound, touch, smell, taste and other inclinations that are not helpful to moulding character or reforming the mind.

III

The *Bhagavadgita* teaches that the respective objects of the senses evoke corresponding feeling of aversion or attachment, and that one who is listless is soon caught up and pulled down by one or the other of these two eddies. Usually each sense has one function and one may use or abuse that sense in respect of that function. The wise man will be always careful not to abuse the facul-

ties, but to take advantage of them by subjecting them to his enlightened understanding. To this general rule of one function for one sense the tongue is an exception, for it has two distinct functions, to articulate speech and to taste eatables. In these two respects the tongue may offend. Hence one should be reminded of the tongue as the horse which requires two bridles, in the light of the Upanishadic allegory. Wise men who have bestowed thought on these two functions of the tongue have many counsels to give to make this important member of the body serve the interests of the person in the best way possible.

It is the wiles of the tongue that is often responsible for the introduction of food of an injurious quality, or in harmful quantities, to the stomach. Our ancient medical text *Susruta* admonishes thus: 'Eat wholesome food, with moderation and in proper time; a wise man should refrain from excess, finding that it is the cause of many diseases and much suffering'.¹ The time-old warning of Manu also is very impressive: 'Gluttony is detrimental to long and healthy life; it can never lead one to heaven; it gives no merit, and it is loathsome to the people who observe; so one should avoid it by all means.'² In Hindu society we therefore notice several customs and observances to teach moderation from boyhood. The various Vratas or vows, discrimination in the choice of the articles of food, and restrictions in time, are all meant to

tackle this problem. Gradual denial of, or abstinence from indulgence in, sense pleasures is always made part of all religious discipline here as well as elsewhere. But in India, especially in the present day, many have to degenerate physically and morally not by gluttony but by cruel starvation. So the 'bridle of the throat' which St. Augustine spoke of is to be applied in another respect.

IV

We now come to the second bridle of the horse suggested at the opening. The abuse of speech and the evils of an unrestrained tongue have been the theme of remark by many sages and wise men of all countries from hoary past. Regarding the management of speech there are innumerable wise observations. 'Regard it as the first of virtues' said the stoic philosopher Cato, 'to restrain the tongue; he is nearest to a god who knows how to be silent when occasion requires.' Silence is a fast condition of almost all religious observances and the highest spiritual aspirant is a Muni, whose realization often takes the character of silence. Speech is for those who hover around the flower, and not for those who bibe the nectar. So the *Mahabharata* says: 'Silence is greater than speech; and if at all utterance of words is warranted, let it be true, righteous, and agreeable.' The man of virtue, according to Confucius, is chary of speech. Another great Chinese philosopher, Laotzo, taught: 'Moderate your speech and preserve yourself'. Wise men have

¹ हिताशी स्यान्मिताशी स्यात् कालमोजी जितेन्द्रियः ।

पश्यन् रोगान् बहुन् कश्चिन् बुद्धिमान् विषमाशनात् ॥

Nidanaasthana, 8.20.24.

अनायुष्यमनारोग्यमस्वयं चातिभोजनम् ।

अपुण्यं लोकविद्विष्टं तस्मात् तत्परिवर्जयेत् ॥

Manu.

³ अव्याहृतं व्याहृताच्छ्रेय आहुः
सत्यं वदेद् व्याहृतं तद् द्वितीयं ।
धर्म्यं वदेद् व्याहृतं तत् तृतीयं
प्रियं वदेद् व्याहृतं तच्चतुर्थम् ॥

always observed the proneness of the tongue to wrong. After all, man is an emotional animal, as some one has observed, only occasionally rational; and he uses speech not only to communicate ideas but also to dissipate superfluous and obstructive nerve force, as the psychologist would say. But it must be admitted that the more perfect a man is, the less boisterous he becomes. Sri Ramakrishna has observed, a man living on the plane of Sattva cannot bear noise and uproar.

The daylight of honest speech is, no doubt, man's greatest blessing. But we often forget that

'Words are mighty, words are living!
Serpents with their venomous sting,
Or bright angels crowding around us
With heaven's light upon their wings.
Every word has its own spirit,
True or false, that never dies.
Every word, man's lips have uttered
Echoes in God's skies.'

And so Pythagoras said, 'We ought either to be silent or to speak things better than silence.' The words of Sadi are more powerful: 'Either like a man arrange the speech with judgment or like a brute sit silent.' Discretion in speech is more than eloquence. The rushing flow of speech and their own eloquence is fatal to many. The flippant fluency and the sarcastic levity of the tongue is a matter of daily experience. In the words of Isocrates, in many people the tongue 'outruns the sense.' Seneca has rather caustically observed, 'In proportion as anyone is exceedingly despicable and ridiculous, so is he ready of tongue.'

There is a beautiful passage in the epistles of James, the disciple of Jesus Christ, which is reproduced to express our point best: 'we all make many a slip, but whoever avoids slips

of speech is a perfect man; he can bridle the whole of the body as well as the tongue. We put bridles into the mouths of horses to make them obey us, and so, you see, we can move the whole of their bodies. Look at the ships too; for all their size and speed under stiff winds, they are turned by a tiny rudder wherever the mind of the steersman chooses. So the tongue is a small member of the body, but it can boast of great exploits. What a forest is set ablaze by a little spark of fire! And the tongue is a fire, the tongue proves a very world of mischief among our members, staining the whole of the body and setting fire to the round circle of existence with a flame fed by hell. For while every kind of beast and bird, of creeping animals and creatures marine, is tameable and has been tamed by mankind, no man can tame the tongue—plague of disorder that it is, full of deadly venom! With the tongue we bless the Lord and Father, and with the tongue we curse men made in *God's likeness*; blessing and cursing stream from the same lips! My brothers, this ought not to be. Does a fountain pour out fresh water and brackish from the same hole?' (*A New translation of the New Testament* by J. Moffatt. p. 347). So, the Bible in another place admonishes: 'Let thy speech be always with grace, seasoned with salt.'

Any person who wishes to form correct habits will have to submit himself to self-imposed laws and steadfastly propose to lead a new life. Whatever resolution he takes, whatever course of daily life he may map out, will have to be carried out deliberately to the letter. But before that he will have to weigh the value of his purpose by reflecting on the

evils that result from failing to keep to his determination. This is more significant in an age like the present one in which triviality has gained the status of a cult. The circumstances of life today are such that many have no qualms to fritter away their time and energy in a fruitless succession of activities that lack all serious purpose. The more amiable men are the more difficult for them to resist these influences. True religion is the only antidote to such triviality. There is no more encouraging fact in life than the ability of a man to elevate his life by conscious endeavour.

V

With regard to the proper management of speech the Rishis of old have laid down several good rules. We read in the *Mahabharata* : 'The arrows of words flying from the mouth hit others and torment them day and night; a wise man should not utter such words. Even if another man reviles, one should not pay in the same coin. He who forbears gets the merit of his opponent. One should not calumniate another by look, thought, and word; and should not speak ill of another in his absence or presence. The way to secure self-importance is not by berating another; let a man distinguish himself above the common people by his own good qualities. Without telling ill of anybody, without vaunting of one's own qualities and the honour one has received, a man of understanding attains a good name in the world.' These and many similar gems of thought easily meet our eyes as we pass over the pages of that great book. The *Bhagavadgita* and the Upanishads too stress the need of managing speech properly or observing silence to cultivate the mind.

वाक्सायकाः वदनाश्लिष्यन्ति
यै राहूतः शोचति राज्यहानि ।
परस्य नामर्मसु ते पतन्ति
तान् पण्डितो नावसृजेत् परेषु ॥
परश्चेदेनमतिवादवाणैर्
भृशं विध्येत् शम एवेह कार्यः ।
संरोग्यमाणः प्रतिहृष्यते यः
स आदत्ते सुकृतं वै परस्य ॥

न चक्षुषा न मनसा न वाचा दूषयेत् परम् ।
न प्रत्यक्षं न परोक्षं वा दूषणं व्याहरेत् क्वचित् ॥
आत्मोत्कर्षं न मार्गेत परां परिनिन्दया ।
स्वगुणैरेव मार्गेत विप्रकर्षं पृथग्जनात् ॥
अधुवन कस्यचिन्निन्दामात्मपूजामवर्णयन् ।
विपाश्चिद् गुणसम्पन्नः प्राप्नोत्येव महद्यशः ॥

In spiritual life one easily finds how helpful it is to restrain speech. A hero in spiritual endeavour is he who has conquered the tongue and sex impulse. No spiritual man ever repents for holding his tongue. 'To restrain the tongue and the thoughts, and to set the affections regularly upon God,' says St. John of the Cross, quickly sets the soul on fire in divine way.' In silence and stillness, according to the pious author of *The Imitation of Christ*, a religious soul profiteth and learns the mysteries of the Holy Scripture. He also enjoins one to depart from the multitude and press of people to attain to the more inward and spiritual things of religion. Mark also this precious advice of his : 'If thou wilt withdraw thyself from speaking vainly, and from gadding idly as also harkening after novelties and rumours, thou shalt find leisure enough and suitable for meditation on good things.' Even a modern psychologist like McDougall advises that to be solitary from time to time is both the best test of moral health and a fine antidote to triviality. The man who can be solitary without boredom and without desire for com-

pany is a rarity; yet enjoyment of a period of solitude, without boredom, he says, is for the normally sociable man, both a proof of health and a medicine for the soul.

VI

To sow bad habits and reap peace of mind is impossible. To sow self-indulgence and reap joy is equally so. Kindly words, sympathising attention, watchfulness against wounding men's sensitiveness, and many such everyday virtues cost little; but they are priceless in their value. The latin proverb 'Put chains on your tongue or it will put chains on you' is not without significance. For it is the tongue which gives expression to anger which leads to bitter enmity and alienates one man from another. It is the tongue that is also responsible for back-biting, slandering others, calumny, and speaking evil to men of those they love. It is the tongue that speaks base things, and utters blasphemy, unseemly ridicule, and irreverent sentiments that deaden the heart and darken the countenance of men. The tongue sins also in betraying confidence of another, breaking promises, and uttering lies. The prophet Mohammed therefore said 'The tongue is that which is most to be feared by the owner.' Iban Masud, a Persian Sufi, considered that there is nothing more worthy of prolonged imprisonment than the tongue. He said, 'My tongue is a wild beast, and I fear that if I let it loose it will devour me.' Equally emphatic are the words of another Sufi saint, Al-Muhasibi: 'Fear your tongue more than you fear wild beasts, and beware of ignoring it, for it is a wild beast and its first prey is its own owner. Therefore close the door of speech to yourself and lock it and do not open

it except for what cannot be substituted for it, and when you open it, beware, and use only what speech is absolutely necessary for you, and then close the door, and beware of neglect in that matter and of contentiousness in conversation; for if you speak over much your soul will perish.' A man who is wedded to inner culture should not carry tales, should not be a common teller of news, and should not be inquisitive of other men's talk, because those who are desirous to hear what they need not will often be ready to babble what they should not.

We should be as careful of our words as of our actions, and as far from speaking ill as from doing ill. Garrulity—'the rattling tongue of saucy and audacious eloquence' which Shakespeare complained of—often causes great spiritual loss. If we cannot say anything good of a person we should be silent, and in fact it will be very hard to find anyone of whom we can say no good at all. Let our speech be always kindly and let us use words to cheer up the one who is down. Better keep silent than season our speech with vinegar. Some people are so inconsiderate that they blurt out whatever comes to their mind without a moment's reflection; but the thoughtful man ought to find always a sympathetic right word. Our speech must always be governed by wise discretion. If speech is kept within limits, God will help and guide our word and we shall avoid a multitude of evils.

VII

Before concluding these reflections we should see in what great esteem silence is held by religious teachers. Sri Krishna says in the Gita that He is Silence among all mysteries. The

spiritual aspirant, knowing that he has to give account of every idle word, is ever vigilant or silent. He finds that silence is precious because it is in silence that God visits the devotee's heart and the soul advances rapidly in the way of Self-knowledge; speech is always a hindrance to divine operations. As the *Brahma-sutras* and Upanishads declare, tranquillity is the basis of all meditation. And silence is the safe refuge and matrix of inward revelations. Rightly has Benjamin Disraeli said, 'there are some silent people more interesting than the best talkers.'

The mind is nourished by silence and darkness, said Pliny the Young; and Carlyle eloquently expatiates on this idea in the *Sartor Resartus*: 'Silence is the element in which great things fashion themselves together; that at length they may emerge full-formed and majestic, into the daylight of life, which they are thenceforth to rule. Not William the Silent only, but all the considerable men I have known, and the most undiplo-

matic and unstrategic of these, forebore to babble of what they were creating and projecting. Nay, in thy own perplexities do thou thyself, but *hold thy tongue but for one day*; on the morrow, how much clearer are thy purposes and duties; what wreck and rubbish have those mute workmen within thee swept away, when intensive noise were shut out! Speech is too often as the Frenchman defined it, the art of concealing thought; but of quite stifling and suspending thought, so that there is nothing to conceal. Speech too is great, but not the greatest. Speech is of time, silence is that of Eternity.'

But when all is said, we should not forget the great truth that self-mastery is for Self-realization. And one who has realized the highest truth may remain silent or share his realizations with others through his life-giving nectrine words. An aspirant, still in the outer-court of that experience, cannot therefore afford to belittle the value of these laws of inner life.

FUTURE WORLD ORDER

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The relation between man and man benign or otherwise determines the life of a civilization. That the basis of such relation as given by our Hindu seers can alone serve as the foundation of the Future World Order is very ably argued by the writer of the present article.—EDS.

The West is still feebly groping for a basis of the relation between man and man. The French Revolution, which was acclaimed as a definite march towards human freedom with its glowing shibboleths of liberty, fraternity and equality, was a short-lived proposition, and very soon dictatorship and restraint of every kind set in. When monarchy was elimi-

nated, small groups and different classes appropriated power, corruption and log-rolling came in, and in every country in Europe as well as in America the great principles of freedom were on paper and yet in practice large sections were suppressed, were denied opportunities of full growth and in one way or the other were deprived of full rights and full liberty.

During the war has emanated from Berlin the talk of a New Order and from Tokyo the promise of Co-prosperity. London and Washington have replied with the Atlantic Charter. Much loose talk is going on as to what should be done, but it is obvious that those, who are installed in a position of power, have no desire to part with it. Holland, which is asking for its freedom, is saying nothing about the freedom of the people of East Indies. Until yesterday, England said little about Ceylon, Burma and the colonies. Even today the Indian question is definitely shelved for being dealt with after the war. In other words, those, who invoke the intervention of Providence on their side in one camp of Christian fighters, not only contravene the basic teachings of Jesus, but the most elementary rule of reciprocity in human relations. They are fighting for freedom and liberty, which they are definitely denying to large masses of human beings.

Whatever the outcome of this war, it is clear that, as between colour and colour, class and class, country and country, there will remain the same marked inequalities as at present and as in the past. Good men and idealists, everywhere write about and dream of Utopias, and even politicians sometimes make promises, but the history of the western countries has shown that these are opportunist expressions to be recalled at the earliest moment. Having ravished five continents with force and robbed many peoples and many races, the population of Europe has now got at the throat of each other, applying the same principles of brute force, the same supremacy of greed and the same lust for power without any reference to truth or right. From this dilemma from this unashamed worship of brute force their

effort to merge into something like an ordered conception of justice and truth deserves full sympathy, but the foundation of such efforts is faulty. Men have to turn to providence with clean hands in order to get something final and definite. The great notions of human liberty and freedom enunciated by some of the statesmen of the Allies are sometimes insincere, often incomplete, and do not carry conviction that they are intended to be finally installed for all times. They are convenient hobbies of statesmen, who are only anxious for a better turn of events to get rid of all this nonsense.

In India from the very earliest times what has been preached is not the exclusive or limited benefit of some, but the welfare of all mankind. In the whole of the *Bhagavadgita*, which concentrates the highest teaching (based in its turn on the best of the earlier authorities such as the Upanishads), there is not a single expression invoking prosperity for some to the exclusion of any. On the contrary everywhere there is a definite emphasis laid on all mankind and all living beings. It is definitely laid down that an attitude of equanimity, tolerance and friendliness should be maintained towards all.

पण्डिताः समदर्शिनः

समबुद्धिः विशिष्यते

समोऽहं सर्वभूतेषु न मे द्वेष्योक्ति न प्रियः ९.
(२९)

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् १३. (३७)

समं पश्यन् हि सर्वत्र समवस्थितमीश्वरम् (३८)

समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् १८.
(५४)

शुनि चेव श्वपाके च पण्डिताः समदर्शिनः ५.
(१८)

साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ६. (९)

तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय (६)

सर्वस्य चाहं हृदि सन्निविष्टो (१५)
मत्तः सृष्टिर्ज्ञानमपोहनं च ।
वेदैश्च सर्वैर्हमेव वेद्यो
वेदान्तकृद्वेदविदेव चाहम् ॥

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ६. (२०)
सुहृदः सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति (२१)
बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् (१०)
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ११. (५५)
अद्वेष्टा सर्वभूतानां मैत्र कर्ण एव च २१. (१३)
ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति । (६१)
भ्रामयन्सर्वभूतानि यंत्रारूढानि मायया ॥
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ५. (२५)
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः १२ (४)

In addition to this, the quality, which has been recommended for all, who wish to acquire merit, who wish to be nearer to their Maker, and who wish ultimately for the realisation of Self, is the quality of non-enmity (*nir vairah sarva bhuteshu*). One of the outcomes of the teaching is to induce one of the participants to take part in the war. It is because the war has been forced on them on account of the unfair and tyrannical action of the other side. It is, in other words, a 'Dharma Yuddha', i.e., a war, the occasion for which has come about in the maintenance of Dharma, which has been wrongly translated in the past as religion, but which should be translated as the basis of the relation between man and man. In other words, it is in order to establish a proper basis between man and man that that war took place. During the war as well as during peace, the highest teaching addressed to every man (again addressed to all without distinction) is that he should be concerned with the welfare of everybody else.

In striking contrast to this noble teaching of internationalism, love of

mankind and non-violence, are internecine disputes and sectional wrangling in the India of today. How India lost the benefit of these great teachings is a matter of history. How far contact with the West, where ideas of career loomed larger than ideas of service, is responsible for the present deterioration, are matters to be thought out by those, who seek the welfare of mankind in general and India in particular. The problem is not that human brotherhood should be acknowledged, but that it should be acted upon. Those, who have examined the foundations of society generally, say that such action must begin in numerous small focuses and gradually expand until it meets with similar action in other quarters. Any one, who desires to put right his relation with God, must ask himself whether he has exhausted every opportunity of putting into practice the principle that all men are equal in the eyes of God and should be equal in the affairs of men, and that privilege and exploitation everywhere in every form is the root evil and Public Enemy No. 1 of mankind.

Owing to demoralisation from the contact with the West, people in India appear to have abandoned the power of correct thinking and correct outlook. Most of the suggestions, which emanate from various people at various times on the affairs of men, are self-directive and limited in purpose, involving obligations and duties of others and the rights and privileges of the writer and his class, section or group. In other words, when something goes wrong, we want everybody else to do something without the readiness on our own part to do what lies within our power to set it right. 'Blame it on the other man',— this is the Western mind. Good men in the East,

who started on the basis of friendliness towards all, did not rejoice in mere fault-finding, but they urge tolerance and charity. Great prophets and great saints have taken upon themselves the reproach and the responsibility for all the evil, which exists in the world around them. The highest prayer in India is to give good thoughts and not the good things of life. Because, it is recognized that it is only in correct conduct with reference to others that the highest bliss ultimately arises. One outstanding saint in India expressed his wish that all the sufferings of the world should come on himself and that everybody should be free from all troubles.

It is on this plane and in this atmosphere that lasting foundations for the welfare of the human race as a whole could be laid. Puny opportunist politicians, striving their best to inflict direct and indirect injuries on others in order to maintain their puny power, cannot replace high-souled thinkers. The authors of the Atlantic Charter deserve credit to the extent to which their Charter goes, if it is really meant to apply to all without reservations, such as Churchill immediately made, but it is ghastly to contemplate to what extent this expression of fundamental human freedom wrung out at a time when freedom and survival were major issues with its author, falls short of what is required. In comparison with basic moral thoughts expressed over and over again by a series of saintly men, who have lived in India, it is altogether inane and meaningless.

The world is faced today with bigger forces of evil than what the sly intelligence of politicians can deal with. You cannot mislead Providence or God or Nature, and for the first time in an unmistakable manner man-

kind is reminded of the hidden and spiritual causes of things material. At such a time those, who wish to save mankind and all of them without exception, need greater honesty, greater sincerity and greater strength of purpose than are found amongst politicians, dictators, war lords, presidents and prime ministers. There are in the West also a number of fully grown minds, who are capable of appreciating the issue as it is put here, but they have no influence. Occasionally from the Socialist Party, from the Labour Party, from the spokesmen of the Church, from Radical thinkers and from those whose conscience has revolted at the natural and inevitable outcome of the worship of brute force, the still small voice arises, but its volume is little. It cannot be heard over the din of material wrangling, greed and vested interests. This opinion has succeeded in putting into the mouths of presidents and prime ministers and of war lords and dictators, sweet-sounding words, which are intended to be put into effect grudgingly, if at all. The question, which every decent man and woman in the world, should ask, is not, what we are fighting for, nor again, why millions of people in the world are suffering, as they are doing, but what is the principal purpose of human life and what is the teaching of the prophets and moral teachers of mankind, and whether the present sufferings of the world are not entirely due to the falling away from those teachings and from those fundamental truths with regard to righteousness and the relation of man to man. Community, tribe, colour, race, nation, which were intended to be protective factors, have actually become instruments for vengeance and violence, and the time has come to revise it all and to install in

its place the true conception of man's equality. It is not enough to acknowledge human brotherhood in theory. It is necessary to attack and destroy within ourselves every exclusiveness, every suppression of others, every exploitation. We do not wish to be victims nor to victimise others. In practice nearly all are exploiters and

exploited to a larger or smaller degree. By regarding all men as ourselves, by putting ourselves in their shoes, each one of us can create the bridges to cross the division lines and ultimately reach a far nobler conception and realisation of the basic relation of man to man than what politicians, dictators, and war lords can offer.

SAMADHI III

In the light of knowledge (Jnana)

BY DR. MAHENDRANATH SIRCAR, M.A., PH.D.

The present essay is the third of a series on Samadhi from the able pen of Dr. Mahendranath Sircar. In the first, the Yogic conception of Samadhi was discussed; in the second, Samadhi as accepted in the Bhakti School was essayed; in this is expounded the spontaneous and perennial experience of the One Reality in and behind the apparent manifold, as viewed in Advaita Vedanta.—EDS.

In the two previous papers it has been made clear that Samadhi, as a discipline, has distinctive meaning, conformable to the philosophic setting. In Yoga it is the chief instrument to convey the knowledge of different elements constituting our being and finally to install us in Purusha. Vaishnavism cannot convey this sense of Samadhi. It accepts it in a negative sense of superceding the mentation (in knowledge) before the supermental formation reveals itself. In a positive sense it implies the apparent absorption of the finite being and consciousness in the absolute, in the intensity of overpowering love and joyousness. One school holds that there is a perfect stillness of being in the intermediate stage between the creative order and the order of transcendental formation in spirit. This is perfect poise in consciousness undisturbed by the mental tension and not flowering in supramental formation.

In Advaita Vedanta, Samadhi has more importance than in Vaishnava thought. A fine mental concentration and a dignified mental inhibition are necessary as preliminaries to the study of Vedanta. The reason is not far to seek; for the challenging proposition that the Vedanta puts forward, namely, 'Thou art That,' has such a unique import that it is not possible to follow it quickly and truly unless the mind has a finished discipline in intensive contemplation. The Vedanta emphasises contemplation, but unlike the Sankhya it does not regard Samadhi as the indispensable cause of the knowledge that gives freedom. The Sankhya holds to the dualism of Prakriti and Purusha, and naturally the hold of Prakriti must be suspended by practice and discipline. The Advaita Vedanta does not maintain any other real existence besides Brahman, the knowledge of which is furnished by the *sruti*. And naturally there is nothing

to hold back that knowledge when ignorance has been once destroyed. Whereas in the Yoga or in the Sankhya system, so long as the fixity in Nirvikalpa Samadhi is not attained there is the returning to old memories and conscious activities. The yogis are to practise Samadhi until the body and the mental stuff are forsaken for good, at least until undisturbed discrimination (*aviplava viveka khyati*) is attained. Samadhi is to them at first a method of complete differentiation and finally the leaving off of the mental and physical composition. *Samadhi is the discipline, Samadhi is the fruition.*

It should be absolutely clear that though the Vedanta accepts the discipline in Samadhi either as the necessary qualification of a neophyte or as a method of realisation of absolute truth, it does not ascribe to it the same meaning as is ascribed to it by the Sankhya or the Yoga. The philosophic setting of the Vedanta gives a special colouring to it. The Vedanta accepts the fundamental identity of consciousness, though in its finite or cosmic and super-cosmic concentration, it is either Jiva or Isvara. Consciousness does not forsake its identity though it has a seeming concentration. This concentration brings with it the sense of I, which has either limited or unlimited diffusion in knowledge or in power. Jiva and Isvara are identical in essence, though in magnitude, form, and power they differ. The self-determination which is found in Jiva or in Isvara is not to be found in Brahman, the Absolute. If the I-consciousness is withdrawn from Jiva or from Isvara the concentration vanishes. This I is the focal point of the undifferentiated consciousness. It brings out the condensed and the dynamic characters of the self either in waking or in dream. Similarly the

cosmic concentration in waking and dream experiences are also upheld in the cosmic I. Experiences, psychic or cosmic, move in the I-consciousness. Beyond them the Vedanta accepts a unique experience, indeterminate in character, in which there is no determinate formation. It is the *sense of a negation of all experience*, though it is not the *pure consciousness*. It is the indeterminism of ignorance, *avidya* in its initial state (*avyakrita*), where there is no concrete formation or moulding.

It is necessary to understand the concrete and indeterminate functioning of *avidya* and its importance in the setting of our being. *Avidya* is creative. Its concrete functioning presents the world of sense and the dream experience in which concentration in the form of the subject and its relation to the object is evident. But *avidya* has its initial non-creative or indeterminate phase. Naturally, where the concrete formation is not available consciousness never emerges *as the subject*. This subject is the primary fact, in our experience, the most potent fact, next only to the indeterminate ignorance and indeterminate consciousness. The world of experience is the totality of concrete existence. The synthesis of the grand artifice in the unity of cosmic consciousness is a fact to the subject—a distant fact, for the subject becomes aware of it, not in its primary expression as the mere I in which concentration has not taken an active expression or formation. The knowledge of this primary I is very important in the Vedanta. It is the witness (the *sakshi*) which does not exercise its function. It is a *mere witness* in which consciousness has the appearance of initial concentration, not deep enough to be expressed in the form of

epistemological or ontological or pragmatically creative subject.

Amongst the neo-Vedantists, some conceive the witness to be Jiva sakshi and Isvara sakshi in reference to the concrete functioning of *avidya* in different centres of existence and the indifferent percipience in them. But this lends a concreteness and objectivity to *sakshi* which is denied; for it is, as pointed out above, the initial expression (and not formation) of consciousness in association with *avidya*. Naturally it is the original expression of consciousness before the formation of Jiva or Isvara. The ascription of witnessing to Jiva or Isvara is in conformity with the realistic conception of Maya which creates different centres in which consciousness is reflected as *sakshi*. The formation of centres of existence is subsequent to the creative differentiation of Maya; and naturally *sakshi* emerges out at a certain stage in the process of differentiation. In other words, each centre ensouls in it the indifferent witness. This hardly appeals to reason and experience. Reason tells us that individuation and witnessing are quite different; the one gives multiple subjects, the other gives multiple witnesses. Subjects may indeed be many, for there is an active process in them; but in the witness there is no such implication, not the least implication of differentiation. It is the initial expression which has the appearance of being focussed but not made concrete or individualised. This makes the witness an existence prior to the formative functioning of *avidya*. In it there is no limitation of Jiva or Isvara for it is the percipience and not the percipient. It is indeterminate consciousness, viewed in its seeming concentration in relation to *avidya*. The theory of the multiplicity of *sakshi*

—Jiva sakshi and Isvara sakshi and the primary and secondary *avidya* is the result of Sankhyan influence on Vedanta and is not in strict consonance with pure Advaita, in which *avidya* and pure consciousness figure more than Jiva and Isvara. Sankara gives this impression in his *Adhyasa-Bhashya*. These theories, however, will characterise the concentration on Brahman (*brahma-bhavana*) as Samadhi.

The most fruitful way of realization is to keep up the attitude of *sakshi* and not to get identified with the psychoses generated by the contact with the object or be enamoured of and attracted by the sense of values. *Sakshi* gives us freedom from psychoses, however glorious and noble, and makes it clear that our basic being is not affected in any way by them. Consciousness stands in its pristine purity and is not in the least affected by the mental being, be it active, contemplative or completely still. Samadhi is, therefore, the withdrawing of the mind from its natural or habitual occupation and concentrating upon the self, which is not touched by the mind, be it oscillating or still. This makes it clear that Atman is not involved either in the creative or in the withdrawing process. All tension or relaxation are forms of psychism, but they do not affect the ineffable Atman. This is not spontaneously realised, for the engrossing joy of purposive activities and creative expressions is too overpowering to allow one to take a detached view of things and to hold on to *sakshi*. Still it must be said that *sakshi* transcends the sense of values aesthetic, pragmatic and occult generated by finer impulses. The more the *sakshi*-consciousness takes hold of us the more it becomes clear that the self is never concentrated and is not

affected by contemplation or distraction.

This becomes clearer if the detached habit of witnessing is evenly maintained in waking, dream, and deep sleep. This removes the sense of individuality and reveals the identical cosmic self in its concentration, either in the subtle or in the gross world. This indeed gives freedom from the sense of individuality and stretches out the all-pervasive consciousness in waking and in dream-sleep. A step further, the detached witness crosses the formative world of *avidya* and discovers the non-formative world with its indeterminateness. A new experience freed from the sense of relativity becomes evident, the witnessing consciousness even here stands detached. This state is supremely enjoyed as it marks out the cessation of concrete functionings of *avidya*, giving release from the tension experienced in attending to them. Consciousness is here completely relaxed from effort and concentration. It is midway between the light of supreme consciousness and the light of refracted consciousness. It is also revealed by the light of consciousness which, because of the absence of relativity (of subject and object) appears as the dim darkness of *sushupti*. Deep sleep is an important phenomenon inasmuch as it acquaints us with complete diffusion of attention. Knowledge by judgment cannot be there, but direct knowledge of the negation of the concrete experiences is actually present; for the witness comes out more expressively here because it is dissociated from the concrete modification of *avidya*. We say 'expressively' because the indeterminate character of the witness is well drawn out where there is no definite, individual or cosmic functioning of *avidya*.

It is, therefore, a stage in advance towards the discovery of ultimate truth. Vedanta points out the fallacy of discovering truth by consulting our waking experience and by neglecting the other states of consciousness. Our normal experience is insignificant in reference to the wider stretches of experience in other states. When these can be spontaneously traversed consciousness has a natural release from the combined experience. Our subject-object knowledge is a veritable limitation with our mental space-time structure. This is specially true more in waking than in dream, for our mind functioning through the sense organ cannot override the spatial and temporal limitation. The objective mind is accustomed to the sense of discrete space and time. It is difficult to categorise the nature of our spatial and temporal experience of dream, for there are varieties of dreams giving different experiences. In some, spatial limitation is withdrawn; in others, the temporal limitation is withdrawn. Dream is, therefore, a more elastic experience. Still it must be said that the nature of the subjective mind cannot be fully known unless there is a supreme adventure to enjoy the pure inner experience by withdrawing the objective mind. This indeed, when it is fully achieved, will be quite helpful to reveal a new world in the undivided expansion of space and in the unbroken continuity of time. Dream experience has a great value in the Vedanta, inasmuch as it introduces us to the ideative ego creating its own world of ideas projected into space and time. This becomes more evident when a dream-like state or a semi-dream state can be induced in normal consciousness by our own effort and discipline. The world of ideal creation is withdrawn

in deep sleep unfettered by the functioning of idea and completely free from the space-time sense. It gives a natural freedom from the limitation of consciousness in the time-space context.

Sushupti, therefore, marks out an advance towards the final riddance. At least it exhibits clearly the natural freedom which our consciousness enjoys. When one can consciously induce a state like *sushupti*, it is no longer *sushupti*, it is *turiya*. *Turiya* is superior to *sushupti* in this that in it there is not the functioning of the indeterminate *avidya*. *Avidya* thins out in dream and deep sleep. Finally it is withdrawn in *turiya* with the emergence of indeterminate consciousness. *Turiya* is falsely supposed to be a state produced by effort (at least, it appears so to the novice) but really there is neither tension nor relaxation. Indeed the fourth state of consciousness is not a state induced by effort. In *sushupti* there is the complete relaxation of the mental process, but in the supreme realization of truth mind does not in the least function. Truth is self-revealed and everything is revealed in its light. In it there is no association with or dissociation from *avidya*, and it is best realized in *sakshi* which is revealed when our attention is not exercised either in association with or dissociation from the mind. The Upanishads also characterise Brahman as *sakshi*, *cheta*, *kevala* and *nirguna*. Consciousness in transcendence cannot be said to have a relation or no relation with the three states, for it is beyond mentalised thinking.

The Vedanta resolves all our experiences into these three states. The Saiva philosophy recognises super-conscious states beyond normal experiences; but these are strictly experi-

ences induced by the heightening of consciousness, where the veil is withdrawn from the cosmic or the supra-cosmic experiences. These are high experiences indeed, but still space-time ridden. However exalted it is, being freed from the limitations of mind working under the law of relativity, it is not the indeterminate experience beyond space and time, and beyond any reference to the subject, cosmic or supra-cosmic. The Advaita Vedanta steers clear of the high possibilities admitted in the paths of Yoga and devotion in opening out a page of experience from the exalted heights. It is really an extensive and intensive vision of life in its supra-cosmic vastness and supra-cosmic depth. Still it is an all-inclusive determinate vision in which the aspiring soul may encounter undreamt-of possibilities; still the soul flutters its wings in a universe, however vast. It cannot experience the joy of freedom. In the super-conscious stretching out there is a persistent urge for the radiation of luminous force like the shafts of light and the collecting them again into the blazing orb of glory. *Still the glory of glories vanishes in the supreme silence of Ineffable being.* The harmony does not here move from *mystical latency to mystical patency.* It is a reign beyond absorbing harmonies and deepening consciousness untouched by an expression, however elevating and exhilarating.

The realised soul enjoys identity-consciousness in concentration or in diffusion, which to him is seeming and not real. The adept moves with an effortless effort. The illumination never becomes dim nor disappears, and as ceaseless psychic mutations lose their meaning, so do their cessation.

Naturally there is no effort to stop the psychic mutation by the adept

who sees no meaning in them, as he sees no meaning in their occurrence. And naturally Samadhi as an effort to stop the psychic stream has no serious meaning to the Vedantist, for he perceives clearly and realises truly that *psychism as an inhibited or active force has no value or status in Reality*. The Yogic method of inducing Samadhi as a particular form of psychosis is not necessary from the Vedantic standpoint, which emphasises that the regulated *chitta* does not help much excepting that it increases its receptive capacity. The only form of Samadhi (if it is allowed to pass by that name) is to cultivate a natural easeness and unaffectedness of being, called *sahaja-samadhi*. Here is no conflict between contemplation and non-contemplation. It is possible where there is a deep understanding of truth and freedom from the sense of reality—and not necessarily the actuality of dynamic values. This is the supreme path. The discovery of *sakshi* effects a thorough change in our outlook and the self always, be it in active functioning or in sleep or in wise passiveness, enjoys an easeness and freedom which keep up the flame of knowledge.

The next best path propounded in the Vedanta is to actively practise Samadhi. Here again the form and method differ from the Yogic Samadhi. The Vedanta recognises the necessity of *sravana*, *manana*, and *nididhyasana*. *Manana* is the reflective understanding of the Vedantic truth. It removes the mental doubts. *Nididhyasana* is the meditative contemplation of the Vedantic axiom of identity. *Sravana* is the reception of the truth from the preceptor. *Dhyana* is the education and training in contemplation. Concentrated *dhyana* is Samadhi. The word *samadhi* has been variously used. In

a wide sense it may mean the meditation on Brahman, the concentrated mental effort to know it. Or it may mean the continuous modification of the mental stuff in the form of Brahman (*brahmakara-vritti*), by which Brahman is indicated (*upalakshita*). It will be seen that there are three progressive stages in the process. The meditation in its initial stage is an effort of concentration on the axiom of identity. When it has started and continued for some time it becomes a continuous process uprooting ignorance. The *chitta* is modified in the form of a new psychosis ('I am Brahman') and all concrete modifications are withdrawn. Madhusudana Sarasvati points out in his *Advaita Siddhi* that there are three stages in its functioning. The *vritti* starts, then it kills out the ignorance and the *vritti* itself disappears (for also it is *avidya vritti* lighted by the light of consciousness) and truth shines out. The *vritti* is a necessity for it is the killer of ignorance. When the *vritti* is started all states are withdrawn and a unique psychosis, which may be called identity-psychosis is started. True knowledge, however, emerges when the psychosis is also removed. The identity-psychosis is imperatively necessary to remove the usual mental modification. When the *vritti* is continuous the highest form of Samadhi (*nirvikalpa*) is attained, from which nobody returns. When it is intermittent it is *savikalpa-samadhi* (vide Madhusudana's *Siddhanta Bindu*).

The distinction between this form of Samadhi and the yogic Samadhi should be made clear. In it more stress is laid upon discrimination (for the entities are two); in the Jnana Samadhi the identity-psychosis removes ignorance and is itself also removed. No discrimination is required.

The Vedanta resolves all experience into psychosis; it does not accept a thing-in-itself beyond. Naturally Samadhi sets up a psychosis different from normal psychosis. No confusion should be made between the *fourth* state of consciousness (*turiya*) and Samadhi. The latter refers to the mental psychosis and its concentration, the former is the supreme status of Reality beyond concentration and diffusion. Here is the identity of Being and Consciousness, because it is beyond polarisation and depolarisation of them.

Here is a central point of difference between the path of *sakshi* and the path of contemplative meditation. The former path from the outset notices the transcendence of consciousness and ignores even the seeming reality of ignorance, and therefore no necessity arises for disciplining the mental stuff and originating a special psychosis instrumental to the destruction of ignorance. Destruction presupposes ignorance as a positive obs-

truction to knowledge. But the path of *sakshi* can keep up a sustained detachment, for it ignores it and is naturally dissociated from concentration of consciousness.

Of these two paths the path of *sakshi* and the path of contemplative meditation, the former is the pure Vedantic path, the latter is a mixed path of Yoga and Vedanta. The wise man in his activity is not active, in his wise passiveness he is not passive. He is free from the contraries of action and meditation, of renunciation and work, of love and hate. He is silent when he is tremendously active, he appears dutiful when he is completely withdrawn. He may meet the requirements of life and can be effective in every field. He is free from both attachment and detachment. He remains unaffected in both, because he knows that he is the *Truth* Eternal. Centred in this glory he meets the requirements of the situation and the station of life with ease and spontaneity.

THE PHILOSOPHY OF THE KATHOPANISHAD

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The Upanishad under review gives as its last word the message of emancipation in this very life. The learned writer avers that this message has a meaning not for the individual only but for the world at large. Very thought-provoking and relevant suggestions regarding the possibility of cosmic salvation or sarvamukti are given in the concluding paragraphs—EDS.

III

Salvation, an axiological and not a logical necessity

In my second article I said that the conception of Purusha in the *Kathopanishad* was not a logical but an axiological necessity.¹

¹ Strictly speaking, we cannot use the expression 'axiological necessity', for

The same is the case with salvation. It also is an axiological and not a logical necessity. This is the reason why in the Western philosophical

values can never have any coercive power such as is associated with the word 'necessity'. For the same reason, as I have pointed out elsewhere, it is not permissible to speak of a 'moral necessity' as Kant does.

systems it does not figure so much as it does in our systems, for in the West philosophical systems have been mainly built upon the foundation of logic, while in our country they have been chiefly based upon axiology. It is not possible to prove the necessity of salvation logically. It does not follow either from the nature of the individual or from the relation of the individual to God. The individual to maintain his individuality would have to oppose salvation, but he feels that he would rather sacrifice his individuality in order to realize the value of salvation. Here, therefore, there is a clear divergence between the logical and the axiological need. So, again, it does not follow from the nature of the relation between the individual and God. Individual salvation, in fact, is a side issue which is quite distinct from the general evolutionary scheme which gives the individual his position in the cosmos. It marks a revolt against the position which logic has assigned to him in the general scheme. He is not satisfied with this position; he would go against it in order to realize his highest value, although he feels that to do so would jeopardise his individuality. Here the freedom of the individual clashes with his higher value, and he does not hesitate to sacrifice the former for the latter. In fact, the individual often feels his freedom to be a burden and wants to divest himself of it for the sake of his higher realization. Tagore has beautifully depicted this in one of his sermons in *Santiniketan*.²

² See the sermon *Samaje Mukti* in *Santiniketan*, Fourth Series. The poet says there, 'If I say that man wants emancipation, I shall be telling a lie. Much more than emancipation, man wants bondage. He is crying for the privilege of being in bondage to that which will give him unlimited bondage.'

The Kathopanishad's approach to the problem of salvation.

As I have already pointed out, the peculiarity of the *Kathopanishad* is that it has developed side by side the two types of values, the values of individual realization and the cosmic values. It has done this in such a way that the former are always in tune with the latter. The highest cosmic value is the Purusha. The realization of this value by the individual constitutes his highest value, and is called salvation. When the individual fully realizes the Purusha then he becomes emancipated. This realization is through knowledge, namely, the knowledge of absolute non-duality (*neha nanasti kinchana*). This knowledge may and does supervene upon Karma. In fact, in Nachiketas' own case, this knowledge was imparted to him after instruction was given to him concerning the most essential of all Karmas, that is to say, the setting up of the Nachiketas fire. But it has no direct connection with Karma. Karma acts as a preparation for this knowledge, but cannot in any sense be said to be the cause of it. Their respective positions in relation to salvation have been very clearly shown in *Isa*. 9 and 11:

अन्धं तयः प्रविशन्ति येऽविद्यामुपासते ।

ततो भूय इव ते तमो य उ विद्यायां रताः ॥

विद्यां चाविद्यां च यस्तद्वेदोभयं सह ।

अविद्याया मृत्युं तीर्त्वा विद्यायामृतमश्नुते ॥

"Into blind darkness they enter who follow after the Ignorance, they, as if into a greater darkness who devote themselves to the Knowledge alone. He who knows that as both in one, the Knowledge and the Ignorance, by the Ignorance crosses beyond death and by the Knowledge

enjoys Immortality."—Sri Aurobindo's translation.)

Although salvation is to be obtained through knowledge, this does not mean that Karma is of no use, for it removes the obstacles and prepares the ground for the emergence of knowledge. As Dr. N. K. Brahma has remarked,³ 'we find that the Jnanavadins are unanimous in holding that Karma is of immense value so far as it helps to remove the obstacles that lie in the way of attaining transcendental wisdom (Jnana).' The *Kathopanishad* joins its voice to that of these Jnanavadins who insist upon a previous training in Karma for all who aspire to the Supreme Knowledge which alone will finally release them from bondage.

Sri Krishna Prem in his book *The Yoga of the Kathopanishad* speaks of the successive transmutations through which an individual has to pass before he attains final salvation. A most necessary transmutation in his view is that through the worship of the Nachiketas fire. As I have said elsewhere,⁴ I am prepared to accept this view, though in my opinion, the most important transmutation is through the knowledge of Atman. The advantage of calling the different stages transmutations is that it points directly to the fact that each stage leaves a permanent mark upon the individual's nature, so that the new light which he receives penetrates the whole of his being. This transmutation is as necessary for individual evolution as it is for cosmic evolution, and that is

why Sri Aurobindo has made it one of the basic principles of his theory of evolution.

But whether we call it transmutation or not, the fact remains that the individual's nature must undergo a fundamental change through the practice of the right karma before it can become fit for final salvation through knowledge.

Kramamukti and Sadyomukti.

As I have already said in the second article of this series, the *Kathopanishad* mentions both kinds of salvation, the Kramamukti or salvation by gradual stages, that is, through passage from one *loka* to another until Brahmaloka is reached, when the journey comes to an end, and the Sadyomukti or immediate salvation which takes place through knowledge. Both these kinds of salvation are mentioned in *Kath.* 2.3.4, which I quoted in my second article. It runs as follows :

इह चेदशकद्बोद्धुं प्राक् शरीरस्य विस्मसः ।
ततः सर्गेषु लोकेषु शरीरत्वाच्च कल्पते ॥

It has been interpreted by different scholars in different ways. I will first give the meaning of this verse as Sankara understands it. He adds the words '*bandhanat muchyate*' to the first line in order to complete its sense. The first line then means 'If a person succeeds in obtaining this knowledge of Brahman before the dissolution of this body, then he becomes emancipated.' He then takes '*tatah*' in the second line to mean '*anavabodhat*' ('if this is not understood'), and interprets the second line as follows : 'In case this knowledge does not arise before the dissolution of the body, then the person has to pass from one world to another, seeking different bodies.'

³Vide *Philosophy of Hindu Sadhana*. p. 175.

⁴Vide my article *The Story of Nachiketas or Man's search for his Soul*, which is to appear in the Acharya Dhruva Memorial Volume.

It is true, as Sri Krishna Prem points out, that the construction is somewhat artificial, but there can be no doubt that this is the correct interpretation of the verse. For the contrast is undoubtedly between Jivanmukti, or emancipation in this life through the knowledge of Brahman, and Kramamukti, or emancipation by gradual stages involving a passage from one world to another till the highest world, Brahmaloaka, is reached, when the journey comes to an end. That the *Kathopanishad* looks upon Jivanmukti as the highest form of salvation appears very clear from 2. 3. 14 and 15, to which we shall come presently. The artificiality of Sankara's construction may be removed if we add the particle 'na' before 'asakat' (as Max Muller has done). The meaning of the verse then would be : 'If a man does not obtain this knowledge of Brahman before the dissolution of the body, then he passes from world to world,' it being understood that if he *does* obtain this knowledge, then he becomes emancipated. The meaning thus would be the same as in Sankara's interpretation. Any other interpretation would destroy the whole meaning. R. E. Hume, for example, who on the whole has given us a very reliable translation of the Upanishads, has miserably failed here. He translates this verse as follows : 'If one has been able to perceive (Him) here on earth before the dissolution of the body, according to that (knowledge) he becomes fitted for embodiment in the world-creations. In a footnote to this translation he says, 'At best the stanza contradicts the general theory that perception of the Atman produces release from reincarnation immediately after death,' and then he

finds fault with Sankara and Max Muller for giving a different interpretation of this verse. He forgets that if the object of this verse is to contradict the theory of Jivanmukti, how can this same Upanishad at the end of the same section of the same chapter so clearly support it ? Moreover, what evidence is there to show that the *Kathopanishad* preaches the theory of different embodiments in the world-creations according to the degree of one's knowledge of Brahman ? All the evidence that we have points, on the contrary, in the opposite direction. For, in connection with the setting up of the Nachiketas fire, it is declared emphatically that with the help of this one can obtain Kramamukti. No mention is there made of any knowledge of Brahman as a necessary condition for such *mukti*. No doubt in the older Upanishads the knowledge of Brahman is regarded as a pre-condition even for the attainment of Kramamukti. See for instance, *Br.* 4. 4. 8-9, which we shall presently examine. But it is the distinctive standpoint of the *Kathopanishad* that it separates clearly Kramamukti from Jivanmukti, and declares that the latter follows immediately from the knowledge of Brahman.

It is, moreover, not a fact that the *Kathopanishad* takes a prejudiced view of this life and therefore rules out the possibility of emancipation in this life. The verse which immediately follows the one we are discussing, i.e., *Kath.* 2. 3. 5, makes this very clear. The verse is as follows :

यथादर्शं तथात्मनि यथा स्वप्ने तथा पितृलोके ।
यथाप्यु परीव ददृशे तथा गन्धर्वलोके ।
छायातपयोरिव ब्रह्मलोके ॥

('As in a mirror so is It seen in the self (of this physical plane); as

in a dream so in the World of Fathers; as in waters, so in the World of the *gandharvas*; and as Light-and-Shade, so in the Brahma World'—Sri Krishna Prem's translation).

This is a very beautiful verse. It describes the relative clearness of the knowledge of Brahman in the different worlds. It says that in this life this knowledge is as clear as objects seen in a mirror; in the world of the Fathers it is hazy like dreams; in the world of the *gandharvas* (genii) it is like objects seen in water; whereas in the Brahmaloка it is as clear as daylight. From this description it appears that the knowledge of Brahman is much more clear in this life than it is either in the world of the Fathers or in the world of the *gandharvas*, and that the only world to which it yields in point of clearness is Brahmaloка.⁵ Thus it is perfectly possible to obtain a clear knowledge of Brahman even in this life. Thus Jivanmukti is quite a

feasible goal to place before oneself.

Atra brahma samasnute.

I come now to those famous verses towards the end of the *Kathopaniṣad* which contain the final message of this Upaniṣad. These are *Kath.* 2. 3. 14 and 15, and run as follows :

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि धिताः ।

अथ मर्त्योऽमृतो भवति अत्र ब्रह्म समश्नुते ॥

यदा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रन्थयः ।

अथ मर्त्योऽमृतो भवति एतावदनुशासनम् ॥

'When all the desires that cling to the heart are detached, then the mortal becomes the Deathless. Here and now he attains the Brahman. When all the knots of the heart here (in this life) are cleft asunder, then the mortal becomes the Deathless : up to this point proceeds the teaching'—(Sri Krishna Prem's translation.)

The great truth which is proclaimed in these verses is "*atra brahma samasnute.*" 'Here (in this life, one attains Brahman.' The importance of this truth is indicated by the words *etavad anusasanam*

⁵Profs. Belvalkar and Ranade in their joint work (*History of Indian Philosophy* : Vol. II. The Creative Period, p. 270) have interpreted the significance of this verse differently. They have tried to represent the knowledge of Atman obtainable in this life as more distorted than that obtainable in the other worlds mentioned in this verse. 'In our life on earth,' they say, 'he (the author of the *Kathopaniṣad*) tells us, we may be able to realize Brahman only as in a mirror, that is to say contrariwise, right being to the left and left to the right. In the world of the Fathers, he tells us, one experiences the Godhead as in a dream, where the earlier defect is removed, but the vision of God lacks substance. In the world of the *gandharvas*, there is a further improvement and we are able to visualise divinity like a pebble, say, under a sheet of clear water, the image being true and yet defective owing to refraction. It is only when we go to the Brahmaloка that the vision of God becomes as clear as daylight..... 'I am afraid it is not possible for me to accept this interpretation of the relative clearness of the vision of God in the different worlds. It may be scientifically true that in an image in a mirror, things

are seen contrariwise, right appearing on the left and left on the right. But when in common parlance we say that a thing appears as if seen in a mirror, we do not mean that it is seen inverted or distorted. We mean, on the contrary, that it is seen quite clearly and distinctly. The illustration of the image in a mirror, therefore, far from suggesting the idea of any inversion or distortion, rather seems to suggest the faithfulness of the image to the original. *Kaush.* 4. 11. (or 4. 10, according to some editions) shows how the Upaniṣads view the image in a mirror. It is called there the counterpart (*pratirupa*) of the real thing, and it is further said of it, 'He then who reverences him thus (that is, as the person in the mirror), a very counterpart of him is born in his offspring, not an unlikeness'. 'So also, in *Kaush.* 4-2, where a list of clue-words is given, the clue-word for 'in the mirror' is given as 'the counterpart.' This clearly shows that the image in a mirror is taken as a fairly faithful representation of a thing. Sankara also, in his commentary, on *Kath.* 2. 3. 5, makes it quite clear that he takes the image in a mirror to be an illustration of a faithful image and not of one which is inverted or distorted.

(' This is the final instruction of the Upanishad.')

Evidently great importance is attached to this truth. It is, in fact, the special message of the *Kathopanishad*. Not that the standpoint of Jivanmukti is not found in the other Upanishads. In fact, the first of the verses we have quoted just above occurs first in *Br. 4. 4. 7*. Indeed, the main purport of Yajnavalkya's instruction to King Janaka, as given in the third and fourth chapters of the *Brihadaranyakopanishad* was to impress him with the great truth that is embodied in the conception of Jivanmukti. For Yajnavalkya Jivanmukti and the knowledge of Brahman are practically synonymous terms. Those famous words of his in *Br. 4. 4. 6* :

योऽकामो निष्काम आप्तकाम
आत्मकामो न तस्य प्राणा उत्क्रामन्ति ।
ब्रह्मैव सन् ब्रह्माप्नोति ।

(Of him who is without desires, who is free from desires, the objects of whose desire have been attained, and to whom all objects of desire are but the Self—the organs do not depart. Being but Brahman, he is merged in Brahman—Swami Madhavananda's translation.) indicate this very clearly. It is stated in very clear terms in *Mund. 3. 2. 9* : ' Verily, he who knows that supreme Brahman becomes Brahman, or rather more correctly, he is already Brahman' (*Sa yo ha vai tat paramam brahmaveda brahmaiva bhavati.*)

But though there can be no doubt that the doctrine of Jivanmukti is seen clearly in the other Upanishads, yet the merit of the *Kathopanishad* lies in the fact that it separates the Jivanmuktivada from the Kramamuktivada more sharply than the former. In the *Brihadaranyakopanishad*, for

example, immediately after *4. 4. 6* and *4. 4. 7*, where the doctrine of Jivanmukti is distinctly indicated, there occurs *4. 4. 8*, which runs as follows :

अणुः पन्था विततः पुराणो
मां स्पृष्टोऽनुवित्तो मयैव ।
तेन धीरा अपियन्ति ब्रह्मविदः
स्वर्गं लोकमित उर्ध्वं विमुक्ताः ।

(The ancient narrow path that stretches far away has been touched by me, has been found by me. By it the wise, the knowers of Brahman, go up hence to the heavenly world, released—R. E. Hume's translation.)

There is great confusion here. The knowers of Brahman, who are in the preceding verses declared to be immediately released, are here described as proceeding by the Devayana to the heavenly world. In other words, for them also Kramamukti is prescribed. The inconsistency is so glaring that Sankara in his commentary on this verse is forced to say, 'Heavenly world' generally means heaven, the abode of the gods, but here from the context it means liberation.' This is virtually an admission that this verse is not consistent with the previous ones. The same confusion we notice in the next verse also, where the knower of Brahman (*brahmavit*) is placed in the same category with the doer of good deeds (*punyakrit*). Even if we regard *punyakrit* as an adjective of *brahmavit* the position is not much improved, since it is not clear what the significance of this epithet is, for surely it does not add to the glory of a knower of Brahman by saying that he is a doer of good deeds.

The *Kathopanishad*, however, clearly separates the two kinds of salvation. It discusses Kramamukti in its narrative part and finds it wanting. It never therefore goes back to

this standpoint, and where it has later to refer to it, as in 2. 3. 4, it clearly differentiates the two standpoints and leaves no room for doubt as to which standpoint it adopts. And as if this was not enough, it states as its last word the truth of Jivanmukti and proclaims it solemnly as its final message.

There are many difficulties in connection with Jivanmuktivada. The main difficulty is in explaining the persistence of the body even after liberation. Various theories have been propounded for this purpose. According to one theory, knowledge is capable of extinguishing the accumulated Karma (*sanchita-karma*), but is powerless to remove the Karmas that have already borne fruit (*prarabdha-karma*). Such Karmas can only end after they have exhausted themselves. Ch. 6. 14. 2 speaks in the same strain. According to another theory, ignorance has two aspects, a veiling aspect (*avarana*) and a projective aspect (*vikshepa*). Knowledge destroys the former, but the latter remains even after knowledge is attained. A very full discussion of these theories and of the difficulties inherent in Jivanmuktivada is found in Dr. N. K. Brahma's book *Philosophy of Hindu Sadhana*, Chapter X. Dr. Brahma has given also his own solution of these difficulties. It is found at p. 197 of his book and is as follows: 'The centre of individual consciousness (*jivachaitanya*) which had been so long maintaining the body through a conscious identification with it, now having been consciously identified with the universal consciousness (*brahmachaitanya*) ceases to be responsible for its maintenance as an individual (because its individuality has ceased), and delegates, as it were, the functions to the universal

consciousness; or, more strictly speaking, the body, finding no individual centre as its sustainer, delegates itself to the universal consciousness which is the common and universal sustainer of all things. So long as cosmic purposes require its sustenance, the body of the *Jivanmukta* is preserved, but as soon as the cosmic purpose has been achieved, it no longer remains.'

This solution is undoubtedly far better than the other ones, for it is true that even when the body ceases to fulfil any purpose of the individual (after his identification with Brahman) it may continue to fulfil some cosmic purpose. Sankara in his commentary on *Brahma Sutras* 3. 3. 32 mentions the cases of Apantaratmas. Vasishtha, Bhrgu, Sanatkumara and others who, although they had obtained emancipation through knowledge, not only had to continue in their bodies even after emancipation, but had to take rebirth for the sake of cosmic purposes.

From the strictly logical point of view, this is undoubtedly an excellent solution. But to my mind the true solution is to be found in axiological rather than in logical grounds. Values cannot be opposed by what is merely existent; they can only be opposed by other values. The false coin is opposed to the genuine coin as a value and not as an existent. So far as existence is concerned, both the false coin and the true coin have existence. The body as a mere existence, therefore, cannot stand in the way of the realization of values. It is quite otherwise, however, with desires. Desires cause an attachment to lower values and thereby disturb the relative scale of values. Under their influence the lower appears to be the higher value and the higher the lower. It is for this

reason that it is very necessary that they should be completely removed. This is why the text of our Upanishad first says 'when all the desires of the heart are completely removed' as a condition precedent to the attainment of *moksha*. This is also the reason why the *Brihadaranyakopaniṣad* describes the liberated man as *akamayamana*. The body may remain; there is no harm in its persistence, so long as it persists merely as an existence without causing any desires. Not only is its existence not a hindrance, but it is even necessary for the realization of cosmic values, as the body of *Apantaratmas* was necessary for cosmic purposes, and therefore that sage had to take rebirth as Vyasa for the sake of the propagation of Vedic knowledge.

Thus far we can go under the guidance of the *Kathopanishad*. It gives us as its last word the message of emancipation in this life. But this message has a meaning for the individual only. It has no meaning for the world at large. It has no cosmic significance.

Can we not, however, give a cosmic significance to it? One way in which this has been done is by saying that when one soul is liberated, all souls will be liberated (*eka-muktan sarva-muktiḥ*). This view, in fact, has been held by some Vedantists who argue that as *Avidya* is one, the removal of it from one soul will mean its removal from all souls. But then the inevitable conclusion will be that no soul has yet been liberated, for it is quite obvious that all souls have not been liberated. And yet it is the universal belief of our sages that some souls have been liberated.

To my mind the solution of this difficulty lies in admitting that both

kinds of liberation are possible. There is, of course, the individual liberation which results from the removal of the individual *Avidya*. But in addition there is a cosmic liberation through the removal of the cosmic *Avidya*. This liberation has yet to take place.

But it is bound to come. It is not the destiny of the world to be always groping in darkness. Its present condition is only a passing phase. Our sages who could say, 'This earth is honey for all creatures and all creatures are honey for this earth. This shining immortal Person who is in this earth, and with reference to oneself, this shining immortal Person who is in the body—he, indeed, is just this Soul, this Immortal, this Brahman, this All'⁶ and could find a perfect reciprocity between the universe and all created beings, resting upon a common bond, namely, the indwelling, shining, immortal Person, had too noble a conception of the destiny of the world to believe that it would remain for ever in darkness.

When cosmic liberation takes place, there will be no further need for individual liberation, for all individuals will *ipso facto* be liberated, as there will be a complete removal of all ignorance. The question of individual liberation only arises so long as there is no cosmic liberation, that is, so long as the world-process goes on through ignorance. The words '*atra brahma samasṛute*' carry with them the prophecy not only of salvation for the individual-human soul, but also of salvation for the whole of mankind and for the whole world. The *Kathopanishad* stops with the message of individual salvation, but it has

⁶ Br. 2. 5. 1. I have given R. E. Hume's translation.

thrown out sufficient hints by which we can clearly see that cosmic salvation is not only possible but also inevitable. For it has shown clearly that neither the body nor the presence of the world with its physical conditions is a hindrance to the

realization of salvation by the individual. By parity of reasoning, we may and must conclude that if these conditions are no hindrance to individual salvation, they cannot be a hindrance to cosmic salvation also.

(Concluded).

REVIEWS AND NOTICES

Rigvedic Culture of the Prehistoric Indus: By SWAMI SANKARANANDA. FOREWORD BY DR. BHUPENDRANATH DATTA, A. M., DR. PHIL. 1943. Pp. XLIV + 98 WITH INDEX. BOARDS RS. 4-8, PAPER RS. 4. (RAMAKRISHNA VEDANTA MATH, 19B RAJA RAJESHRINA STREET, CALCUTTA.)

The Mohenjo-Daro and Harappa excavations of recent years have been the nuclei of many a new theory regarding the beginnings of civilization. They have brought to light the existence of a very old and mature civilization that had flourished on the Indus valley. Archaeologists, ethnologists, and anthropologists have found in these discoveries an occasion for recasting old theories, abandoning those that were effete, and instituting newer interpretations. The present work is an attempt at reconstruction. The author seeks in the main to explode the current theory, namely, the non-Aryan origin of the Indus civilization.

In the lengthy and scholarly foreword of forty pages, Dr. Bhupendranath Datta diagnoses the faults that infect many of the Western racial theories and finds in them an ingrained chauvinistic odour. The romance round the word, 'Arya', which has been responsible for many predilections, and the fabrication of what he calls the study-room races of the Nordic and the Proto-Nordic as the first progenitors of civilized life have also received able scrutiny at his hands.

Swami Sankarananda has, throughout his essay, drawn copiously from Vedic literature. Besides the refutation of the Dravidian origin and Sumorian synchronism of the Indus civilization, to which he has mainly addressed himself, the author incidentally throws much useful light on several other cognate problems. He traces *asva* (horse) as primarily referring to the Sun. *Asamedha* was not, as is commonly understood, a sacrifice with horse flesh but an ordinary sacrifice offered to the Solar deity. The absence of horse-drawn vehicles in the excavations, therefore, does not prove the non-Aryan origin of the Indus civilisation, since the Rigvedic Aryans themselves were ignorant of horses before the arrival of the Turanians (cf. *tura* = *turaga* = horse). The

presence of phallic symbols, too, does not point to such a conclusion, as the *linga* was primarily a symbol of the sun (cf. Sk. *pala-cha* = Ph. *palas* = Heb. *phallus*). Other indications such as the *yupa* (sacrificial post) and the unicorn (rhinoceros, according to the author) are similarly traced back to solar symbols. Another important evidence that favoured the non-Aryan theory was the discovery of effigies of female deities. This the Swami refutes on the ground that the practice of Mother-worship is distinctly traceable in the Vedas (of *Aditi* of the Vedas—*Diti* of the Puranas—*kali* of the Tantras). The Tantras are nearer to the Vedic rites than the Brahmanas.

On the whole the book shows considerable insight into Vedic literature. The printing and get-up are pleasing. The errors in transliteration and spelling need correction, however. The book is at once instructive and interesting to the lay reader and invaluable to the research student. It deserves study and appreciation, although we cannot countenance the Swami's conclusions unreservedly.

Sri Aurobindo Mandir, Second Annual, Jayanti Number: PUBLISHED BY THE SECRETARY, SRI AUROBINDO PATHAMANDIR, 15, COLLEGE SQUARE, CALCUTTA. PAPER BOUND RS. 4. CLOTH BOUND RS. 5-8-0. Pp. 243.

This Jayanti Number, the second of its kind, fittingly commemorates the 71st birthday of Sri Aurobindo by bringing into bold relief his distinctive contribution to Indian thought and future world religion. The portrayal of his versatile genius and his philosophy rich in its promise of Divine Life and religion of Grace is the difficult task the volume has attempted with success. The various facets of Sri Aurobindo's personality, from his greatness as the prophet of future religion to his excellence as a literary artist, are dealt with. Dr. S. K. Maitra, Dilip Kumar Roy, Dr. K. C. Varadachari, Nalini Kanta Gupta and Anil Boran Roy are some of its distinguished contributors. The volume well deserves a place in libraries and reading rooms.

NEWS AND REPORTS

Golden Jubilee of the Chicago Parliament: To celebrate the golden jubilee of the great triumph of Swami Vivekananda at the Parliament of Religions held in Chicago

(September 11, 1893) a public meeting was held at 5-30 P.M. on the 18th inst. at the Ramakrishna Mission High School, Thyagarannagar. Sir S. Radhakrishnan, Vice-

Chancellor of the Benares Hindu University, presided.

Prof. D. S. Sarma welcoming the audience said that Swami Vivekananda's exposition of Hinduism at the Parliament was a great national event for India and 'one of the turning points in the history of Hinduism'. Speaking next Sir Radhakrishnan said as follows :

'It is accepted on all hands that Swami Vivekananda gave a new power, a new emphasis to the central truths of Hinduism, which are truths not merely of Hinduism but of all Religions as such. This country has always adored not Statesmen or Politicians, not Leaders of Science or captains of Industry, not even Poets and Philosophers who are great by their words or by their deeds, but those rarer and more chastened spirits who are great by what they are and not by what they do, who have stamped infinity on the thought and life of the country, who have given up the pursuit of wealth and glory, power and profit, and who seek the reality of the unseen and the call of the spirit. These Prophets of the spirit, more than priests and philosophers, are the representatives of the true Indian genius in Religion.

We do not believe that the essence of Religion consists in dogmas or ceremonies, in rites or creeds. It does consist in obtaining communion with the Eternal, in being raised on your wings to be in contact with the Reality. Occasionally perhaps, each one of us experiences such a joy when he does not walk on solid earth, when he is lifted up to a realm of which the Vedas speak as *mrityu yasya chhaya*—'Death is but its shadow, and immortality is its very nature.' To get into that kind of contact with that absolute Reality marks the man of Religion. If you leave this world with out knowing the Imperishable, you are a *kripāna*; if you leave this world knowing It, you are great. That is what the Upanishads say : 'to be inspired in your thoughts by divine unity, by divine contact, by coming into harmony with the divine joy, to raise the human level by knowing Him' that is the purpose of human existence. *khlām pavitram janani kṛitārtha, vasundhara punyavāthi*—He whose conscience is merged in that ultimate Reality of happiness and wisdom sanctifies his family and makes the earth holy. That is the perfection of human existence. The world becomes pure by his very presence. In Swami Vivekananda you had one such Prophet who realised the purpose of human life.

There is a general charge that Religion is other-worldly, and it tends to withdraw itself from the scene of degradation, suffering and squalor: it is interested to save people from the jaws of hell and not in pulling them up from the degrading nature of human life. This is the common charge. In the speeches for recitation you have a passage where Swamiji says : 'Him I call a Mahatma whose heart bleeds for the poor; otherwise he is a Duratma.' You may take it that to take your stand in the Reality of the Spirit is to incorporate the

vision of the Spirit in the indisputable fact of human brotherhood and to feel your kinship with the wretched and with what they struggle for. Saints will take up the burden of human sorrow and try to mitigate it. They will be in agony till the end of the world, till we are able to transform this earth into some kind of approximation, to the kingdom of Heaven. Until then, these saints will suffer for humanity. The vision which they have incorporated in the actual existence is the true Reality as understood by Hinduism at its best or as Swami Vivekananda understood it, that Religion is not other-worldly but altogether something different in character.

One other point which I shall have to refer to here is what has come out in his opening remarks at the Chicago Parliament of Religions. It is about Tolerance. He points out that Hinduism has given shelter to the remnants of Israelites and to the remnant of the grand Zoroastrian nation. This is in accordance with the general spirit of Hinduism: Saint Bilwamangal says "though I am a Shaiva by birth, still my heart goes after that Supreme Reality, which is called Krishna, the favourite of the *gopies* of Brindavana." At a time when our country is divided by so many cleavages, it is essential to remember these great truths, which Swamiji has preached and emphasised. Religion is a matter of experience. Outwardly, it is a matter of love. It may express itself in universal toleration. The best way of honouring him is not only to remember his teachings, but to practise them in day-to-day life and thus to serve India and the World.

Sir Alladi Krishnaswami Iyer, Sri C. Rajagopalachariar, Dr. B. B. Dey, C. R. Srinivasan and P. N. Srinivasachariar also spoke on the significance of the debut of Swami Vivekananda at Chicago. Sir Radhakrishnan then distributed the prizes to the boys and girl students who were winners in the oratorical contests held in connection with the Jubilee. The function came to a close with a vote of thanks by Dr. T. M. P. Mahadevan.

Celebrations at Salem

The Salem Branch of the Mission also celebrated the Golden Jubilee in a fitting manner by public meetings and speeches on the 19th, 20th and 21st insts. Swami Saswatananda, President, Ramakrishna Math and Mission, Madras, presided over the functions.

Prof. H. Zimmer

News comes from New York of the untimely demise of H. Zimmer at the early age of 52. He was a noted scholar of Hindu religious literature, besides being the author of books on Yoga and philosophy main among which are *Art Forms and Yoga in Indian Iconography* and *Maya*. He was a great friend and helper of the Mission's work in America. He had also contributed some articles to this journal. In his death Hinduism especially Vedanta loses one of its staunchest friends in America. May his soul find rest in Eternal peace!

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THE RETURN OF FAITH

When faith and love
Had ripened thy just soul to dwell with God,
.

Thy works and alms, and all thy good endeavour,
Stayed not behind, nor in the grave were trod;
But, as Faith pointed with her golden rod,
Followed thee up to joy and bliss for ever.

—Milton

I

The President of the Board of Education in England declared in a conference the other day that the British Government intends for the first time to find a *definite place* (italics ours) for religious teaching and religious expression in every school-day. He also expressed the Government's intention to introduce religious training as an alternative subject in obtaining a certificate at Teachers' training colleges. It is not for the first time that the Government thinks in terms of finding a place for religion in the scheme of education. There had been many education measures, say, the succession of Education Bills upto the year 1863 and the Elementary Education Act of

1870 all of which sought to provide for the religious health and expression of young souls. Why then this new intention? A fresh determination for achievement is often the result of a new upsurge of faith in the success of one's endeavour. But it always shows the ineffectual nature of former attempts and at the same time a preparedness for an all-out effort.

Religion and Education are in fact consanguine brothers and can be separated only with difficulty. Nevertheless, England was all through facing the 'religious difficulty' in the field of education. The reason is that England forgot that though religions can thrive in any soil, religion can come up only in a soil watered and

nurtured by freedom of faith. In religion, the teacher in England is expected to instruct only with a view to securing acceptance of the Christian point of view. In history, geography, science and all the ordinary school subjects, he teaches objectively, encouraging the child to observe and think; in religion he teaches subjectively encouraging the child to believe. And they call this religious education. They forget that the basic principles to be observed in religious instruction are being violated by withholding the award of freedom of belief. While the Christian point of view is pressed for acceptance in the schools of England, the Dictator's or Stalin's viewpoint is being pressed for acceptance in the countries on the Continent. For in them the dictator's word is religion. Coercion to belief is outrageous to man's spiritual being and produces most unhappy injurious results when done to one's religious beliefs. What variety of religion has England thought worthy of her choice? Is she determined to take religion out from narrow sectarian channels and utilize it for irrigating the arid tracts of education? Is the faith in the need and efficacy of incorporating true religion in education at last returning to her? These are some of the interesting questions which are worth pondering over.

II

Religion and Education were the two overriding powers that have in the individual soul and in the community struggled and prevailed against the ferocious, base and individual impulses that divide us from one another. These two influences, the twin brothers born of man's divinity, have been playing hide and seek in the corridors of history. Education being the preparation of the

individual for community, religious training is and must be made the core of that preparation. In the West men have very often lost sight of this vital relation between religion and education. And whenever they have done so, these two sustainers of civilization have parted company and left man alone to shift for himself with his primitiveness. The baneful effects of such a divorce of religious inspiration from organised education were never so rampant as in the latter half of the 19th century. The initial marvellous successes of science and the great intellectual restatements and expansions of the 19th century knocked at the bottom of people's faith in traditional religion and theology. An exaggerated notion of man's powers filled his self-confidence to overflowing. Education began to look upon religion as a superfluity. It gave the go-by to religion and accepted science instead. Science then seemed to give him full intellectual satisfaction. Its intellectual honesty, its devotion to Truth, its open-mindedness to, and objective study of, all facts pertaining to enquiry, its reservation of judgment until the last data was tackled were things which captured the imagination and devotion of the intellectual as well as of the common man. With all this, the deeper layer of man's being was starved of nourishment. Science scorched the springs of religious faith. People would have then looked up to education for that food. But education increasingly scientific and secular only aggravated his religious bankruptcy. It was a vicious circle. To make matters worse, it was a period of rapid advance in this secular irreligious education throughout the westernised world. Thus the fall of religious faith was inevitable and complete.

H. G. Wells picturesquely sums up his survey of circumstances that followed this 'fall' in his *Outline* :

We have found in the intellectual and theological conflicts of the 19th century the explanation of the curious exceptional disentanglement of religious teaching from formal education which is a distinctive feature of our age, and we have traced the consequences of this phase of religious disputations and confusion in the reversion of international politics towards brutal nationalism and in the backward drift of industrial and business life towards harsh selfish and uncreative profit seeking. There has been a slipping-off of ancient restraint—a real *de-civilization* of men's minds.

The slipping-off from ancient norms, values and ideals and the consequent chaos in social and religious life referred to above still continue. But that the old trust and confidence man had in his second love, science is also slipping away, it is impossible to doubt.

III

Within the space of a decade and a half, science has shifted its residence of finality for many a time. In the nineties of the last century somewhere in 1897, it was declared that electrons were the real foundation-stones of the material universe. But then it turned out to be that electron was nothing but electricity. The notion of matter became more abstract. Science had to get rid of the notion of 'substance' and replace it by the notion of 'behaviour' in regard to matter. Matter as a 'thing' disappeared and even electrons and protons were dissolved into systems of radiations by Heisenberg and into systems of waves by Schrodinger. Matter came to be spoken of as emanations from a locality—as a sort of influences that characterize haunted rooms in ghost stories. Tables and chairs, the sun and the moon and even

our daily bread have become pale abstractions, mere laws exhibited in the succession of events which radiate from certain regions. And these are not wild metaphysical speculations; they are sober mathematical calculations accepted by the great majority of experts. This kind of receding finality was also true in other spheres of scientific research. The conception of space and time has vanished giving place to a space-time continuum, while Einstein's theory of Relativity has exploded Newton's theory of gravitation. Thus scientific theory by undergoing successive arbitrary modifications came to be regarded with suspicion. Reality like the Tantalus-Cup was eluding the grasp of the scientist and so faith in the efficiency of his 'instruments' began to crumble. The scientist became convinced that the world science was studying was only a world of atoms, electrons and protons; a world of symbols. He came to realize that science got at the knowledge of symbols only, at the knowledge of appearance and not at Reality. The fact was driven home to him time and again that the Reality was evading his vision and that it was other than the appearance which has become his study. Yet the Reality was something that underlies this selected and abstracted aspect of things. When science has failed, the scientist felt that the approach to this 'something other' was not through science but through Religion. It is a great refreshing characteristic of modern scientific thought that the need for the approach to Reality through religion is being increasingly felt by prominent scientists all the world over.

IV

Consistent with this new approach scientists have started postulating the

existence of a God. The perfect orderliness and mathematical accuracy that reveal themselves at every step of his research compels Sir James Jeans to establish the need for a creator who is capable of mathematical thinking. 'The universe' he says, 'is a thought in the mind of a mathematical thinker.' (*The Mysterious Universe* p. 137) R. A. Millikan the great American scientist whose name is celebrated for the experiment of isolating and measuring the electron says: 'It seems to me as obvious as breathing that every man.....must in the very admission of *that* ignorance and finiteness recognise the existence of that {Power that Something we call God.' He continues in the same vein,

Science in bringing to light the now generally admitted though not as yet obvious and undisputed fact, that this is not a world in which things happen by caprice, but a world governed throughout by law, has presented the most powerful motive to man for goodness which has ever been urged upon him, more powerful even than any which Jesus found. That 'whatever a man soweth that he shall reap' is no longer merely a biblical text; it is a truth which has been burned into the consciousness of mankind by the last hundred years of the study of physics, chemistry and biology. Science then, not only teaches that God is good, but it furnishes man with the most powerful of motives to fit in with the scheme of goodness which God has provided in nature. It teaches him that the moral laws and the physical laws alike are all laws of nature and that violations of either of them lead to disaster and to misery. (*Science and Life* pages 61-62).

We have to remind ourselves that this is the voice of science. Otherwise we are sure to mistake it for that of Religion. Has Religion taught higher and nobler truths than the above. All that Religion has urged for belief in God and for the consciousness of our practical relation to His spiritual order is here pointedly pressed upon us with

all the force of a scientific experimental conclusion. Faith has at last come to the over-confident scientific mind once defiant and even derisive of divine purpose. Religion and science have joined hands in holy and happy matrimony never to part again, for they have done so—as is the hoary Hindu custom—in the presence of the blazing fire of Philosophy which science has lit. This conflux of Science, Religion and Philosophy bids fair for a fresh approach to Truth. The approach is not through faith as *opposed* to reason, but *through* reason which culminates and is grounded in spiritual experience.¹ If all the three have met in happy union, it is because all the three in their free pursuit of Truth have found their ways united in the goal. All that philosophy can invoke in the name of Oneness by way of the primacy and identity of consciousness, science declares as the result of her experiments. 'I regard consciousness as fundamental' says Max Planck (And to this Einstein and Schrodinger join their voices.) 'I regard matter as derivative from consciousness. We cannot get behind consciousness. Everything that we talk about, everything that we postulate as existing requires consciousness.' It is this consciousness that gives sanction and sustenance to the God and spiritual order of righteousness of Religion.

V

So then the dawn of this New Faith is momentous in that before its rays three great rivers of man's creative divinity Science, Religion and Philosophy have joined to produce a marvellous synthesis and to deluge the world with its refreshing waters.

¹Nalini Kanta Brahma : *Philosophy of Hindu Sadhana*.

How shall we celebrate this great event in our lives? By helping the spirit of this synthesis accelerate the *education of the complete man* which indeed is the crying need of our times. The mad pursuit of physical science has left him intellectually unbalanced and emotionally starved. While the new scientific philosophy through its emphasis on Absolute Oneness restores his intellectual equilibrium, Religion will feed his emotional being to perfect health and the science now imbued with the newly-gained religious zeal and a spirit of service will express through altruistic channels. When thus the intellect, emotion and the active faculty of the man are purified, strengthened and consolidated, synthesis of knowledge, love and works is the result. Such synthesis should be aimed at and encouraged in all educational institutions. For it gives man his personality in all its fullness and perfection. To serve this end neither religious instruction nor even religious education would suffice. Education should be raised to the status of Religion and should be assigned its high and sacred tasks, as it was in the India of old.

And religion correctly seen is a system of education by means of which his man beings must train themselves, first to make desirable changes in their own personalities².

The Gurukulas of Rishis where education actually carried out what

religion taught were nurseries of man's fullness and perfection, of the *knowers* of Atman. They alone can shed light and confer benefit on the world—for rightly has it been said in the Hindu Scriptures: 'Only the actions of the knower of Atman bear fruit'. We had had enough of individuals rising to this high state and proving themselves to the good of the many, to the salvation of the many. But that one and all can share in this divine destiny, that it is a cosmic possibility is the firm faith of our ancestral seers. Such faith, it is very encouraging to note, is being shared by a noted western thinker and writer in whose optimistic words we think best to conclude :

Out of the trouble and tragedy of these times and the confusion before us there may emerge a revival, of a simplicity and scope to draw together men of alien races and now discrete traditions, into one common and sustained way of living for the world's service. We cannot foretell the scope and power of such a revival. The beginnings of such things are never conspicuous. Great movements of the racial soul come at first 'like a thief in the night', and then suddenly are discovered to be powerful and world-wide. Religious emotion—stripped of corruptions and freed from its last priestly entanglements—may presently blow through life again like a great wind, bursting the doors and flinging open the shutters of individual life and making many things possible and easy that in those present days of exhaustion seem almost too difficult to desire.

²Aldous Huxley: *Ends and Means* p. 241

LIFE AFTER DEATH—IN MODERN TIMES

By DR. T. M. P. MAHADEVAN, M.A., PH. D.

Despite the sceptical mood of the modern times, careful thought has been bestowed by many an eminent thinker on the problem of after-life with positive results. It is not correct, therefore, to say that while the ancients believed in survival, to the moderns death is the end of all. Even in the oldest days known to history there were men who on philosophical grounds denied posthumous existence to the soul. In our own land the Carvakas asked with their characteristic cynicism, 'After the body has been cremated and reduced to ashes, how can it ever return to life?'. In an early Upanishad, Yama the lord of death is put this question by a young lad, Naciketas by name, 'There is a doubt regarding the man who is dead; some say "he survives", and others "he does not". May I know which is the truth?' Besides the materialists, there were also the positivists who taught that it was futile on the part of man to attempt the impossible task of understanding death. Confucius said to a disciple once, 'While you fail to understand life, how can you understand death?'.

The modern times do not have any prerogative over either unbelief or suspension of belief. There have been as violent affirmations of faith in after-life these days as there ever was before the dawn of modernity. In a very coarse outburst, Luther who was the herald of the New Age in the West says, 'If you believe in no future life, I would not give a mushroom for your God. Do then as you like. For, if no God, then no devil, no hell. As with a fallen tree, all is

over when you die. Then plunge into lechery, rascality, robbery and murder'. Tennyson in an equally forceful passage says, 'If immortality be not true, then no God but a mocking fiend created us...I'd sink my head tonight in a chloroformed handkerchief and have done with it all'. To these moderns belief in after-life is even more fundamental than belief in God.

All except the ancient Carvaka and the modern behaviourist and those of their tribe do believe in life after death. Wordsworth in his *Essay on Epitaphs* remarks, 'The sense of immortality, if not a co-existent and twin-brother with Reason, is among the earliest of her offspring'. The serious thinker no longer believes, it is true, in the old conceptions of heaven and hell. Plato mocks at the religious teachers who describe the righteous dead 'as reclining on couches at a banquet of the pious, and with garlands on their heads spending all eternity in wine-bibbing, the fullest reward of virtue being in their estimation an everlasting carousal'. The heaven as a place of unending pleasures and the hell as a region of torment and fire are outmoded conceptions. The philosophical grounds for either belief or unbelief have their basis in reason and not in fanciful imagination or mythology.

The old materialist and the new behaviourist deny survival of the soul because they identify the soul with the body. Even as the liver secretes bile, the brain secretes thought. The soul is at the best an after-glow or *nachschein* of the body; and when the substance goes at death, how can the

shadow remain? This argument of the behaviourist, however, will not bear a moment's thought. He is not able to explain *how* the brain secretes thought. As T. H. Huxley pertinently remarks, 'How it is that anything so remarkable as a state of consciousness comes about as the result of irritating nervous tissue, is just as unaccountable as the appearance of Djin when Alladin rubbed his lamp, or any other ultimate fact of nature'. Nothing can be more certain than this, namely that consciousness is different from its object. We are conscious of the body, and therefore we cannot be the body. 'Have we exhausted existence, when we resolve matter into energy, and both into ether in whirling motion?' asks Sir Oliver Lodge and answers, 'Everyone knows better than that. The very fact that we can *know* these things shows that there is something more'. The death of the body, then, does not necessarily imply the extinction of consciousness or soul which is aware of the body.

Some scientists of unimpeachable integrity have sought to prove under laboratory conditions that the spirit can actually survive the body and that communications can be established with the departed spirits. Men like Hyslop and Alfred Russel Wallace who were originally hostile or sceptical felt obliged to accept the reality of psychic phenomena, for they were convinced that the evidence was conclusive. But it is dangerous to trust science too much in these matters. What science proves today it may disprove tomorrow. And there are a good many scientists of repute who set little value on the results achieved by the Society for Psychical Research.

Let us turn from the scientists to the arguments advanced—I shall not call them proofs—by philosophers and

men of faith. There is the metaphysical argument for the indestructibility of the soul. The first to formulate the argument clearly in the West was Plato. As contrasted with the composite character of the body the soul has simplicity and unity. What is composite is liable to be decomposed. But not so that which is simple and unitary. McTaggart adopts a similar argument. That which is self-subsistent cannot perish. The self is a substance existing in its own right. And so, 'each of us exists through all time—past and future'.

Kant, who had no use for mere speculative proofs, gave a moral argument for immortality. Duty is to be done, no doubt, for duty's sake. Virtue, if it is not absolutely disinterested, will cease to be virtue. Yet the *summum bonum*, the whole and perfect good, the ultimate object of desire, Kant thinks, is not virtue alone, but virtue and happiness together. Virtue must bring happiness, in its train. The synthesis of virtue and happiness, however, is not realised in the present world. Therefore the soul must survive death in order that the *summum bonum* may be reached.

There are philosophers who feel unhappy about the way in which Kant compromised with his own Categorical Imperative by giving room for happiness in his ethical system. They would far rather look to faith in God for providing a ground for belief in immortality than depend on the uncertain evidence of a metaphysical theory or moral experience. Pringle-Pattison says, 'The belief in immortality is not based by the religious man on any personal claim for himself or even for others; it seems rather to be an inference from the character of God'. Plato's belief in immortality was also grounded ultimately in the

faith that God is good, and 'that the End of the intelligent creature is likeness to God, so far as that is possible under human conditions. Hence the horizon of such a life cannot be limited by the grave'.

The philosophers of the West who affirm their faith in survival differ in their conceptions of the nature of survival. According to some, there is no pre-existence for the soul. Pringle-Pattison believes that a man's self is the coherent mind and character which is the result of the discipline of time, not some substantial unit or identical subject present in his body all along. Selfhood is not a birthright; it is to be accomplished. According to other philosophers like McTaggart, any evidence which will prove immortality will also prove pre-existence. Some thinkers believe that survival and immortality are not guaranteed to every soul, but should be deserved and achieved; just as God creates fresh souls, some of the old ones may perish either with their present bodies or in some future embodiments. There are other philosophers who do not endorse this view but would agree with Plato according to whom 'The souls that exist must always be the same. They cannot become fewer, nor yet can they become more numerous'.

The classical view in India of reincarnation with its twin-doctrine of karma is fairly well-known. But its philosophical implications are usually ignored and are not generally known. Even such a well-informed philosopher as Pringle-Pattison goes wrong in his understanding of the doctrine of karma and gives a caricature which is far from the truth. He thinks that there is nothing redemptive in the operation of karma. 'The whole emphasis is laid on retribution', he says, 'and the process becomes an endless one

leading to no goal of ultimate release or consummation'. 'The Book of Job would never have been written on Indian soil; for moral retribution, functioning as a natural law and calling for no divine intervention to enforce it, is treated there as the inner heart of the world-process'. As against this view of Pringle-Pattison, it must be stated that karma is not a natural or mechanical law, nor is it inescapable. All that the theory of karma implies is that moral life is not a chaos and that a man's actions in the past are responsible for his present state and that his present deeds will condition his future fortunes. Karma is not an inexorable fate; nor is it incompatible with freedom. The cycle of births and deaths called *samsara* can be broken through and ultimate release can be achieved. This is the faith that moves every system of philosophy in India. And in the scheme of paths to release taught by the orthodox schools there is a rightful place accorded to the redemptive nature of God. Why? Is not God described in the Scriptures as the Lord of karma?

This takes us on to another important problem connected with the soul's after-life. Is survival the soul's destiny, or is there a nobler end consisting in release from transmigration? There can be no virtue in endless duration. As Aristotle says, endless duration makes good no better nor white any whiter. The boy Naciketas of the *Kathopanishad* declares, 'Who would revel in mere length of life?' 'There are people', remarks Emerson, 'who cannot dispose of a day; an hour hangs heavy on their hands, and you offer them rolling ages without end'. It is immortality or eternity that is the goal of endeavour, and not survival or transmigration. Survival becomes intelligible only as renewal

of lost opportunities for salvation, not otherwise.

The eternal life which is the goal is conceived differently by the theist and the absolutist. To the theist, salvation does not mean loss of individuality but life *in* God. According to Tennyson,

Eternal form shall still divide

The eternal soul from all beside.

To the absolutist, there is a complete mergence of the individual in the Infinite. In the Absolute, according to Bradley, the individual attains the complete gift and dissipation of his personality ; he, as such, must vanish. It is a logical corollary from this view that the realisation of the Absolute need not wait till the dissolution of the body. The only perfection possible for a finite individual, says Bosanquet, we can have here and now. Even some theists agree to this view. Distinctions of *before* and *after* which belong to the temporal process have no meaning in life eternal. The goal and character of the religious life,

according to Schleiermacher, is not the immortality that is outside of time, behind it or rather after it, and which is still in time ; it is the immortality which we can have now in this temporal life ; in the midst of finitude to be one with the Infinite, and in every moment to be eternal, that is the immortality of religion. Does this not remind us of the familiar doctrine of *jivan-mukti* ?

The soul or self, in the view of the Indian Absolutist, is non-different from the Absolute. Eternity, infinitude is its real nature. In the words of the *Song Celestial*,

Never the spirit was born; the spirit
shall cease to be never;

Never was time it was not; end and
beginning are dreams !

Birthless and deathless and changeless
remaineth the spirit for ever ;

Death hath not touched it at all,
dead though the house of it seems !

(An A. I. R. talk broadcast from
Madras).

Progressive mental renunciation and work and studies must be stressed by all of you. And then you can attain to wonderful things with your gifts. If only you would energetically make use of your exceptional gifts, how much could be achieved ! So much could be attained by you if you would only remove the obstructions, if you only would work hard and steadily, giving up all unnecessary exertions and expeditions, all these daily excursions and distractions, these motor-drives and useless talks with others. When I think of the great possibilities all of you are wasting or at least not fully utilizing, it makes me very, very sad. So much could be done, and such happiness could be attained if we were a little bit less thoughtless and easy-going.

“If thou art silent like a broken gong, thou art come to Nibbana. For retaliation is absent in thee.”

— Swami Yatiswarananda

SWAMI VIVEKANANDA : A SHOOTING STAR FROM INDIA

By ANIL KUMAR SARKAR, M.A.

The title of the article is chosen to reflect just a faithful impression that the writer has formed about Swami Vivekananda. To him he is nothing but a 'shooting star from the sky of India', a shooting star strong due to the spiritual force, which is not found in the stars, piercing through the minds of men and passing out triumphant. 'Arise ! Awake ! And stop not till the Goal is reached.' This is the expression of the vitality and spirit of this great soul. Just being dazzled by the brilliant sage of Dakshineswar, he carries away with him the strength of a renewed and invigorated spirituality, with which he fills the sky of America, Europe, and India. He declared that spirituality must spring from India, and just as the need would have it, India must spread her spiritualistic ideas to the world around, and save the world from the wrecks of materialism.

Swami Vivekananda points out that his mission is the spiritual conquest of the world. Criticism may be made against this position by the newly formed young minds filled with the knowledge of world-politics, but what he says has yet great force. He never tells us to support any one blindly. What he means to say is that there have been and there are great minds in the East and in the West, we have got to find out truths from what they say, and act according to them ; for, truth is the only sword that can pierce the veil of unreality and ugliness.

His chief reason for laying emphasis on Religion lies in the fact that the

core of India is her 'religious life'. To quote his own words : 'I see that each nation, like each individual, has one theme in its life, which is its centre, the principal note round which every other note comes to form harmony.....In India religious life forms the centre, the keynote of the whole music of national life.. (My Plan of Campaign, Works. Vol' III, page 220) If anything is to be done and taught in Europe the approach is to be made from the side of politics, for politics is the core of their national life. So Vivekananda says : 'I could not preach religion in England without showing the wonderful political changes the Vedanta would bring. So, in India, social reform has to be preached by showing how much more spiritual a life the new system will bring ; and politics has to be preached by showing how much it will improve the one thing that the nation wants—its spirituality.' (*Ibid.*, p. 220)

From times past India has shown herself a land of great spiritualistic movements. From here, Buddhism sprang up and conquered China, Japan and other countries, and it is in India that multifarious sects and classes of Hinduism sprang up. In India, again, we find Mohamedanism and Christianity have found fruitful soils. But still the religion and philosophy of India remain unconquered, for, as Swami Vivekananda says, the highest form of Indian religion is wedded to Advaita philosophy—a search for the Impersonal Reality.

The criticism that Indians are idolators, no longer holds good of the Hindu

religion. It is a partial view or the ignorance of Indian Philosophy that leads the foreigners to hold this unwarranted and unsupportable idea. India is a land where great minds like Ramanuja and Sankara arose, and where Vedanta was taught from times immemorial. If Ramanuja speaks of the Personal God, Sankara elevates us by giving us the idea of the Impersonal God, and carries us still further by speaking of the 'quality-less Brahman', the only approach to which is possible by a negative procedure of 'Neti,' 'Neti.'—'Not This,' 'Not This.' Atman is the Supreme Reality in us, and we are nothing but Atman—the children of God, true '*amritasya putrah.*' This is the chief theme of Vivekananda's several lectures on Vedanta.

The negative approach to the Ultimate Reality as referred to above, is based on the most abstract type of philosophic thought, and to reach that excellence of the Indian minds, is still an unattained goal of the Western thinkers. It is not a false faith in the great savants of the past, it is the view of the modern Western scholars, and also the view of the Indian scholars who have specialised in Western philosophy.

The great difference between the Western and the Eastern thought is due to the difference in temperament between the Indians and the westerners. The Indians are introverts, and the Westerners are extroverts. Indians analyse the ideas of the mind and try to get at the reality by the criticism of the ideas, or by eliminating false ideas from the mind, or by controlling the mental processes and directing them to the right path till the truth flashes from within. On the other hand, the Westerners, greatly inspired by the high Grecian

culture, analyse nature and pierce into nature to find out its mystery.

The modern meeting of the West and the East, is nothing but the union of the critical self-analysis of the Eastern minds with the study and analysis of the Western minds. Swamiji's words still vibrate in the form : 'To-day the ancient Greek is meeting the ancient Hindu on the soil of India.' (Works, Vol. III, p. 271).

Swami Vivekananda points out that India must live with the time, and share the ideas of foreigners as well, and enrich them with her own thoughts, but must not forget her great heritage and message of spiritualistic ideas that she can give to the world. 'The one characteristic of Indian thought is its silence, its calmness. At the same time the tremendous power that is behind it is never expressed by violence. It is always the silent mesmerism of Indian thought.' (Works, Vol. III, p. 274). These are his own words about the spiritual force that India inherits from the past.

The West is thoroughly materialistic, and the evils of materialism often infect the Western minds. Leagues of Nations fail often and the war-mania is kindled in their minds as we find to-day by the great war-cries of the boasting nations of Europe.

If we look into their minds, we find that war is inevitable there, for in spite of the great excellence of their minds in scientific knowledge they have not been able to develop the spiritual aspect of their nature, and that is why they are trying to solve the major problems of the day by the declaration of war—a war of their scientific knowledge with the blood and money of men.

There are in England great thinkers who have developed spiritualistic ideas; and in the modern well-written collection by Edward H. Cotton, (*Has Science Discovered God?*) we find Einstein, Millikan, Eddington and others finding out a place for the rise or emergence of the higher quality in man. This supports our view that the world-move is towards a development of the spiritualistic ideas and this must be borrowed from India; and so Indians must be up in carrying the message to the world, to give the Westerners an opportunity to develop their spiritual nature, which is the highest manifestation of human nature. The Swami's words are still forceful: 'Up India, and conquer the world with spirituality.' (*Ibid.* p. 276).

This life is a life of pure expansion which is another form of conquest, but a conquest not with the sword, but a conquest of hearts by raising others to the appreciation of the higher ideas of man, where the distinction of caste, creed, religion and nationality, sinks into nothing; and it is for this reason, that Vivekananda considers himself nothing more than a mere play-thing of the Absolute, meant for spreading spiritual

ideas, which so much necessary for uniting nation with nation, man with man.

This is not a flash of imagination, born of a mere idealist, but it is a need of the time, that too much materialism is often ruinous to world-progress and civilization and a move towards destruction. In these days of war and struggle, the message of the Swamiji must be remembered again, and such a shooting star who travelled the space of this vast world within a short period of his life, knowing the minds of men and women of different climes and places, must be revered by all, for he was a precious possession of mankind as a whole. Through him the message of Indian spiritual life, the life of the Rishi, a Mantra-drashta, was carried to the minds of Europe and America; and who will not be thrilled with the new spirit of the life and vigour of spiritual life when he tells us all in the following strain: 'Stand up and express the Divinity within you and stop not till the goal is attained.' It is a message not only to the Indians, it is message to mankind as a whole. Vivekananda stands for leading mankind to the appreciation and realisation of the highest nature that man can attain to.

OUTDOING NATURE

BY DR. T. R. SESHADRI, M.A., PH.D.

We give below an exceedingly interesting account of two marvellous performances of recent science in chemical synthesis just to illustrate the achievement of human intelligence in unlocking the mysteries of Mother Nature and outdoing her designs. Nature is wonderful ; more wonderful is her child, Man ! We put the question : Wherefrom these derive their ' skill ' ? but do not pause for an answer.—EDS.

Nature has been bountiful in her gifts and man has been using them in increasing quantities and with increasing efficiency. The history of civilization is a record of his struggle to tap her resources more and more and utilise them to greater and greater advantage. Materials easily available on land, such as plants and animals were naturally the first to be employed and subsequently the products of the sea and minerals buried in the earth were exploited and last but certainly not the least important, the valuable components of the atmosphere such as nitrogen, oxygen, helium, neon and argon. More important than increasing the available quantity and nature of the raw materials has been his ingenuity in making them serve his growing needs by physical and chemical treatment. But the crowning glory of his achievements lies in the way he has been able to outdo nature in the realm of chemical synthesis. He is never satisfied till he has the very best possible and the very best of today does not continue to be so tomorrow because of the rapid march of science and of chemistry in particular. There is always need for better drugs, more potent, less harmful and less costly, need for better food and for more satisfactory structural

materials and so on. The gifts of nature are not always the best. In a number of cases they are too costly and they suffer from certain inevitable defects and from the presence of impurities. Further in times of war they may be rendered unavailable by blockade or by destruction. Chemical synthesis has been developed in order to overcome these handicaps.

The importance of rubber in everyday life cannot be overstated. In peace and in war it comes in the first list of vital necessities. Without it modern blitz is impossible. Hence nations in their preparedness for war have devoted great attention towards this essential provision. On the one hand they have stored large quantities and have arranged as far as possible for continuous supplies of the natural product and on the other they have taken elaborate steps for its synthetic production. America, Germany and Russia have been particularly interested on the synthetic side because they have no command of natural rubber resources in their territories. Various brands have been produced such as duprene, neoprene, thiokol and 'buna'. Of these buna, the German product has had wide advertisement characteristic of German propaganda and it is said

that before the beginning of the war the Nazis were producing this at the rate of 25,000 tons a year. This constitutes a fourth of their total requirement. It is difficult to say how the production has been affected by the war. They would certainly have taken steps to increase it to the limit of their capacity.

The foundation for this remarkable commercial synthesis of rubber was laid by Tilden sixty years ago and hence he is known as the father of synthetic rubber. Sir William Augustus Tilden started his career as an apprentice in a London Pharmacy and as the result of his interest in chemical investigation rose to the position of a Professor of chemistry and earned an enduring name for his discoveries. His special work lay in the field of essential oils and terpenes and he was from there led on to the study of rubber. Every one knows that when rubber is heated it decomposes to give rise to peculiar smelling substances. Conducting this decomposition carefully, among other products, a remarkably interesting substance known as isoprene was obtained. This is a liquid and when subjected to the action of certain chemical reagents it underwent slow conversion into rubber. The first process is known as the decomposition of rubber into simpler products and the second as synthesis of rubber from simpler substances. The matter is probably more precisely expressed in chemical terms as depolymerisation and polymerisation. It can be explained in simpler language using an analogy. If buildings are made of good and strong bricks, after a blow up the bricks can be collected and they can be used again for putting up a new building. Rubber is a huge chemical structure; chemists term it

a macromolecule and when blown up it yields isoprene bricks. These small units consist of 13 atoms of which five are carbon and eight are hydrogen. The formula is given as C_5H_8 . We now recognise that this isoprene unit is of fundamental importance in nature's architecture, for she uses it very frequently in forming large molecules in the plant kingdom. In building up rubber in the laboratory from isoprene the chemical reagents act as the brick layer and architect.

In 1882 Tilden obtained a good amount of isoprene by passing the vapour of turpentine through a red hot tube and he found that this isoprene could be converted into rubber of good quality by the action of concentrated hydrochloric acid and nitrosyl chloride. But a far more important achievement of his was the determination of the constitution of isoprene, because it is only after this that chemical methods for producing this raw material by synthesis could be evolved. He showed that it is an unsaturated compound with two double bonds and consequently it underwent polymerisation readily.

But the above important and yet simple chemical reaction had to undergo essential modifications before becoming economical and commercially successful. Isoprene is costly to prepare synthetically and cannot be used as a cheap starting point and Tilden's method of polymerisation is too slow and costly. Cheaper substitutes for isoprene and improved methods of synthesis have been looked for; there has been enormous activity in this search. Other unsaturated compounds like butadiene and dimethyl butadiene have been discovered and have been manufactured from such simple raw materials as starch, wood,

calcium carbide, petroleum and alcohol. They are found to be as good as isoprene and are much cheaper to produce. The conditions of polymerisation have also been improved using the form of emulsion and the quality of the synthetic rubber raised by employing suitable mixtures. In the manufacture of Buna, butadiene is mixed with commercial styrol and allowed to polymerise in emulsion form. The patents for Buna are held by German companies. The United States of America have also made rapid progress in the manufacture of synthetic rubber. One firm alone has installed a plant calculated to produce a million pounds a month. It is difficult to estimate how much the whole country is producing.

There has been some controversy as to the comparative merits of natural and synthetic rubber in regard to cost, durability, and range of usefulness. Can Buna ever become as cheap as natural rubber? As far as we could forecast, it most probably won't at normal times. In times of war and blockade it certainly would because availability is then the main controlling factor. But this will not mean abiding interest in the synthetic material unless we are so unfortunate as to have perpetual war and still continue to live. The condition is not really so bad for Buna. On the other hand it is quite favourable since it possesses certain valuable characteristics not present in the natural product. It is highly resistant to heat and to the effect of oil. As is well known ordinary rubber decomposes rapidly on heating and it also perishes in the presence of oil. On the other hand Buna is said to become more highly polymerised and cyclised when heated; this has been explained as due to the difference in the structures of the

macromolecules concerned. Those of Buna have a more rigid and stable structure. Buna can be vulcanised quite easily and further can be moulded into forms readily. Hence it has taken a permanent place for the making of mechanical parts and in future will be increasingly used in association with natural rubber even in times of peace.

Though saccharine may not be considered as supremely important as rubber it is of great value. The discovery of its sweetness and consequently of its uses were purely accidental. Ira Remsen who is acclaimed as the father of American Chemistry was one day working on an organic compound containing sulphur and nitrogen. He was so engrossed in its purification and study that he forgot his dinner. Consequently he could not change and went late in his laboratory clothes to dine. To his great disgust the dinner was so abnormal. All the dishes were too sweet. Naturally the cook was first blamed. But an examination of the food in the kitchen showed that it was all right. The search led on to a scrutiny of the professor's shirt sleeves which were found to carry the dust of the compound that he had been studying in the laboratory. Thus was made the discovery of the sweetest substance ever known and it was named saccharine in view of its sweetness.

Most chemical compounds have taste, many are sweet, perhaps many more are bitter and some are sour or hot. But all those that are sweet cannot be used as sweetening agents. Some are poisonous as for example salts of lead. Many others are feeble in their taste and hence do not count. Even all the compounds classed by the chemists as sugars are not equally sweet. Milk sugar also called lactose

has very little sweet taste. Cane sugar, ordinarily known as sugar is the sweetest of all sugars. It is interesting to study what great part taste plays in our life. A good portion of our agriculture and a large industry are dependent on the production of sugar which owes its value mainly to its taste. Sugar technology has developed to such an extent successfully that plantation white sugar is the cheapest organic chemical available in a remarkably high state of purity. But to many the use of sugar is prohibited because their system does not tolerate it. Amongst such are diabetics. For certain preparations such as medicines a bulky sweetening agent cannot be used. Saccharine comes then to the rescue. It can be used by all. Further it is about 500 times as sweet as sugar and hence, only a small amount is necessary to give the required taste.

Saccharine is manufactured from toluene, one of the liquid products obtained by the distillation of coal tar. It is a colourless crystalline

solid. For some time its sparing solubility in water and consequently in the saliva offered some difficulty. Since taste is also dependent on the readiness with which a substance dissolves in the saliva attempts have been made to make a more easily soluble substance and a sodium compound of saccharine has been found to have this desirable property along with the sweetness. It may be thought that this synthetic sweetening agent can be only of limited use in the face of competition from the much cheaper cane-sugar. But the demand for it seems to be rather large. This is clear from the fact that a heavy manufacturing and import duty is levied on saccharine and the revenue from this source is not inconsiderable. Search for other sweet substances has also been made and as the result 'dulcin' another synthetic chemical has also become commercially important.

(An A. I. R. talk broadcast from the Madras Station.)

THE PARAMAHAMSA AS THE SWAMI SAW HIM

Of all Incarnations Lord Chaitanya was the greatest, but he was comparatively lacking in knowledge; in the Ramakrishna Incarnation there is knowledge, devotion and love— infinite knowledge, infinite love infinite work, infinite compassion for all beings. "Even learning about Him, most people do not understand Him?" What the whole Hindu race has thought in ages, he lived in one life. His life is the living commentary to the Vedas of all nations. People will come to know him by degrees.

Sri Ramakrishna's purity was that of a baby. He never touched money in his life, and lust was absolutely annihilated in him. In Sri Ramakrishna Paramahansa the man was all dead, and only God remained; he actually could not see sin, he was literally of purer eyes than to behold iniquity. The purity of these few Paramahansas (monks of the highest order) is all that holds the world together. If they should all die out and leave it, the world would go to pieces. They do good by simply being, and they knew it not; they just are.

What comparison can there be between Sri Ramakrishna and ordinary men? He practised in his life all the different ideals of religion to show that each of them leads but to the One Truth. Shall you or I ever be able to do all that he has done? None of us has understood him fully. So, I do not venture to speak about him anywhere and everywhere. He only knows what he himself really was; his frame was only a human one, but everything else about him was entirely different from that of others. Truly, I tell you, I have understood him very little. He appears to me to have been so great that whenever I have to speak of anything of him, I am afraid lest I ignore or explain away the truth, lest my little power does not suffice, lest in trying to extol him I present his picture by painting him according to my lights and belittle him thereby.

The life of Sri Ramakrishna was an extraordinary searchlight under whose illumination one is able to really understand the whole scope of Hindu religion. He was the object-lesson of all the theoretical knowledge given in the Shastras. He showed by his life what the Rishis and Avatars really wanted to teach. The books were theories, he was the realization. This man had in fifty-one years lived the five thousand years of national spiritual life, and so raised himself to be an object-lesson for future generations. The Vedas can only be explained and the Shastras reconciled by his theory of *Avastha* or stages,—that we must not only tolerate others but positively embrace them, and that truth is the basis of all religions.

And what was Ramakrishna Paramahansa? The practical demonstration of the ancient principle

(*viz.*, Vedanta, the one principle of which all religions are only applications), the embodiment of India that is past, and a foreshadowing of the India that is to be; the bearer of spiritual light unto nations.

The artistic faculty was highly developed in our Lord, Sri Ramakrishna, and he used to say that without this faculty none can be truly spiritual. My ideal of language is my Master's language, most colloquial, and yet most expressive. On the advent of Sri Ramakrishna, a new current has set in thought and language.

So now the great conclusion is that Ramakrishna has no peer; nowhere else in this world exists that unprecedented perfection, that wonderful kindness for all that does not stop to justify itself, that intense sympathy for man in bondage. Either he must be the Avatara as he himself used to say, or else the ever-perfected divine man, whom the Vedanta speaks of as the free one, who assumes a body for the good of humanity. This is my conviction sure and certain. Never during his life he refused a single prayer of mine,—millions of offences has he forgiven me—such great love even my parents had not for me. There is no poetry, no exaggeration in all this. It is the bare truth, and every disciple of his knows it. In times of great danger, great temptation I have wept in extreme agony with the prayer, "O God, do save me," and no response has come from anybody; but this wonderful saint, or Avatara, or anything else he may be, has come to know of all my affliction through his powers of insight into human hearts and has lifted it off—in spite of my desire to the contrary—after getting me brought to his presence.

Ramakrishna Paramahansa came for the good of the world. Call him a man or God or an Incarnation, just as you please. Accept him each in your own light. He who will bow before him will be converted into purest gold that very moment. From the date that the Ramakrishna Incarnation was born, has sprung the Satya Yuga (Golden Age). In this incarnation atheistic ideas will be destroyed by the sword of Jnanam (Knowledge), and the whole world will be unified by means of Bhakti (Devotion) and Prema (Divine Love). Moreover, in this incarnation, *Rajas* or the desire for name and fame, etc., is altogether absent. In other words blessed is he who acts up to His teachings; whether he accepts Him or not does not matter.

The present day civilization of the West is multiplying day by day only the wants and distresses of men. On the other hand, the ancient Indian civilization, by showing people the way to spiritual advancement, doubtless succeeded, if not in removing once for all, at least in lessening, in a great measure the material needs of men. In the present day it is to bring into coalition both these civilizations that Bhagavan Sri Ramakrishna was born. In this age, as on the one hand people have to be intensely practical, so on the other hand they have to acquire deep spiritual knowledge.

Sri Ramakrishna had an infinite breadth of feeling. He had infinite moods and phases. Even if you might form an idea of the limits of *Brahmajnana*, the knowledge of the Absolute, you could not do the same with the unfathomable depths of his mind.

Thousands of Vivekanandas may spring forth through one gracious glance of his eyes! Sri Ramakrishna is not exactly what the ordinary followers have comprehended him to be.

Did Sri Ramakrishna out of his own lips ever say that he was God, the all-perfect Brahman? Yes, he did so many times. And he said this to all of us. One day while he was staying at the Cossipore garden, his body in imminent danger of falling off for ever, I by the side of his bed was saying in my mind, "Well, now if you can declare that you are God, then only will I believe that you are really God Himself." It was only two days before he passed away. Immediately, he looked up towards me all on a sudden and said, "He who was Rama, He who was Krishna, verily is He now Ramakrishna in this body. And that not merely from the standpoint of your Vedanta!"¹ At this I was struck dumb. It is indeed a very difficult matter to be able to declare and believe a man with a body like ours to be God Himself. Well, it matters nothing, whatever you may call him or think of him, a saint or a knower of Brahman or anything. But take it from me, never did come to this earth such an all-perfect man as Sri Ramakrishna! In the utter darkness of the world this great man is like the shining pillar of illumination in this age! And by his light alone will man now cross the ocean of *samsara*.

¹That is to say, not merely in the sense of identity with the Absolute, but in the sense of Incarnation. The Vedanta Sutras say that by realizing the Brahman sages may declare their identity with any being, such as Manu and so forth.

IDOLATRY

By ALDOUS HUXLEY

The many kinds of higher idolatry may be classified under three main headings, technological, political and moral. Technological idolatry is the most ingenuous and primitive of the three; for its devotees, like those of the lower idolatry, believe that their redemption and liberation depend upon material objects, namely machines and gadgets. Technological idolatry is the religion whose doctrines are explicitly or implicitly promulgated in the advertising pages of newspapers and magazines—the source from which millions of men, women and children in the capitalist countries now derive their philosophy of life. In Soviet Russia, during the years of its industrialization, technological idolatry was promoted almost to the rank of a state religion. More recently, the coming of war has greatly stimulated the cult in all the belligerent countries. Military success depends very largely on machines. Because this is so, machines tend to be credited with the power of bringing success in every sphere of activity, of solving all problems, social and personal as well as military and technical. So wholehearted is the faith in technological idols that it is very hard to discover, in the popular thought of our time, any trace of the ancient and profoundly realistic doctrine of Hubris and Nemesis. To the Greeks, Hubris meant any kind of overweening and excess. When men or societies went too far, either in dominating other men and societies, or in exploiting the resources of nature to their own advantage, this overweening exhibition

of pride had to be paid for. In a word, Hubris invited Nemesis. The idea is expressed very clearly and beautifully in "The Persians" of Aeschylus. Xerxes is represented as displaying inordinate Hubris, not only by trying to conquer his neighbors by force of arms, but also by trying to bend nature to his will more than it is right for mortal man to do. For Aeschylus, Xerxes's bridging of the Hellespont is an act as full of Hubris as the invasion of Greece, and no less deserving of punishment at the hand of Nemesis. To-day, our simple-hearted technological idolaters seem to imagine that they can have all the advantages of an immensely elaborate industrial civilization without having to pay for them.

Only a little less ingenuous are the political idolaters. For the worship of tangible material objects, these have substituted the worship of social and economic organizations. Impose the right kind of organizations on human beings, and all their problems, from sin and unhappiness to sewage disposal and war, will be automatically solved. Once more we look almost in vain for a trace of that ancient wisdom which finds so memorable an expression in the "Tao Te Ching"—the wisdom which recognizes (how realistically!) that organizations and laws are likely to do very little good where the organizers and law-makers on the one hand, the organized and law-obeyers on the other, are personally out of touch with Tao, the Way, the ultimate Reality behind phenomena.

It is the great merit of the moral idolaters that they clearly recognize

the need of individual reformation as a necessary pre-requisite and condition of social reformation. They know that machines and organizations are instruments which may be used well or badly according as the users are personally better or worse. For the technological and political idolaters, the question of personal morality is secondary. In some not too distant future—so runs their creed—machines and organizations will be so perfect that human beings will also be perfect, because it will be impossible for them to be otherwise. Meanwhile, it is not necessary to bother too much about personal morality. All that is required is enough industry, patience and ingenuity to go on producing more and better gadgets, and enough of these same virtues, along with a sufficiency of courage and ruthlessness, to work out suitable social and economic organizations and to impose them, by means of war or revolution, on the rest of the human race—entirely, of course, for the human race's benefit. The moral idolaters know very well that things are not quite so simple as this, and that, among the conditions of social reform, personal reform must take one of the first places. Their mistake is to worship their own ethical ideals instead of worshipping God, to treat the acquisition of virtue as an end in itself and not as a means—the necessary and indispensable condition of the unitive knowledge of God.

“Fanaticism is idolatry.” (I am quoting from a most remarkable letter written by Thomas Arnold in 1836 to his old pupil and biographer-to-be. A. P. Stanley.) “Fanaticism is idolatry; and it has the moral evil of idolatry in it; that is, a fanatic worships something which is the creation

of his own desires, and thus even his self-devotion in support of it is only an apparent self-devotion; for in fact it is making the parts of his nature or his mind, which he least values, offer sacrifice to that which he most values. The moral fault, as it appears to me, is the idolatry—the setting up of some idea which is most kindred to our own minds, and the putting it in the place of Christ, who alone cannot be made an idol and inspire idolatry, because He combines all ideas of perfection, and exhibits them in their just harmony & combination. Now, in my own mind, by its natural tendency—that is, taking my mind at its best—truth and justice would be the idols I should follow; and they would be idols, for they would not supply *all* the food which the mind wants, and whilst worshipping them, reverence and humility and tenderness might very likely be forgotten. But Christ Himself includes at once truth and justice and all these other qualities too.....Narrowmindedness tends to wickedness, because it does not extend its watchfulness to every part of our moral nature and the neglect fosters the growth of wickedness in the parts so neglected.”

As a piece of psychological analysis this is admirable, so far as it goes. But it does not go quite far enough; for it omits all consideration of what has been called grace. Grace is that which is given when, and to the extent to which, a human being gives up his own self-will and abandons himself, moment by moment, to the will of God. By grace our emptiness is fulfilled, our weakness reinforced, our depravity transformed. There are, of course, pseudo-graces as well as real graces—the accessions of strength, for example, that follow self-devotion to some form of political

or moral idolatry. To distinguish between the true grace and the false is often difficult; but as time and circumstances reveal the full extent of their consequences on the personality as a whole, discrimination becomes possible even to observers having no special gifts of insight. Where the grace is genuinely 'super-natural', an amelioration in one aspect of personality is not paid for by atrophy or deterioration in another. Virtue is achieved without having to be paid for by the hardness, fanaticism, uncharitableness and spiritual pride, which are the ordinary consequences of a course of stoical self-improvement by means of personal

effort, either unassisted or reinforced by the pseudo-graces which are given when the individual devotes himself to a cause, which is not God, but only a projection of one of his own favourite ideas. The idolatrous worship of ethical values in and for themselves defeats its own object—and defeats it not only because, as Arnold rightly insists, there is a lack of all-round watchfulness, but also and above all because even the highest form of moral idolatry is God-eclipsing, a positive guarantee that the idolater shall fail to achieve unitive knowledge of Reality.

(Reproduced from the *Vedanta and the West*.)

REVIEWS AND NOTICES

Umasahasra (SANSKRIT) BY VASISHTHA GANAPATI MUNI WITH THE COMMENTARY, *Prabha* BY BRAHMASRI KAPALI SASTRI. PUBLISHED BY SITARAM VIGNESWAR BHADATI, SRI NANDINI PRESS, SIRSI, NORTH CANARA, PRICE RS. 5. DOUBLE CROWN QUARTO 464 PAGES. (COPIES CAN BE HAD OF SRI T. V. MAHALINGAM, 4, ISSAC STREET, P. T. MADRAS.

Umasahasra is one of the greatest Sanskrit poems composed in the present century. This brilliant hymn of a thousand verses belongs to the class of *Narayaniya*, *Padukasahasra*, *Bhaktimanjari*, and *Stutikusumanjari*. The author is, widely known in the South for his saintly life, vast and profound erudition in Sanskrit and great poetic talents. The poem mirrors all these excellences of his heart and intellect. These verses were composed during a period of intense austerities and Sadhana. They therefore give genuine expression to the divine love that has been then brimming in the heart of the composer. As a Sadhaka the hymnodist has developed a philosophy consistent with the attitude then predominant in his mind. The whole poem is couched in a variety of unlaboured yet well-formed metres, some even of rare

occurrence elsewhere. The verses often exhibit the various rhetorical qualities like Prasada, Ojas, Samata, etc., to an eminent degree and we are astonished to find that such exquisite devotional and philosophical poems of classical purity and depth are even now written in Sanskrit in spite of the general lack of encouragement and the necessary atmosphere required for it. It is a matter of regret that the space at our disposal for this short notice does not permit us to cite passages from the original to illustrate the quality of the work or delineate the philosophy underlying it. We heartily congratulate the publisher for making this work permanently available for all lovers of Sanskrit devotional literature.

Anupasimhavatara: (SANSKRIT) BY VITTHAL KRISHNA. EDITED BY C. KUNHAN RAJA, M.A., D.Phil. (OXON) AND PUBLISHED BY ANUP SANSKRIT LIBRARY, BIKANER. PP 103. PRICE NOT STATED.

The glory and cultural benefits of Sanskrit literature have always owed a very great deal to the munificence, encouragement, organization, and personal interest of the enlightened rulers of India, small and great, from the beginning of history.

For about half a century under the patronage of the respective Rulers, the Governments of Baroda, Travancore, Kashmir, and Mysore have made available to the scholar world scores of important works in various branches of Sanskrit learning edited and printed in the best manner approved by modern scholarship. More than this, they have also endeavoured to collect and conserve innumerable MSS containing much rare wisdom. We are delighted to find that the Durbar of Bikaner has followed suit in this cultural creation. Under the order of the present Ruler of this State the Anup Sanskrit Library containing a collection of about 10000 Sanskrit MSS acquired and preserved from the time of the illustrious ruler Maharajah Anup Singhji (1669-98) has been opened to the public, and the Ganga Oriental Series has been started, of which the present work is the fitting dedicatory volume. Maharajah Anup Singhji was a great and far-sighted ruler—hero, statesman, and scholar, all combined in one and embellished with shining qualities of personal character. The present poem is a tribute to the several excellences of his personality such as charm, prosperity, heroism, valour, munificence, renown, righteousness, devotion to god, and fearless-

ness. The verses presented in this book bear the stamp of high-class poetry judged from the standards of Sanskrit poetics and the editor has spared no pains to present it in a very acceptable form, with an English rendering and variant readings. We eagerly look forward to the succession of unknown valuable works that are going to appear in this series started under the order of an important ruling house of Bharatavarsha.

Free India: DASARA NUMBER
PRINTED AND PUBLISHED BY E. R.
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This dainty pictorial Dasara Number all in excellent art paper is really an achievement in these difficult days of paper and printing. It furnishes delicious fare for one and all with its articles of varied interest ranging from Sai Baba to the Cine art. The number fittingly opens with an invocatory article on the Mother wherein is explained the significance of the Dasara. Rajaji's 'Call for Realism' to a nation cowed down by fear and frustration and the 'Light from Sri Ramana' are distinguishing contributions.

NEWS AND REPORTS

Ramakrishna Mission's Relief Work REPORT AND APPEAL

Distress Relief Work: The Ramakrishna Mission is carrying on distress relief work through 22 centres, in Calcutta as also in 9 other towns and 239 villages of 12 districts in Bengal. Besides free kitchens at Baghbazar and Hatibagan in Calcutta, at Sonargaon and Baliati in Dacca, and in the towns of Dinajpur and Midnapur, rice or other food grains are being supplied either free or at concession rate, and monetary help is being given to the poor middle-class families of 129 villages in 24 Parganas, 42 villages in Bankura, 25 villages in Dacca, 17 villages in Backerganj, 10 villages in Faridpur, 8 villages in Khulna and 8 villages in Murshidabad, as also in the district towns of Bankura, Barisal, Berhampur,

Dacca, Faridpur, Malda, Howrah and Dinajpur. In addition to this a milk canteen is being run by our Mymensingh centre for children and patients. We are also co-operating with some other relief parties in running free kitchens at Sarisha (24 Parganas), Salkia (Howrah), and Berhampur (Murshidabad).

The relief so far given is quite inadequate to the extent and acuteness of the distress. To cope with the situation at least partially, the work requires immediate and wide-scale expansion. For want of funds and food grains, particularly owing to transport difficulties, our efforts in this direction have not been successful. The need of cloth also is very acute.

Flood Relief Work: This work is now being carried through two centres, one in

the Sadar and the other in the Kalna subdivision of the Burdwan district, and during the first half of September, we distributed 72 mds. 5 srs. of rice and 37 mds. 23 srs. of dal to 1479 recipients of 23 villages. The recipients in these areas urgently require cloth, which our limited funds do not allow us to purchase. It will not be possible for us to continue the work for long, unless liberal contributions be forthcoming.

Cyclone Relief Work: The work is at present being conducted in 200 villages of Midnapur and 24 Parganas. During the first half of September we distributed from our 8 centres 3060 mds. 28 srs. of rice, 1137 mds. 8 srs. of paddy and 73 mds. 33 srs. of millet, supplied by the Government, in addition to 105 pieces of new cloth, 611 lbs. of Noovit and 98 lbs. of barley to 63,229 recipients. Homoeopathic medicine and diet etc. are also given from three of our centres. Two Allopathic medical units have recently been sent to the field to combat the fearful outbreak of malaria etc. as far as possible. Altogether 6194 patients have been treated with medicine and diet during the period.

It is the Distress Relief Work, however, that needs the greatest attention. While conveying our grateful thanks to all donors through whose generosity we have been able to conduct our relief activities so far we earnestly appeal to the benevolent public to do all they can to save thousands of our helpless sisters and brothers. Contributions earmarked for any of the above relief activities, however small, will be thankfully received and acknowledged by the Secretary, Ramakrishna Mission P.O. Belur Math. Dt. Howrah.

SWAMI MADHAVANANDA

Secretary, Ramakrishna Mission

24—9—'43.

**The Ramakrishna Mission Vidyapith,
Deoghar. (S.P.)**

REPORT FOR 1942

This is one of the growing educational institutions of the Mission. In common with other cognate centres of the Mission efforts are made here to rear the super-structure of education and practical training on the basis of sound religious training and a real spirit of service and devotion.

During the period under review the residential section had 159 students on its role. 100% success was obtained in the year's matriculation examination. The staff consisted of 20 highly qualified and trained graduates. The boys maintained good health throughout, due emphasis having been laid on compulsory drill and games. Two manuscript magazines and occasional literary activities were carried on with avidity under the "Vidyarthi Samiti" Social and religious activities by way of pujas and Daridranarayana-Seva were as usual conducted. The insistence on practical training, that is characteristically followed here, resulted in the opening of classes in clay-modelling and leather-work besides the already existing classes in music, drawing and gardening. A tailoring section is in contemplation. The collection of funds for the Midnapore Cyclone Relief provided sufficient philanthropic work for the boys and teachers.

The outdoor dispensary is growing in its usefulness to the poor of the locality. The receipts for the year were Rs. 48,288—0—5 and the disbursements Rs. 51,430—15—9 thus entailing a deficit of Rs. 3,142—15—4. This was unavoidable in the prevailing conditions of living. Among the immediate needs of the institution are a dormitory for 25 boys, a prayer hall to accommodate 300 sitting, and roofing for the gymnasium shed.

Mayavati Charitable Hospital

REPORT FOR THE YEAR 1942

'A veritable river of love and compassion on the mighty bosom of the Himalayas'. This is how an eminent 'artist in the Himalayas' was impressed by the Mayavati Charitable Hospital. To manage a hospital with up-to-date equipments for the operation theatre and with a well-qualified staff in such a distant corner of the Himalayas is indeed an achievement. Its increasing usefulness to the population of the hills is attested to by the following figures: In 1915, the year of its inception the number of outdoor patients was 1173 while in 1942 it was 14,727. Since 1925 the Indoor patient department has been developing and the total number of patients treated during the year was 305 of which 208 were cured and discharged.

ged. The total receipts for the year came to Rs. 5,711—7—11 and the total expenses were Rs. 5,644—2—9.

The management while cordially thanking their donors, subscribers and sympathisers, appeals for their increased help and support to enable them to meet the difficult conditions arising out of the war.

RAMANANDA CHATTERJEE

Babu Ramananda Chatterjee whose death at Calcutta at the age of 79 had been announced, was one of the pioneers in the field of Indian journalism during its most difficult days a third of a century ago. His devotion to journalism made him give up the principalship of the Kayastha Pathasala, Allahabad after which he took up the editorship of the *Prabhasi* in Bengali and the *Modern Review* in English as his

life's mission, thirty-six-years ago. To-day the *Review* is a force, is a name to be conjured with, in Indian journalism and Mr. Chatterjee is its maker. The introduction of art and artists to public notice, the ushering of Tagore, large portions of whose writings were published in the *Review*, to the outside world, scholarly contributions on manifold aspects of Indian culture and the able and pungent discussion of contemporary Indian problems, social, economic and political are among his achievements through the journal. He was also one of the pillars of the literary Renaissance in Bengali.

In his death Bengal loses one of its eminent publicists and Indian journalism a great veteran. But he leaves behind him an inspiring ideal of selfless and devoted service for the rising generation. We join in the choir of condolences to the bereaved family and pray for his soul's solace in Eternal Peace.

“ Let him not kill, nor take what is not given,
 Nor utter lies, nor of strong drink partake :—
 But from unchastity let him abstain,
 Nor eat at night, nor at unfitting times,
 Nor wear a garland, nor use scents but stay
 On a mat spread on the ground. This is the Sabbath
 Great, eightfold, of a kind to make an end
 Of Ill, by the Enlightened One proclaimed.
 The moon and sun, the sight of which is sweet,
 Move to and fro, shed radiance where they move,
 Scatter the gloom, and, gliding thro' the sky
 Make the clouds lustrous lighting everyquarter.
 Within this space all manner of wealth is found,—
 Pearl, crystal, beryl, luck-stone Hataka.
 Yet are they all not worth one-sixteenth part
 Of a Sabbath with its precepts eight vantage :—
 Nor is the bright moon with its host of stars.
 Therefore the woman and the man, devout
 Who keep this Sabbath with its precepts eight,
 Performing merit fruitful of results,
 In the heavenworld are born without reproach.”

(*Anguttara-Nikaya*)

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THE FREEMAN'S WORSHIP

I

God always stoops to conquer, to gather up His children to His bosom. When man takes one step towards God, He takes ten steps to meet man half-way. Very easily is God propitiated. If it is from the devotee quite ordinary and insignificant things satisfy Him, a leaf, a flower, a fruit, a little water. 'Yes, all these I partake of', says the Godhead in the Gita, 'when offered with devotion and with a pure mind.' Nay, the Lord makes the path easier still for the devotee: he need not even take the trouble of gathering these things and offering them unto the Lord. 'Whatever you do, whatever you eat', says the Lord in the Gita, 'whatever you sacrifice, whatever austerity you engage yourself in, do it as an offering unto Me.' And He promises us supreme results. God expects only the least from His devotee, but He gives the most. He is the all-merciful Father, the Mother, the great protector of us all. He is

the ocean of mercy that knows no half-giving.

The story is told in the *Bhagavata* how Bhagavan Narayana blessed Ajamila with the bliss of *moksha* for uttering the name 'Narayana' unknowingly before his death. Ajamila was a house-holder who had drunk life to the lees. During his last moments, he called his son, Narayana to his side and this was enough for the Lord to gather Ajamila unto Him and make him His own. The highest reward for the smallest labours seems to be the Lord's motto. He snatches every opportunity to make man 'whole', to mould him after the pattern of His own heavenly perfection. And for the one who seeks this perfection in the union with Him, there are no duties on this world, no norms of conduct to abide by. 'Leave off everything and come to Me, He declares at the top of His voice, as the final message of the Gita, I will save you

from all sin. Nay, I will look after your daily comforts'.

As God is anxious to lift man unto His level of perfection, so is He anxious to discover some really good part in him and prescribe suitable *sadhana* by which he can develop his whole being. 'If you are not able to fix your thought steadily on Me, then by constant practice you seek to reach Me. If you find yourself unequal to practising either of the above, then be intent on doing actions for My sake. If thou art unable to do even this, then in devotion to Me, do thou abandon the fruits of all actions, self-controlled.' Over and above the tolerance and kindness with which He prescribes alternatives to His devotee, it is the Lord's anxiety to discover the best in us, our inclination, that compels our attention and admiration.

II

In this positive method of finding some good point in man and improving him by strengthening that through easy and suitable *sadhana*, Hinduism perhaps has no rival. For the one on the lowest as also for the one on the highest rung of the spiritual ladder, it prescribes with unique ease and effect. We saw Sri Krishna offering according to temperament and capacity Bhakti-yoga, Jnana-yoga, Dhyana-yoga and so on. Of this genius of Hinduism to legislate for the man of low spiritual potency we get a glimpse in *Bhagavata*, 12th Skandha, where Sri Suka says: 'The Kaliyuga is a store-house of evils; but there is one virtue to compensate all evils: By reciting the Lord's name one is released from the meshes of *samsara*. In Kaliyuga men are of middling capacities and of poor concentration and so easy discipline is

prescribed. But this does not mean that Namasamkirtan can alone, in the absence of other things bring about final emancipation. The words of the Puranas are not to be taken literally. They are only pointers; they suggest paths and to mistake paths for the goal would be nothing short of a disaster in religious striving. Paths may engender taste in the aspirant for the final goal of Bliss, the bliss of Freedom and Infinitude which in fact constitute the whole of religion.

This point is clearly brought out in the Gita. In various places it speaks of different *yogas*, the Bhakti-yoga, the Karma-yoga, the Jnana-yoga and so on. But the central teaching of Gita is none of these *yogas*. It is the yoga with the Divine, the Brahmic consciousness, that resting and living in the Divine, in that Absolute, which is the sum and substance of spiritual realization that Bhagavan forces as the peak of perfection. He sums up his teachings in his last utterance: 'Become Me-minded, devoted to Me, to Me do sacrifice and adoration; infallibly thou shalt come to Me, for dear to Me art thou. Abandoning all laws of conduct seek refuge in Me alone. I will release thee from all sin; do not grieve.'

Not satisfied by offering such easy means of *sadhana*, Bhagavan Sri Krishna proceeds to make the *yoga* with the Divine not only a religion intensely practical but an experience inborn and unremitting. Towards the end of his discourse by way of a coping stone to his plan he says in a culminating utterance: 'That Divinity is installed in the hearts of all beings. Take refuge in that Divinity and thou shalt obtain supreme peace and eternal resting place'. The whole of the Lord's plan of perfecting man would not have flowered into achieve-

ment if he had not grounded it on the Reality of this subjective divinity. Here it is that religion gets strength from philosophy.

III

But after all, can the human realise the divine; can the finite grow into the Infinite, the mortal into the immortal? We answer yes and no. Yes, because, the finite self can grow into the Infinite through a *sadhana* that makes the self shed its finiteness. No, because, it is not the finite that is realising the Infinite; it is only the Infinite that can seek the Infinite and realise it. The eye cannot behold the sun unless it be sunlike, and has the form and resemblance of the sun drawn in it. So also the self of man cannot behold God unless it be god-like, unless it has God formed in it. But if it be made the partaker of the divine nature it must be chastened and purified. It is a process of progressive expansion for the self in which the externality of God gives place to internality. It is seen then that God is not any foreign power or even any person other than our own selves, but he is our higher self. We have not to reach God and to attain him as we attain things other than ourselves, but we have merely to unfold our own latent infinitude and gradually grow until we reach the highest expansion when our finite self merges into the Infinite, into Brahman and comes to manifest its infinite character.

This expansion, a process which is subjective *par excellence*, is brought about by a twin-sadhana: The affirmation of the real infinitude of our self by an intense meditation on its real nature as Existence-Knowledge-Absolute, effectively helped by a progressive purification through interior,

moral discipline that will make our finite self shed its superimposed finiteness and assume its infiniteness and cosmic qualities of *samyak darsana* (integral outlook), universal love and goodwill and the like. The supreme necessity of a strict discipline for the self before it can obtain this final expansion and harmony is stressed in a picturesque imagery by our great poet:

When the harp is truly strung, when there is not the slightest laxity in the strength of the bond, then only does music result. It is because it is bound by such hard and fast rules on the one side that it can find this range of freedom in music on the other. While the string was not true, it was indeed merely bound; but a loosening of its bondage would not have been the way to freedom, which it can fully achieve by being bound tighter and tighter till it has attained the true pitch. (Tagore: *Sadhana*.)

In so far as this above experience is a matter of self-revelation no propitiatory sacrifices or other forms of worship offered to Gods will be found helpful. There is a sublime philosophical worship inculcated in the Upanishads, the worship of the infinite in the finite. It is the *Ahamgrahopasana* of the Upanishads which asks us to meditate on the mind as Brahman: मनो ब्रह्म इत्युपासीत; आत्मेवेत्युपासीत. Meditate on the self as the sole Reality. In this *Ahamgrahopasana* which means the worship of the Divine in the human, of the Infinite in the finite, the duality of the worshipper and the worshipped vanishes. The self worships the self; the Divine adores the Divine. This is the wisest of all worships.

This form of *sadhana* is peculiar to the Vedanta and although we find similar thoughts in Plotinus and Spinoza, a methodical and full treatment of this *Atmopasana* or worshipping God as one's own self is perhaps

the monopoly and the highest achievement of Hindu thought, of the Vedanta. This kind of worship, is of supreme benefit to the individual as it starts with the affirmation of absolute strength in him and takes him through the path of self-purification to the bliss, freedom and strength of the Infinite.

Of this same Atmopasana, Bhagavan Sri Krishna speaks to Sri Uddhava as the worship of worships :

Having worshipped Me in his own body pervaded by that *amsa* which is (contemplated as) Atman and being full of that presence, he should invoke My presence firmly into the images and perform the Nyasa and worship Me. Then in his own body cleansed by Vayu and Agni he should contemplate the subtle *amsa* of Paramatman contemplated by Siddhas as the summit of Nada; i.e., the Supreme Being in the lotus of the heart. Let him construct mentally a seat for Me with Dharma and other deities for its various parts attended by the Saktis and on the seat a lotus of eight petals and according to the rules both of the Tantra and the Veda, offer Padya, Achamana, fruits, flowers and the like and also other attentions such as fanning, etc., so that he may secure both the enjoyments of life here and the final beatitude hereafter. (*Bhagavata* SK, XI. Adh. 27, St. 23, 24, 25 and 26).

IV

But more than all, the palm goes to the Tantra for the sublime method of subjective worship, in fact a blending of the subjective and objective methods, it employs. It goes to the extent of affirming in the self of the worshipper control over the cosmos as also cosmic and godly qualities which are to be used as flowers in the worship. The Manasapuja which the Tantra makes the integral and common part of all worship is pictured below in part :

हृत्पद्ममासनं दद्यात् सहस्रारच्युतामृतैः
पाद्यं चरणयोर्दद्यात् मनस्तुभ्यं निवेदयत् ॥

तेनामृतैर्नापि चाचामं ज्ञानीयमपि कल्पयेत्
आकाशतत्त्वं वसनं गन्धं तु गन्धतत्त्वं ॥
चित्तं प्रकल्पयेत्पुष्पं धूपं प्राणान्प्रकल्पयेत्
तेजस्तत्त्वं च दीपार्थं नैवेद्यं चसुधां बुधिम् ॥
अनाहतध्वनिं खण्डं वायुतत्त्वं च चामरम्
वृत्त्यभिन्द्रियकर्माणि चाश्रित्य मनसस्तथा ॥
पुष्पं नानाविधं दद्यात् आत्मनोभावशुद्धये
अहिंसा परमं पुष्पं पुष्पमिन्द्रियनिग्रहं ॥
दयाक्षमाज्ञानपुष्पं पञ्चपुष्पं ततः परम्
अमायमनहंकारं अरागममदस्तथा ॥
अमोहकमदंभं च अद्वेषाक्षोभकौस्तथा
अमर्त्यसंमलोभं च दशपुष्पं प्रकीर्तितम् ॥

—*Mahanirvana Tantra.*

Offer the lotus of your heart as the seat to the Deity and wash His feet, with the nectar from the Sahasrara.¹ Then for washing the face offer your mind and with the nectar of the Sahasrara give him bath. The sky-principle is then to be given as garment, fragrance-principle as scent. In the place of flower offer your heart and for incense offer your *pranas*. The *tejas* (light) in you is then to be given in the place of *deepam* and the ocean of ambrosia as food-offering. Let the sound from the Anahata² be used as bell and the Vayu-principle for *chamaram*. Let the functions of your Indriyas be dance for the Deity. And then worship Him with various flowers for the purification and strengthening of your self.

Non-injury (*ahimsa*) to all beings is the foremost flower to be offered. Then the flower of the control of the senses. Flowers of kindness to the suffering, patience and knowledge are then to be offered.

Then, the ten flowers are to be offered. They are guilelessness,

¹ The thousand-petalled lotus, the nervous centre in the head.

² The fourth of the mystical *chakras* in the body.

absence of egoism, desirelessness, absence of pride, absence of delusion, absence of craving for name and fame, the unavengeful spirit, equanimity, non-competition, and non-avarice.

V

The first part of the worship takes for granted that the self has grown into the infiniteness of the macro-cosm and so calls for using cosmic elements like Vayu and Akasa as utensils in the worship. The second part takes for granted godly virtues in the self, virtues of cosmic utility, but to be offered as flowers to the Deity installed in the heart. Man thus virtually worships himself with cosmic powers and godly virtues and raises himself to Godhead.

‘This is real worship’ says Swami Vivekananda, ‘for this worship leads to freedom’. ‘That which is limited is material. The spirit alone is infinite. God is spirit, is infinite, man is spirit and therefore infinite and the infinite alone can worship the infinite. We will worship the Infinite; that is the highest spiritual worship. This, in fact is the Freeman’s Worship.

He is no longer the musical instrument and God the musician playing on it as the poet’s fancy would have it. He is the musician as well as the instrument and he can play whatever tune he likes. And to whom shall he pray now? He prays to his own Self and whatever he prays for is granted. It is at this stage of beatitude that Emerson’s words are true: ‘Whatever we pray to ourselves for is always granted.’ But to grow most like to God is not the end.

Our great ones have best taught us that to live to God’s glory is not only to grow most like to Him, but to be fruitful in all godliness and holiness and to live so that our lives may shine with His Grace spreading itself through our whole man. When do we glorify Him? ‘when the soul beholding the infinite beauty and loveliness of the divinity, and then looking down and beholding all created perfection mantled over with darkness, is ravished into love and admiration of that never setting brightness and endeavours after the greatest resemblance of God in justice, love and goodness... then we may be said to glorify Him indeed.....’

How marvellous are the potentialities of humanity! There is no man so mean or servile but hides within himself the possibility of the Infinite. The ultimate fact in the world is man, not power: the ultimate fact in man is God. Therefore let all men believe in themselves. To all men let us say—Be strong. At any moment may my personal become the hand, the lips, of that Impersonal. Why then should I be weak, either in taking or in losing? Am I not the Infinite Itself? Henceforth do I cast aside pleading and prayer.

—*Sister Nivedita*

INDIAN PHILOSOPHY AND RELIGION

BY DR. SATISCHANDRA CHATTERJEE, M.A., PH.D.

Far from keeping Philosophy and Religion in two separate compartments as is the wont of the West, Hindu thought has always pressed both of them into service to help Life in its quest of the Infinite. Hence Indian philosophy is more helpful to a complete life than the Western systems.—EDS.

One of the remarkable features of Indian Philosophy is its close alliance with religion. Philosophy in India never stands divorced from religion. Rather, the one serves as a basis for the other. For the ancient Indian thinkers, philosophy is not a matter of speculation only, but of life as well. They are not satisfied with the discovery of the ultimate truth about self, God and the world, but insist upon its realization in life. The aim of philosophy, like that of religion, is practical, namely, liberation. But from this it should not be supposed that Indian philosophy is merely based on religious authority and is, therefore, dogmatic and not critical. That is a general misconception about the nature of Indian philosophy. The Indian systems of philosophy are as much based on independent reasoning as any we can find in the West, even in this modern age of critical speculation.

Philosophy in India has had a vast and varied development. There is hardly any system of philosophy in the West which has not its parallel in one or other of the systems of Indian philosophy. Of these, the most important are three heterodox and six orthodox systems. The former are the Carvaka, Bauddha and Jaina systems. The latter are the Nyaya, Vaiseshika, the Sankhya-Yoga, the Mimamsa and the Vedanta system.

The first group is called heterodox because it does not accept the authority of the Hindu scriptures—the Vedas. The second accepts the Vedas as the supreme authority in religion and philosophy, and is, therefore, called orthodox.

The Carvaka is a materialistic philosophy. For it, sense-perception is the only reliable source of human knowledge. Inference and the like cannot give us certain knowledge. Matter is the ultimate reality from which the whole world including body, mind and soul is produced. Wealth and enjoyment are the only ends of human life. Morality and religion are but superstitions. There is no soul other than the body, no God other than the king and no morality other than the pleasant duty of making oneself wealthy and happy.

Gautama Buddha, the Light of Asia, is the founder of Buddhism. The message of his enlightenment laid the foundations of Buddhistic religion and philosophy. There are many schools of Bauddha philosophy and religion. Their central doctrines are as follows: Perception and inference are equally reliable sources of knowledge. The law of change is universal; neither man nor any other being, animate or inanimate, is exempt from it. Whatever exists must change, and all that is born must decay and die. Life in the world is

full of evil and suffering. But there is a way of life that leads beyond sin and suffering, evil and misery. This is the moral path laid down in Buddhism. Buddha followed it, and others can similarly follow it, to attain the state of Nirvana or liberation. Nirvana is a state of perfected existence in which perfect wisdom goes with perfect righteousness. It is attainable by a man in this world and in this life. It does not make one apathetic and inactive, but fills one's heart with deep sympathy for all suffering beings and makes him act incessantly for their well being. The law of Karma is the supreme law of the world. It means simply that all our actions are bound to produce their proper moral consequences. 'As you sow, so you reap' is the popular statement of the law. It is this law that explains the history of the world, which is a moral history. It is the history of the beginningless process of births and deaths, acts and experiences of individual souls. These souls are not permanent substances, but unbroken series of states of consciousness, which maintain their continuity from one stage of life to another and from one life to another life. There is no God other than the universal moral law of karma or dharma. We are not to look up to God for help and guidance in our spiritual life. Man must work out his own salvation by his own efforts. The essence of religion lies in faith in the moral law, in the cultivation of the virtues of love and wisdom, compassion, contentment and equanimity, and, above all, in service to suffering humanity.

Jainism is a very old faith and philosophy. It is founded on the teachings of a long line of teachers, of whom Vardhamana, an elder contemporary of Gautama Buddha, is the

last. It believes in many realms, of which some are living and others non-living. Every living being has a soul, and there are souls in all bodies, including those of earth, water, fire, air and vegetable. All souls are potentially equal. It is, therefore, the supreme duty of every man to abstain from all injury to life. Every soul is potentially perfect and is capable of attaining infinite knowledge, power and bliss. The way to perfection lies through three things. These are: right faith or respect for truth, right knowledge of all truths, and right conduct, which consists in refraining from wrong and performing what is right. It is by following the moral path that the fettered soul can become free, and the human, divine. No God as the creator and moral governor of the world need be admitted. We are to meditate on and worship the liberated, perfect souls for guidance and inspiration in religious life. But the liberated souls serve only as beacon lights. Every one must work out his own salvation. Jainism is another instance of a religion of self-help, a religion without belief in God.

The Nyaya-Vaisesika is a realistic philosophy based on independent reasoning. Here we have a common-sense view of the world as a system of many independent realities, like atoms, minds, individual souls and God which are externally related to one another in space, time and *akasa* or ether. The atoms are the ultimate constituents of the physical world. Individual souls are eternal and all-pervading substances which have the attribute of consciousness when related to the body. God is the eternal, infinite and intelligent Being who creates, maintains and destroys the world. The world's creation and destruction are divine dispensations,

according to the law of karma. Individual souls are to realize their moral destiny, i.e. liberation, in obedience to this law and through philosophic insight, attained by the grace of God. But, after all, the world is related to God as His body. Thus the Nyaya-Vaisheshika is a realistic philosophy which accepts the belief in God on its religious side.

The Sankhya-Yoga is a philosophy of dualistic realism. It admits two kinds of ultimate realities, namely, *purusha* or a plurality of selves on the one hand, and *prakriti* or primal matter on the other. The self is pure consciousness, and is eternal, inactive and quite distinct from the body and the mind. *Prakriti* is the unconscious, eternal and active material cause of everything but the self. The history of the world is the interplay of these two independent principles. It is the moral history of how individual souls seem to suffer and enjoy when they wrongly identify themselves with *prakriti*, and how again they are liberated when they realize their utter distinction from it. The Yoga teaches the practical methods of realizing the self as a purely immaterial and trans-physical reality, as the unborn and undying spirit, the free, immortal and eternal being. Some followers of the Sankhya do not believe in God. But in the Yoga God is admitted as the eternally perfect Being who conditions the evolution and dissolution of the world in a cyclic order. The Yoga thus presents a religion with belief in God, and the Sankhya presents one without it. This, however, is a controversial point.

The Mimamsa is a philosophy of realism and a religion of ritualism. It emphasised the ritualistic aspect of the Vedic culture and raised a philo-

sophy to justify and help the continuation of the Vedic rites and rituals. It believes in the independent reality of physical objects, minds and individual souls, but not in God as the creator of the world. The world's objects are formed out of matter in accordance with the karmas of individual souls. The law of karma is a spontaneous moral law that rules the world and governs the souls as well. These souls are active, immortal and eternal beings who possess consciousness only when associated with the body. What the Vedas command one to perform is right. What they forbid is wrong. It is the religious duty of every man to perform the rituals enjoined by the Vedas. The performance of Vedic rites in the right spirit leads either to a life in heaven or to a state of freedom from all suffering. The Mimamsa thus presents a religion in which ritualism takes the place of theism.

The Vedanta is the paragon of all monistic systems. It is a continuation and systematization of the philosophical thoughts of the Vedas. In it we have a sublime idealism which has hardly any parallel in the history of human philosophy. Of the different schools of the Vedanta, the Advaita of Sankara is perhaps the most important and consistent. According to it, Brahman or the Absolute alone is real, the world is unreal, and the individual self is verily Brahman itself and nothing else. What we call God or the Absolute is not a reality external to us; it is but the self in us. This self is not the body, the mind or the ego. All these are objects to the self and, therefore, not-self. The self is the unflickering light of consciousness in us. Its being or existence is just this luminosity or self-manifestation. It is one, infinite and immut-

able consciousness ; it is free, eternal and immortal. There is the same self in all beings and all things. The self which is the one ultimate reality appears as a world of many objects because of the limiting conditions of human experience. Just as the sun which is immeasurably large appears as a small disk to the human eye with its inherent limitations, so Brahman or the self appears as a material world to the mind infected with ignorance. But the world is not a dream or an illusion. So long as we are under the limitations imposed by our body, the senses and the mind, the world has a factual existence and a practical reality for us. But if we can free ourselves from these limitations, we shall realize the self and thereby attain liberation. Liberation is a state of existence beyond sin, suffering and death; it is life eternal. How the one immortal self appears as many things and mortal beings is a mystery we cannot unravel. It is the fundamental mystery of the world, to which Sankara gives the name of *maya*. It is an inscrutable power of God or the Absolute on the one side, and it means a failure of the human reason on the other.

Hinduism as a religion is based on the Vedas. It is a monistic religion which, on its theoretical side, believes in one spiritual reality which reveals itself as this and many other worlds, and exists everywhere in the universe and beyond it, and dwells in every living being as its inmost self, wisest ruler and Supreme Lord. On the

practical side, Hinduism enjoins on its followers meditation on and devotion to the Supreme Being throughout one's life, so that one may realize the highest goal of one's life, i.e., God. It admits also that there are many divine beings or superhuman spirits which, in common parlance, go by the name of gods and goddesses. But these it regards as the manifestations of the Supreme God like other things and beings. While God is one, there are, according to Hinduism, many different ways of reaching Him, just as there are many paths that lead to the same destination. Among the paths of religion, it emphasises three, namely, Karma or the performance of moral and religious duties in a disinterested spirit; Bhakti or devotion to and worship of God in pure body and mind, and Jnana or a reflective and critical knowledge of reality which, through moral purification and continued meditation, leads to the realization of God. The apparently divergent schools of Hindu religion may be shown to bear the common stamp of a monistic faith in one Existence or Being as present in everything. So also, the different paths followed by the different sects of Hinduism may be comprehended under the three, especially emphasized by it and recognised as alternatives. Hinduism is the sublime religious faith which finds One in All and All in One, and recognizes the unity of all genuine religious faiths as being so many paths leading to the same goal—God.

THE MUSIC OF SRI KRISHNA'S FLUTE

BY SWAMI ADIDEVANANDA

May that Supreme Radiance, the ever-gracious Bhagavan Sri Krishna, with his curls decked with peacock feather and his face turned to the right for playing on the flute—bless me with His presence, during the last moments of my life'.
—*Krishnakarnamrita* II—22.

Sri Krishna as Venugopala (i.e., playing on the far-famed flute whose melody flooded the region of Brindavan with bliss) is quite a household word all over India. Hardly is there a Sanskrit verse on Sri Krishna in which his description is not given as holding the flute in the hand. The reason is not far to seek : The ravishing melody of his magic flute enthralled the heart of everyone,—whether man, beast or immobile object. A famous poet-devotee sings that his flute-notes lead one to the realisation of cosmic Consciousness, and as such they are more exhilarating than the rays of the moon on Siva's head. The moon on Mahadeva's crest being a crescent is spoken of as a symbol of individual consciousness. The same poet continues that once Sri Krishna, inspired by the notes of the Vina began to play his flute, as if to bring about the consummation of the music of the Vina. The Vina is the best of stringed musical instruments in India symbolising the power of Nadabrahman. Rudra, Matangi (Parvati) and Mahalakshmi are ever associated with the Vina, while Saraswati, the Goddess of learning, cannot be conceived without this instrument. Probably the poet wants to suggest

that the music of Sri Krishna's flute is superior even to the sweetest notes of the Vina, namely, the Nadabrahman. The melody leads one from sound to soundlessness—to the absolute silence of the Samadhi.

Other lyrics apart, there is a surpassing description in the tenth Skandha of *Sri Bhagavata* of the effect produced by the rapturous music of Sri Krishna's flute. Once on a day following the rainy season when the sky was a blue expanse, he played on the flute and the melodious strains allured the hearts of the Gopis. He stood in the midst of his companions,—with peacock-feather on crest, the Karnikara flowers dangling from his ears, and orange-coloured cloth round his waist,—doling out through the holes of the reed the ambrosia dripping from his underlip. One Gopi says that the flute must have done meritorious deeds to get all to itself the nectar flowing from the underlip of Damodara. On drinking the remnants of the nectarine feast from the flute, the rivers and trees show their joy.² Another says that even the ignorant female deer are blessed as they have seen the wonderfully decorated son

१ व्यन्यस्तपादमवतंसितबर्हिर्बह्वै
साचीकृतानननिवेशितवेणुरन्ध्रम् ।
तेजः परं परमकारुणिकं परस्तात्
प्राणप्रयाणसमये मम संनिधत्ताम् ॥

२ गोप्यः किमाचरदयं कुशलं स्म वेणुर्दामोदराधर
सुधामपि गोपिकानाम् ।
भुङ्क्ते स्वयं यदवशिष्टरसं हृदिन्यो हृद्यत्त्वचोऽश्रु
मुमुचुस्तारवो यथाऽऽर्याः ॥

—*Sri Bhagavatam* 10-21-9

of Nanda and heard the music of his flute and worshipped him by their loving looks.' According to a third, the cows drink the sweet melody of his flute, with their ears standing erect, and the calves which began to suck the milk stand still with milk in their mouths.' A fourth Gopi thinks that the birds of the forest must certainly be *yogins* as they fly up to the green foliage of the trees and on hearing the music of Krishna's magic flute close their eyes in meditation, and abandon all speech.⁵ What a strange effect the music of the reed produces on all beings! Says another Gopi: Those who move standstill, and the immovable trees are thrilled with their hair standing on end!⁶

The beautiful natural scenery of the forest and the enchanting atmosphere of the *saradritu* must have added sufficient colour to the sweet notes of the flute. The blue sky was visible without the dark clouds, and the

⁵ धन्याः स्म सुहृदमतयोऽपि हृष्यिष्य एता या
नन्दनन्दनमुपात्तविचित्रवेपं ।

आकर्ष्य वेणुरणितं सहकृष्णसाराः पूजां दुग्धुर्वि-
रचितां प्रणयन्त्योर्केः ।

—*Sri Bhagavatam 10-21-11*

⁶ गावश्च कृष्णमुखनिर्गतधनुग तपीयूषमुत्तभित-
कर्णपुटैः पिरन्त्यः ।

शावाः स्तुतस्तनपयः कवलाः स्म तस्युर्गोविन्द-
मात्मनि हृशाश्रुकलाः स्पृशन्त्यः ॥

—*Sri Bhagavatam 10-21-13*

⁵ प्रायो बताम्बः बहगा मुनयोर्वनेस्मिन् कृष्णोक्षितं
तदुदितं कलवेणुगीतम् ।

आरुह्य ये द्रुमभुजान् रुचिरप्रवालान् शृण्वन्त्य-
मीलितदृशो विगतान्यवाचः ॥

—*Sri Bhagavatam 10-21-14*

⁶ गा गोपकैरनुवनं नयतोरुदारवेणुस्वर्नैः कल्प-
दैस्तनुभृत्सु सख्यः ।

आस्पन्दनं गतिभतां पुलकस्तरूपां निर्योगपाश-
कृतलक्षणयोर्विचित्रम् ॥

—*Sri Bhagavatam 10-21-19*

moon rose in the midst of twinkling stars with her full effulgent orb. When the damsels of Vraja heard Krishna's music, they ran to him giving up all their domestic works. To the Gopis the flute-music was a stern reminder of the fact that a lover of God should give up everything in this world,—wife, husband, children, wealth and all. The music drew them to Him despite the dissuasion of their husbands, fathers and other relations.

The divine-flute-melody which is symbolic of the highest Consciousness liberated many Gopikas from the ephemeral bonds even though they could not see the beautiful form of the Lord. In the telling words of the author of *Krishnakarnamrita*, 'The maidens of Gokula on hearing the music produced by His mouth through the dexterously-ranged pipe-holes immediately felt liberated from all bonds which tied them to their worldly husbands.' *Sri Bhagavata* also says that the Gopis who were prevented from meeting Sri Krishna had their minds so taken up with devotion to Him that they meditated on Him with closed eyes. Their separation from their Beloved was so unbearable, and their suffering so intense, that their past evil karmas were annihilated. They embraced Achyuta in thought and were thus fully rewarded for their good deeds.⁷

⁷ यद्वेणुध्रणिरुपस्थितसुषिरमुखोद्गीर्णनादप्रभिन्नाः
एणाक्ष्यस्तत्क्षणेन वृटितनिजपतिप्रेमबन्धाः बभूवुः ॥

Sri Krishnakarnamritam 2-95

⁸ अन्तर्दृहगताः कश्चित् गोष्योलब्धविनिर्गमाः ।
कृष्णं तत्मावनायुक्ता दध्युर्मीलितलोचनाः ॥

—*Sri Bhagavatam 10-29-9*

दुःसहप्रद्विरहतीव्रतापशुभाः ।

ध्यानप्राप्त्युताश्लेषनिवृत्त्या क्षीणमङ्गलाः ॥

—*Sri Bhagavatam 10-19-10*

As already pointed out in the foregoing description of the Gopis the music of the flute produced wonderful effect not only on men and animals but also on plants and other immovable objects. The trees and creepers of Brindavan bending under the weight of their flowers and fruits showed their mark of love by shedding tears of joy in the form of honey; the Sarasas and other birds in pools hastened to him with their minds attracted by his sweet music and meditated on him with their eyes closed, their minds controlled and their talk given up! Sri Krishna seems to have been an adept in the science of the flute as he was a past-master in other games. It is hinted that even the great gods, trained in the technique of music, could not distinguish the nature of tunes he was playing. When he placed the Venu (flute) on his red underlip and played various tunes improvised by himself, even Indra, Rudra, Brahma and other gods who often listened to his music with rapt attention, were confused, not being able to distinguish what kind of tunes they were, though they were well-versed in the art of music.⁹

In India music is not understood as a mere symphonic arrangement of sounds with a view to produce sense-appeal. But on the contrary, it is

१ विविधगोपचरणेषु विदग्धो वेषुनाद्य उरुधा
निजशिक्षाः ।

तव सुतः सति यदाधरारिम्बे दत्तवेषुरनयत्
स्वरजातीः ।

सवनशस्तदुपधार्यसुरेशाः शक्रशर्वपरमेष्ठिपुरोगाः ।

कवय आनतकन्धरचित्ताः कदमलं ययुरनिश्चि
ततत्त्वाः ॥

—Sri Bhagavatam 10-35-14 & 15

the easiest path to direct the realisation of the Divine through the intense concentration on the musical vibrations, which open, as it were, the windows of the soul to the attainment of Brahmajñana. Therefore the Nadasadhana is on the same footing as other valid means of realisation. It is significant to note that the Indian origin of music is not in man, but in the absolute Divine manifested in the triune aspect of Brahma, Vishnu and Maheswara. While Brahma is ever associated with the chant of the Vedas bringing into existence the entire manifested universe with all its being, Mahadeva as Nataraja with his Damaru is dancing the cosmic dance of Tandava in unison with his attendants. Mahavishnu as Sri Krishna is always represented with the Venu, the classic instrument as playing the Song of Spirit, the song which touches the highest plane of the Divine, with the Gopas and Gopis singing and dancing in rhythmic movements.

The boyhood of Sri Krishna and his sports in Brindavan are by themselves a song of the sweetest melody. His entire body was clothed in sound and colour,—and the same was true in the case of the Gopis also who shared the highest expression of his music and dance which elevated them to the realm of the Spirit. Superficial critics and Puritans who see myths and colossal jokes in Sri Krishna's music and dance will do well to ponder deeply on his spiritual rhapsodies.

The music of Sri Krishna's flute is not only a perfect and harmonious symphony of sounds but also the Song of the Soul, taking its very birth from Pranava. It is a spiritual synthesis of song and dance,—too mystic and sublime for ordinary men

of the world whose heart is not set on devotion and whose mind takes no delight in the music of the Spirit. The simple damsels of Vraja who were unable to make any philosophic approach to Reality, were liberated once for all from the bondage of mind and matter by the soul-enthraling flute-sounds which emanated from the nectarlips of the Lord. Indeed in the inspiring language of Lilasuka : Stopping the rushing torrent of the Kalindi, melting the mountains, bewitching the deer, gladdening the

cows, confusing the cowherds, making the Munis to close their eyes in meditation, playing the seven fundamental notes, revealing the esoteric meaning of the Pranava (Omkara)—the flute of the Child triumphantly sounds.¹⁰

¹⁰ कालिन्दीबहुलप्रवाह्रभसं संस्तम्भयस्तंक्षणा-
च्छैलान्विद्रवयन्मृगान्विवशयन्गोवृन्दमानन्दयन् ।
गोपान्संभ्रमयन्मुनीन्मुकुलयन्सत्तत्स्वराज्जम्भय-
न्त्रोकारार्थमुदीरयन्विजयते वंशीनिनादः शिशोः ॥

—Sri Krishnakarnamritam 2-110

CHRISTIANITY AND HINDUISM

Today my position is that, though I admire much in Christianity, I am unable to identify myself with orthodox Christianity. I must tell you in all humility that Hinduism, as I know it, entirely satisfies my soul, fills my whole being, and I find a solace in the Bhagavad Gita and Upanishads that I miss even in the Sermon on the Mount. Not that I do not prize the ideal presented therein ; not that some of the precious teachings in the Sermon on the Mount have not left a deep impression upon me ; but I must confess to you that when doubt haunts me, when disappointments stare me in the face, and when I see not one ray of light on the horizon, I turn to the Bhagavad Gita, and find a verse to comfort me ; and I immediately begin to smile in the midst of overwhelming sorrow. My life has been full of external tragedies, and if they have not left any visible and indelible effect on me, I owe it to the teachings of the Bhagavad Gita.

You the missionaries, come to India thinking that you come to a land of

heathens, of idolators, of men who do not know God. One of the greatest Christian divines, Bishop Herber, writes two lines which have always left a sting with me. "Where every prospect pleased and only Man is vile." I wish he had not written them. My own experience in my travels throughout India has been to the contrary. I have gone from one end of the country to the other, without any prejudice, in a relentless search after Truth, and I am not able to say that here in this fair land, watered by the great Ganges, the Brahmaputra and the Jumna, man is vile. He is not vile. He is as much a seeker after truth as you and I are, possibly more so.

I have told my missionary friends : "Noble as you are, you have isolated yourselves from the people whom you want to serve." I cannot help recalling to you the conversation I related in Darjeeling at the Missionary Language School. Lord Salisbury was waited upon by a deputation who wanted protection. I cannot recall the exact words, but give you the

purport of the answer Lord Salisbury gave. He said: "Gentlemen, if you want to go to China to preach the message of Christianity, then do not ask for assistance of the temporal power. Go with your lives in your hands, and if the people of China want to kill you, imagine that you have been killed in the service of God." Lord Salisbury was right. Christian missionaries come to India under the shadow, or, if you like, under the protection of a temporal

power and it creates an impassable bar. —GANDHIJI.

If I have to be reborn, I should wish to be born an untouchable so that I may share their sorrows, sufferings and the affronts levelled at them, in order that I may endeavour to free myself and them from the miserable condition.'

"Most religious men I have met are politicians in disguise: I, however who wear the guise of a politician, am at heart a religious man."

NARADA TACKLES THE PROBLEM OF POPULATION

By 'MALTHUS'

War, pestilence and famine are solving the problem of over-population all over the world now. A more natural and radical solution is offered by Narada here. To those who go the worldly way saying, 'How else will God's government go on' Narada has something to say.—EDS.

Night came on and a full moon was slowly ascending an unusually clear azure in all her glory. The forest in which the great Prajapati¹ was doing *tapas* was soon bathed in her blissful rays. After days and nights of howling storm and roaring rain, Nature has once again put on a smiling face. Did her happy countenance seem to promise something good and auspicious for the world? Perhaps, it did.

In that part of the forest where Prajapati was performing severe austerities eager to propitiate Bhagavan Narayana for the blessings of progeny exposing himself to the most foul weather, there dawned suddenly a dazzling yet spreading radiance that shamed the splendour of million moons. Yes, Prajapati's prayers have been heard and

Bhagavan Narayana himself appeared before him and said:

'O Prajapati, I am immensely pleased with you and your severe *tapas*. You have done all this austerity anxious to make the world full with creation. That creatures should develop in all ways is my wish as well. Even the great Brahma, the creator of you all, though imbued with my energy had to do severe austerities before he could achieve the act of creation. My son, here is Asikni, daughter of Panchajana. Accept her as thy partner in life. Let both of you through a righteous married life add to the creation of beings in increasing numbers. Imitating thee all beings will under My *maya* lead a married life and offer worship to Me'.

In that Asikni (Panchajani, being the daughter of Panchajana) Praja-

¹ Prajapati one of the nine 'atriarchs (Progenators) of the world.

pati begot ten thousand sons called Haryaswas. Those sons were all alike in righteous conduct and disposition. Being commissioned by their father to go and multiply themselves they proceeded towards the west. There they came to the banks of a beautiful big lake called Narayanasaras where the river Sindhu meets the sea. The prospect was simply enchanting to them. They took their bath in the life-giving waters of the lake and did their *sandhya*. Their hearts, cleansed of all impurity rose to higher levels and got fixed on the course of Paramahamsas. But feeling themselves bound by the command of their great father they performed austere *tapas* intent on the increase of population. The divine sage, Narada came that way and seeing them exerting to their utmost spoke thus :

O Haryaswas, how will you create people? I pity you for your woeful inexperience. You have not seen the end of Bhu (earth) and you, raw young folk, want to be protectors! He then spoke these enigmatic words: 'Not having seen the kingdom with only one inhabitant, or known the hole without an outlet, the woman of many shapes and the man who espouses an unchaste woman, the river flowing both ways, the wonderful mansion (mirror) built of twenty-five 'principles', the wheel that rotates speedily without anyone to rotate it, not having known these how will you proceed on the high task of creation. Though clever, you have not properly understood the command of your wise father.'

As soon as they heard the obscure yet pregnant words of the sage, the Haryaswas endowed with inborn intelligence began to ponder over their significance. Light slowly dawned on them.

The Bhu is Jiva or Linga sarira (subtle body) the cause of bondage from eternity. To see the end of it is to attain salvation. When the end of that body is not seen, what purpose could be served by worthless karma (activities)?

The Kingdom with one inhabitant is the one over which the Supreme Ruler, Atman-Brahman, the omnipotent, the perfect, the free is the ruler. Till one sees Him one's actions will not bear fruit and one cannot achieve the work of worthy creation.

The hole without the outlet is Brahman. Into It one can enter, but out of it one cannot come. For, it is the path of Nivritti (no-returning). Of what avail are actions which do not take one there, but only to temporary *swargas* and other places.

The wayward woman is man's own thought, capable of various forms being under the influence of the three *gunas*. To the one who has not put an end to these changing forms and gained wisdom and serenity of mind leading to renunciation of what benefit are actions?

The person who espouses an unchaste woman is one who does not realise the Jiva to have lost sight of its absoluteness (perfection). He, like his bad wife, follows his own courses of pain and pleasure. Actions done in such ignorance bear no fruit and one in such ignorance is incapable of fruitful creation.

The river flowing both ways is the river of Maya which rushes in creation and destruction. The one who does not realise this river to be Maya, work brings no good.

Purusha is the wonderful mirror, at the same time the one presiding deity over the mansion of twenty-five principles. To him who knows Him not as such, of what avail are actions?

The wheel that needs none to turn but is ever restless in motion is the wheel of Time, sharp like a knife wearing away the world. His actions prove futile who does not know this truth.

How could anyone that does not understand that the Sastras is his father being the cause of his second birth, who does not know the precept that would turn him from the world but who all the same has implicit faith in worldly activity induced by the *gunas*, proceed to the work of creation?

Having thus unanimously come to a conclusion, the Haryaswas went round Sage Narada and took to the path of 'No returning' (renunciation). Though the path of these righteous sons was the great noble path of renunciation, it was a loss to their father who wanted them to go into the world and multiply themselves. So the news pained Prajapati deeply who lamented saying that to have good children is a source of grief. Consoled by Brahma, Prajapati again had by Panchajani a thousand sons called Sabalaswas. They also commissioned by their father to go into the world and multiply themselves came to the Narayanasaras where their elder brothers had attained wisdom.

As soon as they did their *sandhya* in the sacred waters, their hearts were cleansed and they performed severe *tapas* contemplating on the highest truth, Brahman. A few months were spent in worship of Vishnu when the sage Narada appeared and addressed to them the same conundrums as before.

Narada said: 'O sons of Prajapati, as you are full of fraternal love, do

seek to follow the footsteps of your worthy brothers. The brother who understands Dharma and follows the great path of his brothers amasses great merit and enjoys the company of Gods'.

Having spoken to them these words Narada went away and these too followed the footsteps of their brothers. They took to the noble praiseworthy path of devotion to the Supreme Being, of withdrawing from the world, and they never came back for the work of creation.

Enraged at Narada and overpowered by grief for his sons, Prajapati met the divine sage and spoke to him with lips quivering with rage:

'O sinful one, thou hast spoiled their welfare in both the worlds; for they have not discharged their three-fold debt (to Rishis, Devas and Pitris). Renunciation cannot be thus produced by force by one like you who puts on the guise of Avadhuta without true wisdom. Without actual experience a person cannot realise the intensely evil character of worldly objects². Renunciation comes after experience of the world and not when the mind is changed by others. O destroyer of our dynasty, since thou hast done wrong to us, mayest thou not find a home as thou wanderest about the world!'

Narada accepted the curse saying 'very well'. How can the wordly-minded understand the wisdom given by Great Ones, who get in return curses and brick-bats to which they answer again with wisdom and blessings.

² Unfortunately this argument comes to be a weapon in the hands of those who are out to enjoy the world.

THE PARAMAHAMSA AS THE SWAMI SAW HIM

Is it possible that one would serve the path of lust and wealth, and understand Sri Ramakrishna aright at the same time? Or will it ever be possible? Never put your faith in such words. Sweep away all such words. He was a prince of Tyagis (self-renouncers), and obtaining his grace can anybody spend his life in the enjoyment of lust and wealth? Everybody who has gone to Sri Ramakrishna has advanced in spirituality, is advancing and will advance. Sri Ramakrishna used to say that the perfected Rishis of a previous *kalpa* (cycle) take human bodies and come on earth with the Avatars. They are the associates of the Lord. God works through them and propagates His religion. Know this for a truth that they alone are the associates of the Avatara who have renounced all self for the sake of others, who giving up all sense enjoyment with repugnance spend their lives for the good of the world, for the welfare of the Jivas. The disciples of Jesus were all Sannyasins. The direct recipients of the grace of Sankara, Ramanuja, Sri Chaitanya and Buddha were the all-renouncing Sannyasins. It is men of this stamp who have been, through a succession of disciples, spreading the Brahma-Vidya in the world. Where and when have you heard that a man being the slave of lust and wealth has been able to liberate another or to show the path of God to him? Without himself being free how can he make others free? In Veda, Vedanta, Itihasa (history), Purana (ancient tradition), you will find everywhere that the Sannyasins have been the teachers of religion in

all ages and climes. History repeats itself. It will also be likewise now. The capable Sannyasin children of Sri Ramakrishna, the teacher of the great synthesis of religions, will be honoured everywhere as the teachers of men. The real self-sacrificing Sannyasins of the (Sri Ramakrishna) Math will be the centre of the preservation and spread of religious ideas. Sri Ramakrishna is present among his Sannyasin disciples.

The mind of those who have truly received Sri Ramakrishna's grace cannot be attached to worldliness. The test of his grace is—unattachment to lust or wealth. If that has not come in anyone's life, then he has not truly received his grace.

After his leaving the body I associated for some time with Pavhari Baba of Ghazipur. There was a garden not far distant from his Ashrama where I lived. People used to say it was a haunted garden, but as you know, I am a sort of demon myself and have not much fear of ghosts. In that garden there were many lemon trees which bore numerous fruits. At that time I was suffering from diarrhoea, and there no food could be had except bread. So, to increase the digestive powers I used to take plenty of lemons. Mixing with Pavhari Baba, I liked him very much, and he also came to love me deeply. One day I thought that I did not learn any art for making this weak body strong, after living with Sri Ramakrishna for so many years. I had heard that Pavhari Baba knew the science of Hatha-yoga. So I thought I would learn the practices of Hatha-yoga from him, and through

them strengthen the body. You know, I have a dogged resolution and whatever I set my heart on, I always carry out. On the eve of the day on which I was to take initiation, I was lying on a cot thinking, and just then I saw the form of Sri Ramakrishna standing on my right side, looking steadfastly at me, as if very much grieved. I had dedicated myself to him and at the thought that I was taking another Guru I was much ashamed and kept looking at him. Thus perhaps two or three hours passed, but no words escaped from my mouth. Then he disappeared all on a sudden. My mind became upset seeing Sri Ramakrishna that night, so I postponed the idea of initiation from Pavhari Baba for the day. After a day or two again the idea of initiation from Pavhari Baba arose in the mind—and again in the night there was the appearance of Sri Ramakrishna, as on the previous occasion. Thus when for several nights in succession I got the vision of Sri Ramakrishna, I gave up the idea of initiation altogether, thinking that as every time I resolved on it, I was getting such a vision, then no good but harm would come from it.

Those who have seen Sri Ramakrishna are really blessed. Their family and birth have become purified by it. Nobody has been able to understand who came on earth as Sri Ramakrishna. Even his own nearest devotees have got no real clue to it. Only some have got a little inkling of it.

Sri Ramakrishna used to consider himself as an Incarnation in the crude sense of the term, though I may not understand it. I used to say that he was Brahman in the Vedantic sense, but just before his passing away, when he was suffering from the characteristic difficulty in breathing,

he said to me as I was cogitating in my mind whether he could even in that pain say that he was an Incarnation. "He who was Rama and Krishna has now actually become Ramakrishna—but not in your Vedantic sense!" He used to love me intensely, which made many quite jealous of me. He knew one's character by sight and never changed his opinion. He could perceive, as it were, supersensual things, while we try to know one's character by reason, with the result that our judgments are often fallacious. He called some persons his *Antarangas* or 'inner circle', and he used to teach them the secrets of his own nature and those of Yoga. To the outsiders or *Bahirangas* he taught those parables now known as 'Sayings.' He used to prepare those young men (the former class) for his work and though many complained to him about them, he paid no heed. I may have perhaps a better opinion of a *Bahiranga* than an *Antaranga* through his actions, but I have a superstitious regard for the latter. "Love me, love my dog", as they say. I love that Brahmin priest intensely, and therefore love whatever he used to love, whatever he used to regard! He was afraid about me that I might create a sect, if left to myself.

He used to say to some, "you will not attain spirituality in this life." He sensed everything, and this will explain his apparent partiality to some. He, as a scientist, used to see that different people required different treatment. None except the 'inner circle' were allowed to sleep in his room. It is not true that those who have not seen him will not attain salvation; neither is it true that a man who has seen him thrice will attain Mukti.

Devotion, as taught by Narada, he used to preach to the masses, those who were incapable of any higher training.

He used generally to teach dualism. As a rule he never taught Advaitism. But he taught it to me. I had been a dualist before.

In order that a nation may rise, it must have a high ideal. Now that ideal is, of course, the abstract Brahman. But as you all cannot be inspired by an abstract ideal, you must have a personal ideal. You have got that in the person of Sri Ramakrishna. The reason why other personages cannot be our ideal now is, that their days are gone, and in order that Vedanta may come to everyone, there must be a person who is in sympathy with the present generation. This is fulfilled in Sri Ramakrishna. So now you should place him before everyone. Whether one accepts him as Sadhu or an Avatara, does not matter.

It is my opinion that Sri Ramakrishna was born to vivify all branches of art and culture in this country.

There is no chance for the welfare of the world unless the condition of women is improved. It is not possible for a bird to fly on only one wing. Hence, in the Ramakrishna Incarnation, the acceptance of a woman as the Guru, hence His practising in the

woman's garb and frame of mind, hence too his preaching the Motherhood of women as representations of the Divine Mother. (For some time Sri Ramakrishna dressed himself as a woman and practised Sadhana conceiving himself to be a woman, to get rid of the sex-idea).

I am Ramakrishna's slave, having laid my body at his feet 'with *til* and and *tulsi* leaves? I cannot disregard his behest. I am obliged to trust his words as the words of one identified with Truth. That great sage laid down his life after having attained to superhuman heights of Jnana, Bhakti, Love and powers, and after having practised for forty years stern renunciation, non-attachment, holiness and great austerities. I am Ramakrishna's servant and I am willing even to steal and rob, if by doing so I can perpetuate his name on the land of his birth and Sadhana, and help even a little his disciples to practise his great ideals.

India has suffered long, the religion eternal has suffered long. But the Lord is merciful. Once more He has come to help His children, once more the opportunity is given to rise to fallen India. India can only rise by sitting at the feet of Sri Ramakrishna. His life and his teachings are to be spread far and wide, are to be made to penetrate every pore of Hindu society.

Honour him whose life is perpetual victory; him, who, by sympathy with the invisible and real, finds support in labour, instead of praise; who does not shine, and would rather not. With eyes open, he makes the choice of virtue, which outrages the virtuous; of religion, which churches stop their discords to burn and exterminate; for the highest virtue is always against the law.

—Emerson.

THE THREE STEPS TO SUCCESS

By SWAMI YATISWARANANDA

As in Buddhism even so in Advaita Vedanta this question of looking upon the self as a mirage would arise only when the person has developed his personality to the fullest through strict ethical culture, Brahmacharya, right conduct, non-attachment, freedom from likes and dislikes, etc. Only after having really become somebody can we transcend this personality of ours. First the bubble-form must be really definitely formed. Only when this personality of ours has been thoroughly purified, the question of transcending it would arise. This is very often misunderstood by critics both of Buddhism and of Vedanta. Personal responsibility is very much stressed in Buddhism, as the Buddhist can have no God to rest upon; but there can never be a Buddhist monk that has not got a teacher. This, too, is very often misunderstood.

In the West, people without knowing the inner tradition that is never handed down in books, without knowing the qualifications that the aspirant must possess, just go and read some Buddhist books and think they have become Buddhists or know something about Buddhism. It is not so easy as all that.

If the Buddhists take away God, they have got a perfect man, the Buddha, and there is always the teacher who can guide them along the right path.

This cannot be done by just reading some books on Buddhism. Moral culture is stressed by Buddhists as well as by Vedantins to a very great extent. And without the strictest ethical culture, without Brahma-

charya and purity, no spiritual life is possible either in Vedanta or Buddhism or in any other religion, whatever the people who go and make religion cheap and superficial and easy and terribly comfortable may say.

The path of Nirvana, the highest spiritual experience, can only be attained by removing all evil and all impurity in thought, word and deed.

Nirvana is not an illusion. Nirvana is real, more real than anything else. It has a reality of the first order. It is primarily real. The world with all its changes and desires and death and birth is an illusion,—not so Nirvana.

And Nirvana or the state of the highest spiritual experience a man can attain to, can only be approached by following the path of righteousness and purity and renunciation. Here there is no difference whatever between Vedanta and Buddhism.

Whatever is subject to the law of origination is subject to the law of dissolution and the law of causation. This is one of the greatest truths on which we should reflect to get greater dispassion and to realise the impermanence of all worldly relations and things. And without true dispassion and true Brahmacharya, which is far more than mere outward continence, spiritual life does not become possible either for the Buddhist, or for the Vedantin, or for the Christian; it just remains an empty theory like so many other theories, whatever institutional religion and priest-ridden communities may say.

The Buddha always stresses right mindfulness as one of the most important factors and points to be considered and observed by the spiritual aspirant. We must be always on our guard and develop more and more discrimination as to with what persons to associate, and with what persons not to associate.

In the *Bhagavadgita* you find: 'Let a man raise himself by himself. Let him not lower himself. For he alone is the friend of himself. And he alone is the enemy of himself.' In Buddhism this self-effort has been stressed very much. There is no such thing as grace dropping from the sky without self-effort; so responsibility and self-effort were stressed to the utmost. They have to be followed by every sincere aspirant, be he a Buddhist or a Vedantin. You find the same among all the great Christian mystics too. It is not a path for the easy-going or indolent. In this there is no essential difference between the teach-

ings of Vedanta and real Buddhism.

"Monks, three characteristics are to be attended to from time to time by the monk who is given to developing the higher consciousness: from time to time he must attend to the characteristic of concentration, to that of energetic application, to that of equanimity."

"Now, Monks, if a monk who is given to developing the higher consciousness give exclusive attention to the characteristic of concentration, it is probable that his mind will be liable to indolence. Should he give exclusive attention to the characteristic of energetic application, it is probable that his mind will not be perfectly poised for the destruction of the *asavas* (desires). But if he give attention to these three characteristics from time to time then his mind becomes pliable, workable, radiant, not stubborn, but perfectly poised for the destruction of the *asavas*.

Anguttara-Nikaya

Imperfections, no Bar to Perfection

The existence of imperfections, even many and serious imperfections, cannot be a *permanent* bar to progress in the Yoga. The only bar that can be permanent—but need not be, for this too can change—is insincerity, and this does not exist in you. If imperfection were a bar, then no man could succeed in Yoga; for all are imperfect, and I am not sure, from what I have seen, that it is not those who have the greatest power for Yoga who have too, very often, or have had the greatest imperfections. You know, I suppose, the comment of Socrates on his own character; that could be said by many great Yogins of their own initial, human nature. In Yoga the one thing that counts in the end is sincerity and with it the patience to persist in the path—many even without this patience go through, for in spite of revolt, impatience, depression, despondency, fatigue, temporary loss of faith, a force greater than one's outer self, the force of the Spirit, the drive of the soul's need, pushes them through the cloud and the mist to the goal before them. Imperfections can be stumbling-blocks and give one a bad fall for the moment, but not a permanent bar.

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The best thing in these cases is, if one can manage it, not to fret, not to despond, but to insist quietly and keep oneself open, spread to the Light and waiting in faith for it to come; that I have found shortens these ordeals. There is a return for all the trials and ordeals of the spiritual life.

— From '*Bases of Yoga*'.

BIRTHDAYS:

The Holy Mother 19-12-43 | Swami Vivekanandaji 17-1-44 | Sri Ramakrishna Deva 25-2-44

REVIEWS AND NOTICES

The Gospel of Sri Ramakrishna.
TRANSLATED BY SWAMI NIKHILANANDA,
WITH A FOREWORD BY ALDOUS HUXLEY.
1942. NEW YORK: RAMAKRISHNA-
VIVEKANANDA CENTER. Pp. XXIII+
1063, WITH 24 AUTHENTIC ILLUSTRATIONS. PRICE \$ 7.50.

Many great mystics and theocentric saints come into this world, live their span of divine glory in sequestered oblivion and disappear often unseen and unheard. Like the morning dew that opens the fragrance in many a flower, they come to open human hearts and awaken them to their native glory. While many refuse to be 'touched and transformed' by these God-men and so are left to their materialistic blindness, some 'chosen' pilgrim stumbles upon their silent, irresistible awe and pauses to drink at their fountain of spiritual wisdom. Once at this fountain man sheds the old Adam in him; he marvels at his own 'conversion' and is soon lost in the enfolding peace that emanates from their presence. When at last the curtain falls on their earthly sojourn the lone devotee strives to share with his fellow-beings the treasures that were theirs and partly his by participation.

But can a human conduit ever aspire to convey the pure waters of a theocentric life unsullied? Can the interpretations of an aspiring soul portray faithfully the heart of mystic communion? This disconcerting fact in religious history, too often repeated, has left humanity with next to nothing of the illimitable treasures of divine wisdom that were in the possession of these great mystics. The extant literature on the subject is no doubt voluminous. But it does not possess the same high value as may be given to records of direct inspiration. With all its excellences, it lacks what is most useful to a practical student of religion, *viz.*, an inspiring faithful account of their lives and teachings, at the same time intensely biographical and personal.

The Gospel of Sri Ramakrishna, in so far as it is free from these drawbacks, fulfils a long-felt need in the realm of hagiography and may be said to be the first of its kind

in the religious history of the world. It is the translation of a diary kept in Bengali by one of the most intimate disciples of Sri Ramakrishna, Mahendranath Gupta ('M' as he modestly calls himself). The record covers the last four years of the Master's life—the most important period of his spiritual ministry. The account is throughout lively and elevating and reads like a lofty novel, full of anecdotes, humorous situations, and sublime utterances of deep philosophic insight. The setting of the scenes from the great mystic's life reveals the hand of a dramatic genius. It is all a divine drama from end to end. Sri Ramakrishna the great Master stands out in every page of the book. 'Never have the small events of a contemplative's daily life', Mr. Aldous Huxley pertinently observes in his Foreword, 'been described with such a wealth of intimate detail; never have the casual and unstudied utterances of a great religious teacher been set down with so minute a fidelity.' One finds in these pages the majestic eminence of an inimitable teacher of men sharing the treasures of the spirit with all who came thirsting for them, through the alluring medium of conversation, song, and rapturous dance succeeding one another in an unceasing flow; and of a never-ending stream of earnest seekers of Truth, men of distinction, scholars of rank, lowly rustics, the credulous, the pious, the sceptical, Bohemians and Puritans,—in fact an array of variegated humanity; and withal, each and all of them returning comforted and consoled, healed and uplifted, in spite of the opposing differences in opinion, creed or dogma.

The distinctive feature of Sri Ramakrishna's genius as a spiritual teacher lay in his ability to see through the individual spiritual equipment of persons and to help them with their requirements. And with what ease and mastery he does it! With a touch, a word, a look he transforms persons. None was beneath his notice, none beyond his redemption's skill. He was a Kalpataru (a wish-fulfilling tree) to all spiritual aspirants and he was remarkably so towards the end of his physical career. His biographer observes about his stay at

Cossipore, 'He was like one of those fruit-sellers who bring their fruit to the market-place, bargain at first about the prices, but then towards sunset when the market is about to close give away the fruits indiscriminately.' This unique aspect of the great Master as an unrivalled teacher is most clearly brought home in this book.

Sri Ramakrishna's outstanding contribution to religious harmony is too well known to need elaboration here. This, as well as his synthetic view of Vedanta are among the themes that form the burden of the conversations recorded in the book. Here and there one also comes across illuminating side-lights on the austere life of the Master. For the benefit of Western readers the translator has included a lengthy introduction, wherein he narrates the

life and times of Ramakrishna in a historical setting.

On the whole the book is doubtless an invaluable addition to the world's religious literature. The translation leaves nothing to be desired, and for this the Swami deserves hearty congratulations. Among the other features of the volume are an analytical contents, index and glossary. We cannot easily assess the value of such books to humanity in its present hour of travail and distress. But we wish to emphasize its supreme need to humanity by urging its wide circulation—a circulation as wide as its need.

The book is not available in India. Hence it will be welcome news that the Madras Math is shortly bringing out an Indian Edition.

NEWS AND REPORTS

The Ramakrishna Mission Relief Work REPORT AND APPEAL

The Ramakrishna Mission has been carrying on Distress Relief Work in different parts of Bengal for some time past. At present it is working through 48 centres, which are scattered over 15 districts and cover 257 villages as well as the towns of Calcutta, Howrah, Midnapur, Tamluk, Bankura, Rampurhat, Narail, Baherhat, Barisal, Berhampore, Malda, Dinajpur, Faridpur, Dacca, Narayanganj and Mymensingh.

Rice and other food-grains are being distributed mostly free and some at concession rates. Monetary help is also being given in accordance with the needs of certain localities. During the first half of October 782 mds. 15 srs. of rice, 89 mds. 20 srs. of atta, etc., Rs. 1,311-10-6 in cash and 2,245 pieces of new cloth were distributed among 13,818 recipients, and 458 mds. 21 srs. of rice and 7 mds. 15 srs. of atta, etc. were sold at concession rates to 6,176 persons, the total number of recipients being 19,994.

Besides, 7 free kitchens are being run at the villages of Sonargaon and Baliati in the Dacca district, at the town of Midnapore, at the Baghbazar, Hatibagan and Manicktolla centres in Calcutta and at Belur, the Headquarters of the Mission. In all, over 4,450 persons are being daily fed at these kitchens. We are also running milk canteens for children and sick persons at

Baghbazar and Hatibagan in Calcutta, and at Mymensingh, Belur and Taki (24-Parganas), the daily recipients being 470. Moreover, we are co-operating with other relief parties in running free kitchens and milk canteens at Sarisha (24-Parganas), Salkia (Howrah) and Berhampore (Murshidabad).

The total receipts up to the 15th October are Rs. 1,53,979-5-3 and the total expenditure including outstanding bills is Rs. 1,02,314-1-0. We have also received 2,066 mds. 32 srs. 12 chs. of rice and other food-grains, which we have despatched to our various centres.

The relief so far given is quite inadequate to the extent and severity of the distress. To cope with the situation at least partially, the work requires immediate and wide-scale expansion. For want of funds and food-grains, particularly owing to transport difficulties, our efforts in this direction have not been successful. The need of cloth also is very acute.

Cyclone Relief Work :

The work is at present being conducted in 200 villages of Midnapore and 24-Parganas. During the first half of October we distributed from our 8 centres 4,983 mds. 37 srs. 9 chs. of rice, 323 mds. 10 srs. 6 chs. of paddy, 471 mds. 39 srs. of dal and 22 tins of barley to 61,586 recipients. Homeopathic and allopathic medicines and diet, etc. are also given from four of our centres.

The total number of cases, including repeated ones, treated during the fortnight, most of which were malaria cases was 8,141.

It is the Distress Relief Work, however, that needs the greatest attention. While conveying our grateful thanks to all donors through whose generosity we have been able to conduct our relief activities so far, we earnestly appeal to the benevolent public to do all they can to save thousands of our helpless sisters and brothers. Contributions, however small, ear-marked for either of the above relief activities, will be thankfully received and acknowledged by the Secretary, Ramakrishna Mission, P. O. Belur Math, Dt. Howrah.

SWAMI MADHAVANANDA,
Secretary, Ramakrishna Mission, 25—10—'43

The Ramakrishna Mission Home of Service, Benares.

REPORT FOR 1942.

The Benares Home of Service needs no introduction as the biggest centre of the philanthropic activity of the Mission. During the forty-two years of its useful career it has striven successfully to combat the sufferings of neglected humanity by affording medicine for the sick and the maimed, food for the hungry, clothing for the naked, housing for the homeless and pecuniary help for straitened families. These activities have taken organised shape as (1) an indoor General Hospital with 115 beds, (2) a refuge for male invalids with 25 beds, (3) a refuge for female invalids with 50 beds, (4) paralytic relief under the Lachmi Narain Fund, (5) dharmasala under the Chandra Bibi Fund, (6) an outdoor dispensary with a branch at Shivala, (7) outdoor help to invalids and families, and (8) special and occasional relief of a general nature.

During the year under review the General Hospital entertained 1,434 cases and the Outdoor Dispensaries 2,74,976, of which 80,648 were new. The Dharmasala gave food and shelter for 263 needy persons. Outdoor help in cash and kind was given to 181 families. Special Relief by way of books for students and care of stranded travellers entertained 1,068 cases. The Invalid Refuges could not maintain a full house due to insufficient funds. The total receipts for the year were Rs. 58,006-1-6 and the disbursements Rs. 55,051-9-10. On the staff of the Hospital and dispensaries there are, inclusive of visiting physicians,

21 allopaths, 7 homeopaths and 2 kavirajs.

The immediate needs include :

(1) Endowments for beds in the Hospital and the Invalid Homes, the costs being Rs. 4,500 in the surgical ward, Rs. 3,500 in the general ward, and Rs. 3,000 in the Invalid Homes.

(2) A separate block for the main Outdoor Dispensary, the estimated cost being Rs. 8,000.

The institution sincerely thanks all subscribers, donors and other helpers for their ungrudging assistance in this labour of love, and appeals for increased help in these days of stress and strain.

Contributions, however small, will be thankfully received and acknowledged by either (1) Hony. Asst. Secretary, Ramakrishna Mission Home of Service, Benares, U. P., or

(2) The Secretary, Ramakrishna Mission, P. O. Belur Math, Howrah, Bengal.

Sri Ramakrishna Mission Vidyalaya, Coimbatore Dt.

REPORT FOR 1942-43.

This centre of educational activity is now in its thirteenth year of usefulness. It comprises a high school with a strength of 117, an elementary school with 171 students, and a secondary grade teachers' training school with 10 pupil teachers on the roll. The High School achieved 100% success in the year's S.S.L.C. Examination. Among its literary activities, an inter-school arts competition, the publication of two Tamil booklets on Buddha and Vivekananda, and the usual manuscript magazine conducted by the boys held prominence during the year. Other activities of the Vidyalaya include carpentry, tailoring and spinning classes, rural service in the contiguous villages, excursions of educational value, and endeavours in self-sufficiency and corporate effort by way of maintaining a dairy and a cooperative store. Some of the recent additions to the Vidyalaya buildings are a Guest House, a science laboratory and a Library. The centre is in need of a temple with prayer hall, an industrial section, a Science Hall and Museum, and a good gymnasium. The total receipts for the year were Rs. 68,035-9-11 and the disbursements Rs. 57,827-1-6.

The management thank all the donors, contributors and others who took an active interest in the growth of the institution.

The Vedanta Kesari

VOLUME XXX



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RAW MATERIAL FOR INDIAN INDUSTRY

I

The scene is laid at a pleasant *social* where is met in jolly conclave the Hindu *elite*, men of varying description, devotees of science, dabblers in politics, social reformers and men of motley and membranous minds. Everyone is busy either with his friend or with his favourite topic. A rather loud voice from the corner attracts for a moment the attention of the assemblage. A man of science is passionately discussing the discovery that has startled the scientific world the other day, the discovery of the electron jumping from its usual orbit into another. Except for the votaries of science who are a mere sprinkling, the gathering gets busy again. A commoner then reads aloud from a Daily the headline blazoned in block-letters: 'Russia joins the Axis'. A moment's silence ensues; dabblers in politics, quidnuncs and once ministers of the Government are surprised and even

excited at this turn of Russia. They form themselves into a ring and start reviewing the consequences of the move. Then comes an enraged and excited voice reading from the foot of the Daily. The man looks a social reformer. He reads: 'A scientific match: The girl imitates the electron. News comes from.....ur of a Hindu-girl-electron having jumped from her usual orbit and joined a Christian-male-proton, more correctly positron.' The news bursts like a bomb on the gathering and many jump to their feet in utter amazement. There is none in the gathering who is not affected; some are amused, some are outraged, some in righteous indignation, some in imbecile expostulation. 'Adharma' cries one; 'Immoral' shouts another, and the gay pleasant scene of the *social* gives place to one of hot discussion, curses and calumny. Before a western gathering the news about Russia would have produced the same result.

II

Man makes laws for himself and the next moment becomes a creature of his own laws and is rocked like a reed in the wind when the growing stature of man breaks open the flimsy close-fitting strait-jacket of law. One man has, with the overt or covert consent of the majority drawn up a list of 'shalls and shall-nots' and says that men-protons and women-electrons should obey them, should behave such and such. And that is the code of Ethics. To abide by it is to be moral and to pave for social harmony and happiness. A leader of a party of men in a country gets some power, wins more people to his side, gets at the helm of affairs through means fair or foul and then harangues the world: 'O ye Brethren, come and join me and my country, right or wrong. Throw off all your 'isms' and accept my 'ism', the only path to and promise of peace, power and plenty. Be helpers in my great and noble mission of civilizing the world, in other words, my world campaign'. (Whether one helps him or not, one is however, in his frying pan). This is international politics. 'Think alike. Think alike.' 'That is my message to you' pleads the leader before his people. 'That makes us a strong nation for a world-conquest.' 'And for that' he adds after a pause, 'better think as *I* like and do as *I* like'. This is politics. A man in flowing habit exhorts from the rostrum: 'Don't you see the Lord himself toiling at the wheel of Progress to push it on to peace and plenty. Apply your shoulders to the wheel and help Him in His mission so that you inherit His heaven'. None of the three 'heavens' promised by ethics, politics and religion is in sight. Rather, we are in the centre of a

thrice-condensed Hell. What an irony that the very same 'institutions' or instruments man invented and forged for reducing evil, misery and suffering have multiplied them in such phenomenal measure that our age can boast of an unprecedented increase. We have today to fight against not only Nature's death, but against man-made death. It may not be possible to reduce suffering to zero so long as the body lasts, but if right ethics, right politics and right religion are pursued this massive stupendous pile of misery can be converted into happiness; the ore of evil can be refined into the gleaming gold of goodness.

While India is made to export her Nature-given raw materials to foreign countries for manufacture, she by her own choice engages herself in the unique and inimitable industry of turning out goodness and happiness from the raw material of evil and misery. We say 'industry' because the process is purely industrial and scientific. India says, 'Evil is less evolved, less refined good; misery less refined happiness. Refine them and you have a different world'. India has a scientific attitude and adopts the method necessary. She says: 'There is only one force; it is either good or evil. To be good is to manifest good more and more, to cause it preponderate over evil in increasing measure until good eclipses evil and good alone remains. Now how can good be developed to such proportions unless good is already a reality in man, the basic reality. It is with the alchemy of this faith in the essential goodness of man and creation that India conquers the world of evil and converts it into an El Dorado of goodness and Bliss.

III

The western patterns of ethics, politics and religion we mentioned above are pre-eminently subjective and egoistic in origin and temper. They do not picture the respective reality *as it is* but as man wants it to be. As in new physics objectivity has given place to subjectivity as the foundation and physical world has come to be fitted in a frame-work of man-made laws, so the moral ideals and spiritual reality have become the product of private dreams and 'isms' subjectively sweet and convenient. So long as the subjective element in thought predominates, man gets only a partial glimpse of Reality to utilise as his ideal. The subjective element cannot transcend the opposites of good and evil and so wastes itself long before reaching the goal of ethics which is beyond the opposites. If ethical thought is to be profound and profitable it must give a cosmic motive to morality : it must be rooted in religion. If political thought is to be benign and not pernicious, it must direct itself towards the welfare of humanity and not towards power and plenty of a single nation. If religion is to achieve its purpose, it must lead to the dynamic faith in the abiding reality of a spiritual world beyond the visible and temporal, where the miseries and fleeting joys of this world are at an end. In short, an ideal to reform and remake man must aim at a higher reality and a begger universal than are evident in the every-day social life of man. An ideal must pitch life to a transcendent reference. We cannot help asking ourselves whether our ideals are mere private dreams of our own or bonds created by society or even aspirations characteristic of the human species. A philosophy of life to achieve its

purpose of raising man to his highest stature by giving depth and fervour to moral life and courage and confidence in moral difficulties must be rooted in the transcendent nature of things, must point to the divine dignity of man. It is exactly in this broad, universal and transcendent reference that western ideals are woefully lacking, whether in the realm of ethics, politics or religion.

If two words can characterize the emotional thought and life, the fashionable religion of the West, they are 'self-sufficient humanism'. It exhorts to confine one's attention to the immediate world of space and time and argues that moral duty consists in conforming to nature and modelling man's behaviour in accordance with the principles of her working. Naturally enough the subject of ethics is treated as a branch of sociology or a department of psychology. Scientific materialism and mystical nationalism are the two types of humanist ethics that rule the West. While scientific materialism throws cold water on social conscience that urges the extension of the benefits of material civilization, mystical nationalism has generated and fed the collective myths of Nazism, Fascism and Communism which promise a rich and significant life if we throw to the winds all considerations of reason and humanity for the sake of the Nation-State. The Nation-State falls short of the human and the universal and constitutes a deadly menace to the growth of universal in man so essential for man's spiritual health and social well-being.

In the realm of religion the West posits a God who residing above this world serves as a means to explain the universe and as a help to improve

human society. Evolution is introduced in the life of God. 'For William James, God may draw vital strength and increase of very being from our fidelity. Bergson's 'life-force' and Alexander's emergent deity are finite, self-educating Gods. For Nicholas Berdyàev the process of history belongs to the inmost depths of the divine. For him God is susceptible of change and even suffering.' (Sir S. Radhakrishnan: *Eastern Religions and Western Thought*) No wonder then that men, children of a suffering God get a good share in the Father's lot!

IV

In strong contrast to the above, the Hindu thought emphatically asserts that a meaningful ethical ideal must see far beyond its nose, must be transcendent to the immediate flow of events. Ethics in theory and practice must make for the increasing realization of the happiness of the All through the harmony of existence. In the Vedic formula, That art Thou, is contained the combined sum of Hindu metaphysics and ethics. How will one work for the happiness of All? When his happiness becomes the happiness of the All, when he realizes himself as the All. 'You shall love your neighbour as yourselves and everyman is your neighbour.' This is the teaching of Advaitic Ethics.

In political philosophy our Hindu ancestors centuries ago unfurled the ideal, *Vasudhaiva Kutumbakam*, the world is one's family. This pitches politics to a universal sphere of reality and affords an inspiring basis for benign political action.

Thirdly, the evolving and suffering God of the West can only add to the suffering of the people and not reduce it. A God who is busy reconciling opposites and effecting harmony and

equilibrium in this world, necessarily enters into division, causality, disharmony and disequilibrium. A God to be God must be Atita, absolutely transcendent, Asanga. Thus the God or Isvara of Religion rises to the status of the Absolute of philosophy. The changes of the world do not affect the integrity and perfection of this Absolute. The world, it is said, is the *lila* or play of this God-Absolute. The analogy of the *lila* is employed to suggest the free overflow of the Divine into the universe. The world with all of us has come into being out of the plenitude of His perfection, out of the abundance of his joy. So then, perfection and joy are ours. Why then should we suffer misery and be imperfect. Let us light the unflickering flame of perfection within us, and repose in its Bliss, our birth-right. The Upanishads have said, 'the Infinite, the Great is Bliss. There is no bliss in what is small or finite. He who realizes the Infinite transcendent Reality as one's own self, eternal among the ephemeral, conscious among the conscious, to him belongs eternal peace, to none else, to none else'. It is with the alchemy of this realization that India is able to convert the base metal of evil into good, of suffering into happiness.

V

But then with all this alchemy that turns out goodness and happiness from evil and misery, why is India herself suffering so much today from want and misery, from starvation and pestilence? Her spiritual factory where evil is transformed was in tact. But factories where Nature-given raw material, her cotton and wool, her zinc and sodium can be turned into money were either not working

or not working to her benefit. Opportunities for controlling Nature's shafts, earthquakes and floods were not given to her. Not that Hindu wisdom did not relish or sponsor the creation of wealth through industrial and agricultural development. Rather, it has always urged the need of Sreyas, of material advancement as a help for final liberation. The *Brihadaranyakopanishad* says that the knowers of Brahman remake the world. It must be remembered that when the Hindu seers made a vertical division of the universe into mind, time, space and matter and a horizontal division into the five elements, *prithivyapttejomarutvyom* i.e., land, water, sun, air, and ether, they urged as the highest aim a growth both vertical and horizontal, a development of mental and spiritual faculties alongside the cultivation of natural resources. India has ample natural resources, ample raw material for industry. India has ample and outstanding mental power; her army of engineers, doctors and administrators is second to none. There is hidden wealth in the unculti-

vated *prithvi* (land) in India, and wealth in the *ap* (running rivers) calling the engineers for hydro-electric installations. There is also power in the light of the sun which can be tapped. The gift of unlimited opportunity must be made to India to coax the *panchabhootas* to yield wealth, to convert her raw material into money. The Goddess of Sri will then smile on India in all her bounty and schemes of mass education and uplift would be easy of achievement. India would then gain fresh life and her native vigour and she would be better able to use her genius, the alchemy to turn the raw material of world's evil and misery into goodness and happiness. Only India can do this wonderful work and it is in this sense it is said that India's freedom is the concern of the world. No time perhaps were misery and suffering on such phenomenal increase as it is today. The award to India of opportunity to develop and convert her resources into wealth is the world's necessity. To deny it would be to deny the world of something she cries for.

'Weights' for our New World

I observed one particular weight lettered on both sides, and upon applying myself to the reading of it, I found on one side written, 'In the dialect of men', and underneath it, 'Calamities': on the other side was written, 'In the language of the Gods' and underneath, 'Blessings'. I found the intrinsic value of this weight to be much greater than I imagined, for it overpowered health, wealth, good fortune and many other weights, which were much more ponderous in my hand than the other.

From *The Golden Scales*.

PROF. JOAD ON GOD AND EVIL

BY DR. S. K. MAITRA, M.A., Ph.D., BENARES HINDU UNIVERSITY.

Here is an interesting and searching criticism of the typical western theory of Evil which regards evil as a permanent feature of the world and God as standing above the world. The writer maintains that the world is not separate from God, and Evil not a separate principle from the principle of Bliss—EDS.

Prof. Joad has made a very important contribution in his book *God and Evil* (Faber and Faber, 1942) to the discussion of one of the most perplexing problems of philosophy. Like other books by the same author, it is a marvel of lucid exposition. The problem of Evil has exercised the mind of man ever since he began to think of himself and the world around him. It has been a subject of absorbing interest as much to the Eastern thinkers as to the thinkers of the West. In India, especially, the problem of Evil was of paramount importance. It offered, in fact, the chief motive to philosophical speculation.

There is, however, a considerable difference between the Indian approach to the problem of Evil and the Western approach to it. To the Indian thinker the problem is a practical one, namely, how to get rid of pain and suffering? For a solution of this problem the aid of philosophy is invoked, and philosophy's contribution consists in showing that pain and suffering are due to ignorance, and that consequently, with the emergence of the right knowledge, they are bound to disappear. Different systems of philosophy have given different answers to the question, What is this right knowledge? But they are all agreed about this, that it is only the emergence of the

right knowledge that can remove pain and misery.

The Western philosopher looks at the problem from a different angle. For him it is not a practical but a theoretical problem. Briefly, it is this: How can the presence of Evil be consistent with the world being the creation of an all-powerful and all-good God? As our author puts it on p. 33, there are two alternatives before us: Either God created Evil or He did not. If we take the first alternative, then we must say that God deliberately introduced evil into the universe, when he need not have done so. If, however, we adopt the second alternative, then we have to say either that evil exists in the universe in spite of God, or that he permits it to remain for some purpose of His own, when he could, if he wanted to, eliminate it. If the former, then God may be benevolent, but he is not omnipotent. If the latter, then the question arises: What can be the purpose of God in creating a world full of evil, when He could have created one free from it? One answer to this is the Christian account of evil as arising from man's misuse of God's gift of free will. According to this, God gave man the gift of free-will out of His infinite goodness in order that man may enjoy the status of a moral being, for

'the degree of virtue which may be achieved by a freely-choosing, freely-willing being is higher than that which belongs either to an unknowing animal or to a non-willing automaton, even if the latter is automatically determined by his nature to do what is good and only what is good'.

There are, however, various difficulties in this account which our author has set forth on pp. 35-40. The most formidable of these difficulties is that evil, in the form of pain and suffering, existed in this world long before the appearance of man. Consequently, it cannot be said that it is the result of man's misuse of the gift of free-will.

On account of these difficulties the Zoroastrian religion assumed two principles, one a principle of good and the other a principle of evil, and conceived the world as the joint product of these two conflicting principles. Our author also admits that for thirty years he held that some sort of 'something other' hypothesis was necessary to account for the undoubted fact of evil. By the expression 'something other', he is careful to explain on p. 106, he wants to convey that 'the existence of unity is not enough to account for the facts as we know them; something other than the unity must be postulated in order to explain the world's variety'.

This was the position which our author admits he held for thirty years. During this long period there was for him no unitary principle, no God, but the world was frankly dualistic. Later, however, he changed his views. And why? Because, he says (p. 109)—and this is very interesting—'paradoxically, it is the fact of evil, or rather the new obtrusiveness of the fact which has orien-

tated my mind anew and compelled, from the point of view of this new orientation, a fresh consideration of old issues'. And he explains a little below why it is paradoxical: 'To believe that the universe is the creation of the traditional God of the religions, all-wise, all-good, and all-powerful, and to believe this precisely *because* of the prevalence and obtrusiveness of the fact of evil—surely this is a paradox.'

It is not indeed a logical paradox, for many philosophers have maintained the perfect compatibility of the two. In our country also, the fact that the world is evil has acted as a sort of spring-board for jumping to the conclusion that the only way to salvation lies in complete withdrawal from the world and absorption in God. But for our author *personally* it is a paradox. And he finds no way out of it except in the possibility of Divine aid by which man weak as he is, is enabled to confront evil and overcome it. To Pascal and other men of ardent faith, it is not a possibility but a certainty. They are convinced that such aid man can have and must have. To our author it represents only a need. There is need of Divine aid to help man to overcome evil if he is not to sink under the load of it. The heart *feels* this need, while the intellect denies it.

Here, then, we are confronted with a deadlock. What, however, asks our author (p. 112) is the moral? 'That the intellect is not to be trusted?' But we cannot help trusting it, 'since the reasons for distrusting it would be themselves of its providing'. Perhaps, our author suggests, 'the deadlock is a sign of, perhaps it is even a punishment for, intellectual arrogance'.

How is the deadlock to be removed? Evidently, by giving up intellectual arrogance. In our author's case this has resulted in his conviction that 'the life that lacks religion lacks fulness and roundness'. Henceforward, finding that the purely intellectual approach has failed, he seeks 'in other considerations of a more positive nature such evidence as might lead an unbiassed mind to see in the so-called truths of religion a hypothesis which is at worst tenable and at best the most plausible explanation which offers itself of the facts of existence, as we know them'.

He then examines the evidence of Science and points out a fundamental difference between the nineteenth century and the twentieth century attitude of science towards religion. He puts the difference succinctly thus: 'Briefly, the position is as follows: If the claims made by the materialist science of the nineteenth century were valid, it could be validly deduced that religion and all that it stood for were false. What the recent revolution in the physical science has done is to remove the grounds for the deduction. It has not shown that the areas which the scientific picture of the world once purported to cover but is now seen not to cover are the areas occupied by religion; it has merely shown that the scientific picture of the world is not all embracing'.

This means, in plain English, that according to the present position of Science, the religious hypothesis may be true. But although religion is thus compatible with twentieth century Science, it is not so with the theories of evolution known as emergent and creative. For the central idea of both these theories of evolution is

that God is immanent in the evolving universe, or rather, that God and the universe can be equated. This conclusion, our author maintains, is fatal to religion. An immanent God is no God that can satisfy religion. The fundamental weakness of all immanent theories of evolution he describes as follows (p. 162): 'The general tendency of those who adopted evolutionary philosophies was to regard the object of life's development as being somehow part of, in the sense of being potential in, life itself. For example, the emergent evolutionists regarded the purpose of life as consisting simply in the development of life at a higher level. Others, among whom was Shaw, represented the purpose of life as the achievement of a great force and intensity of conscious awareness. Apart from what I have called 'the narrow humanism' of this view, it seemed to involve a simple logical fallacy. Forms of life which were later in point of time one could understand; they presented no problem. But forms of life which were *higher in point of level, better in terms of quality*, or more simply, *further advanced*—what could such conceptions mean in a universe in which there was nothing but life, in which, therefore, there were no standards of value other than and external to life by means of which to measure life's advance?'

Here we have the old problem of Immanence *vs.* Transcendence. And in the language of James Martineau, we will say that the true problem of religion is not Immanence *vs.* Transcendence, but All immanence *vs.* Some transcendence. That is to say, what religion demands is not that God should absolutely transcend the world, but that there should be some-

thing in Him which is not immanent in the universe; in other words, that we should refrain from setting up the equation, God = the universe. It is for this reason that our ancient sages said that God exceeds the world by ten fingers, अत्यतिष्ठत् दशान्गुलम्.

But it is one thing to say that all-immanence is inconsistent with evolution, and quite another to say that any immanence is so. Without some immanence of God in the world there cannot be any evolution at all. For what is the mainspring of evolution? It is to express more adequately, more perfectly that which is already expressing itself in a less adequate and less perfect form. The child evolves into the man. The characteristics of the man are already present in the child, albeit inadequately and imperfectly. The child is, of course, not the man, but neither is the child entirely different from the man. The evolution of the child into the man means nothing else than the fuller and completer expression of that which was already present in an inchoate and imperfect form in the child. The same is the case with the evolution of the world. If that into which the world is ultimately to evolve were not already working within it as an immanent principle, then the evolution of the world would be unthinkable. To the extent to which the world is in a position to express this immanent principle, to that extent precisely it has evolved.

Our author cannot accept this position for certain logical difficulties which he explains on p. 162. On this page he says, "Better" and "higher" were measuring terms and measurement implied a standard which was other than what it measured, and by reference to which alone measurement could be under-

taken. You could not, after all, measure the length of a roll of cloth unless there were a tape measure marked out in yards and feet by reference to which your measurement could be made. You could not measure a ruler by itself. Quite so. A ruler cannot measure itself. But neither can it measure a roll of cloth unless it has a length. Can you, for example, use the ruler to measure a man's virtue? And if not, why not? You will say there is no common measure between the ruler and a man's virtue. Ah, that is precisely the issue here. It is only when there is a common measure between that which evolves and that by which the evolution is to be measured, that evolution can have any meaning. Now this common measure is nothing else than the immanent principle which is the inner spring of the evolution. The degree of evolution means the extent to which the immanent principle is able to express itself.

The truth which our author overlooks is that differences are only possible within a framework of unity. The criterion and the things to which the criterion is to be applied must have a fundamental unity. It is for this reason that Bosanquet said (*Vide Logic or the Morphology of Knowledge*, Vol. II, 2nd edition, p. 267), 'Truth is then its own criterion. That is to say, it can only be tested by the more of itself.' This is true of all criteria: the criterion of goodness must be more goodness, that of beauty more beauty, and so on. A criterion, that is to say, to be a criterion, must be an immanent one.

Be it clearly understood that our object is not to defend either emergent evolution or creative evolution, in criticising which our author has

laid down the logical principle we have just examined. We hold no brief for emergent evolution. Emergent evolution as a philosophical theory is unacceptable; but it is unacceptable, not for the reason which the author has pointed out, but rather for the opposite reason. That is to say, it is unacceptable, because its principle is not sufficiently immanent. It looks upon matter, life and mind as successive stages in the process of evolution without showing any inner connection between one stage and another. The different stages arise, as it were, by fluke, and not by any inner necessity. Matter at a certain stage of its evolution passes into life, but why should it do so, what is the nature of the inner necessity that forces matter to evolve into life, are questions to which no answer is given. Rather such questions are deliberately avoided. In Alexander's theory of emergent evolution the main defect is that the process of evolution is not determined at all from above, but what determination there is is rather from below. It is not God that determines the process of evolution, but it is rather the space-time matrix which, acting as the permanent background, really has the largest say in the matter.

We also hold no brief for creative evolution but we cannot help observing that in his account of this theory of evolution our author has omitted to mention the most important representative of it, namely, Bergson. If he had not done so, he could not have brought the charge against this theory which he has done, namely, of being too immanent; for Bergson's philosophy comes dangerously near a dualistic hypothesis, on account of its theory of matter. We need not point out the further defects of Bergson's

philosophy, its failure, for instance, to give any meaning to evolution, since a purposeless, goalless evolution connotes nothing and is hardly anything more than a mere phrase.

To return to our author's logical principle, from which we made a short digression, it is his faith in it, joined to his belief in the reality of evil, which is responsible for his setting up a quaternity of matter, life, value and God. This quaternity now replaces the trinity of matter, life and value, to which he held fast for a large number of years. Why he has replaced his former trinity, in which there was no place for God, by his present quaternity, he has explained on pp. 169-187, in which, along with a statement of logical reasons, he has made an excursus into autobiography for the sake of showing how it was his lack of moral experience, that is to say, experience of a conflict between the forces of good and evil, that was responsible for his former failure to understand the need of a God. It is then mainly the realization of the seriousness of the problem of evil that has led him to change his former view. Briefly put, the connection between God and the problem of evil he understands as follows: As evil is a reality, and as man is too weak to overcome it unaided and at the same time not so wicked as to feel happy in the presence of evil, there is the imperative need of Divine assistance to rescue him from evil. Without a God, therefore, there cannot be a moral universe.

Such a God, however, must be a personal God who 'mitigates the otherwise intolerable fact of evil by giving some assurance of assistance in the struggle against it'. (p. 238) The author then goes on describing what evidence there is of the existence of

a personal God and comes to the conclusion that the evidence for a personal God is much stronger than that for an impersonal God. This personal God, however, is outside the evolutionary scheme of matter, life and value, and His connection with it is only for the sake of guaranteeing the moral values.

If this is not occasionalism, we do not know what occasionalism is. God is looked upon as a *deus ex machina* whose assistance is sought for the sake of solving the problem of evil, which without His assistance man is not capable of solving. The position is exactly on a par with that of the Cartesians who postulated Divine intervention for the sake of explaining the interaction of body and mind. God, in this view, has no inner connection with the universe; He is brought in simply as an outside agency to remove a particular difficulty.

The question, however, is: Must we fall back upon occasionalism in order to explain the problem of Evil? Our answer is an emphatic 'No'. Our author is led to occasionalism, because of his mistaken view of the problem of Evil. It is because he separates God from the world and regards evil as a permanent feature of the world and God as standing above the world and having no inner connection with it, that there is no other course open to him than to accept occasionalism. The problem as conceived by him is a false one. The world is not separate from God, but is what it is because God is the indwelling principle of it. Evil is not a separate principle from the principle of Bliss, but is itself an expression of it.

There are two forms of evil: physical and moral. Physical evil or the presence of misery and pain is, as

Sri Aurobindo has explained, another name for the imperfect response of an incomplete self to the multiple contacts of the universe. In this connection we should remember that what we call pleasure is also not pure bliss, not pure Ananda. If, therefore, pain and suffering create a problem, equally so does pleasure. In fact, pleasure, pain and indifference are all imperfect ways in which finite selves react to the various contacts of the world. They are all partial and incomplete expressions of the spiritual principle of Bliss, and do not in any way contradict that principle. The problem of physical evil is, in fact, the problem of how the spiritual principle of Bliss has to express itself in the consciousness of finite selves.

As for moral evil, we must remember what Sri Aurobindo has clearly shown, namely, that morality itself is only a passing phase. Bradley also has shown that morality is an appearance of a reality which is beyond good and evil. Evolution at first was non-ethical, then it was infra-ethical and also anti-ethical (in the animal kingdom), and now in man it is ethical. But the present ethical stage is only a temporary halting-ground, for evolution will eventually pass into the supra-ethical stage, when ethics will be an anachronism.

The real problem is: Why should God create a finite world, or, in other words, why should He plunge into ignorance for the sake of creation? In an article like this, it is not possible to enter into this question, and we would refer the readers of this Journal to the very full discussion of it which is found in Sri Aurobindo's *The Life Divine*, Vol. II, Part I. We would only like to say that if creation is a plunge into ignorance, it is a plunge

for the purpose of coming back again through the whole process to light and knowledge.

To conclude : Our criticism of some of the views of our author should not lead anybody to think that we have any doubts about the great merits of the book. We frankly acknowledge that it is one of the best books on the

subject with which it deals. The problem of Evil is one of perennial interest to mankind. No other writer so far as we are aware, has handled this problem so thoroughly or shown its many intricacies so clearly as Prof. Joad has done, and for this every student of philosophy is under a deep debt of gratitude to him.

SIX ATTEST TO THE EFFICACY OF A MEDICINE

हे लोकाः शृणुत प्रसूतिमरणव्याधेश्चिकित्सामिमां
योगज्ञास्समुदाहरन्ति मुनयो यां याज्ञवल्क्यादयः ।
अन्तर्ज्योतिरमेयमेकममृतं कृष्णाख्यमापीयतां
तत्पीतं परमौषधं वितनुते निर्वाणमात्यन्तिकम् ॥

वात्सल्यादभयप्रदानसमयादातीतिनिर्वापणात्
औदार्यादिषष्ठोषणादगणितश्रेयःपदप्रापणात् ।
सेव्यः श्रीपतिरेक एव सततं सन्त्यक्त षट्संक्षिणः
प्रह्लादश्च विभीषणश्च करिराट्पाञ्चाल्यहल्याध्रुवः ॥

— *Mukundamala*

Hearken, ye denizens of the world ! Here is a remedy for the malady incidental to birth and death. It is prescribed by those who have expert knowledge in the preparation of medicines—those contemplatives and sages like Yajnavalkya celebrated as great Yogis. (Please give us the recipe). Let the patient nurse himself

the elixir labelled 'Krishna.' It is unequalled, unsurpassed ; it cannot be defined in any way. It is the brilliance within the heart of one and all. When that 'supreme mixture' is drunk one gets joy, unlimited, unbroken and unalloyed by the least pain.

Six luminaries eloquently attest to the efficacy of this medicine : Prahlada, Vibhishana, Gajendra, Draupadi, Ahalya and Dhruva. They were blessed with six different results : Prahlada was blessed with infinite love, Vibhishana with refuge and shelter, Gajendra and Draupadi with timely rescue from distress and disgrace, Ahalya with extirpation of all traces of sin and Dhruva with the Highest Good. Will not these witnesses convince us that Sripati (Lord Vishnu) alone is to be served constantly and be made our eternal refuge ?

A PILGRIMAGE TO THE SACRED CAVE OF AMARNATH

By SWAMI JAGADISWARANANDA

The cave of Amarnath (Lord of Immortality) the life's dream of the devout Hindu is 12,729 ft. above sea level on the Himalayas—EDS.

For over a year I have been on a pilgrimage to the holy places of Baluchistan, Sind, Gujrat, Kathiawar, Maharashtra, Rajputana, Punjab and Kashmir. The acme of my protracted pilgrimage was reached at Amarnath in Kashmir in the middle of this month. The journey to Amarnath actually begins from Srinagar which we arrived at on 2nd August by motor-bus from Rawalpindi. The motor-bus that carried us from Pindi ran through the Jhelum Valley amidst bewitching scenes of Nature. This road from Baramullah to Srinagar is plain and has on both sides rows of tall poplar trees standing like sentinels.

Srinagar in this season teems with visitors, changers and pilgrims and its population then increases by several thousands. This city which is the summer capital of this State is far away from Railway Stations and is situated almost in the centre of a valley, having an area of about 2,500 square miles. It is 5,200 ft. above sea level, with an area of 11 square miles and a population of 207,787 as it stood at the census of 1941. The river Jhelum flows silently through the city and has always a number of house-boats floating on it. There are seven bridges on the Jhelum and an anicut at the end to keep the water-level high. Tall poplars and shady chennars beautify Srinagar and in spite of its electricity, pipe-water and other artificial paraphernalia of a

modern city it has the native air of a fairy-land. The glory of this happy valley has been appropriately sung by the English poet, Moore:

Welcome to the happy Valley where
the world

Comes to an end and Paradise begins.
Who has not heard of the Vale of
Kashmir,

With its roses the brightest the earth
ever gave,

Its temples and grottoes and fountains
as clear,

As the love-lighted eyes that hang
over their wave.

There are in this city many things worth seeing for the visitors. Sri Pratap College, the old and new Palaces, Amarsingh College, Sri Pratap Museum and Public Library, Gardens, Narayan Math, Sankaracharya Hill, Dahl lake, Chasma Shahi, Water-Reservoir at Harwan, Silk Factory and the famous Shalimar Gardens, are generally seen by the visitors. The Sankaracharya Hill stands on one side of the city as a fortress with a Siva temple on its crest. The temple on the hill is of ancient origin and according to *Rajatarangini* of Kalhana, the Master-historian of Kashmir, it was built by King Gopaditya (who reigned in Kashmir from 368-339 B. C.) and was repaired by King Lalitaditya (701—737 A. D.). Sir Aurel Stein's¹ opinion that the old

¹*Rajatarangini*, the Sanskrit History of Kashmir has been rendered into English by Sir Aurel Stein.

name of the hill was Gopadri is proved beyond doubt by interesting passages from Kalhana's Chronicles.

We left Srinagar on Monday the 9th August *en route* to Amarnath and reached Pahlgam in three hours by motor-bus. Pahlgam is 60 miles from Srinagar and the road between them is quite fit for motor and lorry traffic during the summer months. It is a famous health-resort and is 7,000 ft. above sea-level. There is a small bazar, hotel, post and telegraph office, Gurudwara, Siva Temple, etc. This is an important stage in the great pilgrimage to Amarnath and motor-car or bus does not go beyond this place. From here the journey begins on foot, on pony or by dandi. Pahlgam, the village of the shepherds, is proud of a Tagore Memorial Library. We camped near the rushing Lambodari with pine-covered mountains opposite and a glacier distinctly visible beyond a cleft high up. The Dharmartha Department of the Kashmir State, the Chhari of the Dasanami Sadhus, Udasi Sadhus' Party, etc. all arrived a day later and pitched up their camps. Pahlgam became full of pilgrims, and bubbling with human voices. The town and surrounding valley were dotted with about a thousand white canvass-homes. Sister Nivedita* who had come here on her way to Amarnath in 1898 with her illustrious Guru, Swami Vivekananda compares the scenery of Pahlgam to that of Switzerland or Norway at their gentlest and loveliest. Pahlgam is 'a beautiful little ravine floored, for the most part in the sandy islands in the pebble-worn bed of a mountain-stream. The slopes about it are dark with pinetrees and over the mountain at its head was seen, at

sunset, the moon not yet full'. At the dead of night when the human voices were silenced in sleep, the melodious roar of the rushing Lambodari rang in our ears the music of the spheres. The pilgrims stayed here for two days and observed Ekadasi. We hired two horses for carrying our tents and beddings. Each horse cost us nine rupees. On Thursday the 12th August, the twelfth day of the full moon we started for Chandanwari. The Darsan of Amarnath takes place on Shravani Purnima which fell this year on 15th August. Many pilgrims visit Amarnath on Ashari Purnima *alias* Guru Purnima or Vyasa Purnima which generally falls in the middle of July.

The march to Chandanwari which is only eight miles from Pahlgam took us only four hours. The path winds its way along the bank of the Lambodari and slowly ascends to a height of about 9,000 ft. Our march was extremely enjoyable as we dragged our weary steps upwards drinking in the rapturous beauties of nature. The procession over a mile long with six or seven thousand pilgrims hailing from different parts of Hindustan shouting 'Jai Amarnathji-ki-Jai', and with hundreds of the horses carrying loads of pilgrims was a sight for the Gods! The mundane thoughts that used to haunt and hound our minds almost left us and our hearts rose to higher levels. Even the least evolved can feel tangibly the purifying and elevating influence of pilgrimage. We reached Chandanwari before noon and fixed our tents. There are good camping sites. The same Lambodari rushes by and due to excessive cold nearly a furlong of the river has been frozen. Over this frozen part the boys and girls began to play about and even the horses walked across to

**Vide Notes on some wanderings* by Sister Nivedita.

graze on the grassy slopes on the other side. In an hour's time hundreds of tents were pitched up, shops were opened and the lonely Chandanwari turned into a pretty little town with policemen, dispensary, tea-stalls, vegetable shops, etc. The Dasnamis, the Udasis and the Vairagis prepared in no time *chapatty*, rice, *dal* and *curry* and began to distribute them free among the sadhus. There are permanent tin-sheds erected by the State for the pilgrims, Government forest office and Dak-bungalows and a Dharmasala here. The pine-wood at night was lighted up with camp-fires and the naked sadhus sat round them to warm themselves. It drizzled in the evening. The Government officer in charge of the Yatra announced by beat of drum that the new route for the next march which is less precipitous was suddenly blocked by landslips, and therefore it is to be abandoned and the old route more steep and slippery to be followed. The aged and weak people got a bit unnerved at the news. The night spent in the tent near the edge of a ravine was a novel experience to me.

Early next morning we folded our tents and tied our beddings and started for the next stage which was much harder than any of the others: A tremendous climb of more than three thousand feet. It seemed endless. Then a long walk along a narrow path that twisted round mountain after mountain and finally another steep ascent. At the top of the first mountain, the ground was simply carpeted with edelweiss. We did on foot our first glacier, climbing two furlongs and accomplished our journey of eight miles from Chandanwari and arrived at Sheshnag about 12,000 ft. above sea-level. The hills and plains there are covered with varie-

gated flowers. The moving town of tents sat round about the existing sheds by the side of the icy river and a little away from the big lake with its sulky and bluish waters. The Lambo-dari which flows by Chandanwari and Pahlgam issues from this lake. Pilgrims took bath in the icy cold water of the lake. We struck our tents in a cold damp place amongst the snow-peaks, 18,000 ft. high. The firs were far below and all afternoon and evening, the coolies had to wander far for juniper in all directions. Fires were lighted in front of the camps. The night was extremely cold. Two blankets with sweater and socks and gloves on, could not warm the body at night. Next morning we got up early and prepared ourselves for departure. Arrival and departure of the party was all quick and orderly, and became almost instinctive. Several thousands of people would encamp in a field, and leave it before dawn with no trace of their occupation save the ashes of their dead fires burnt for cooking or warming! They carried a bazar with them and at each halting-place, the pitching of tents and opening of shops took place with incredible rapidity.

The third and the last halting station which is eight miles from Sheshnag took us about 4 hours to reach. We had to scale Mahagunaspas 14,000 ft. high—the highest point on the journey. The air is so rarified on the way that all began to pant and perspire after a short walk. The aged and infirm experienced great breathing difficulty which some tried to alleviate by taking the Homoeopathic medicine KoKa 30. There is a short-cut with more steep and stony ascent through Bhairo Ghati, but one gets rains and hail-storms that way almost invariably. It is said that mere clapping or other sound brings down rains there.

We passed the snow-line safely and arrived at Panchatarani, the meeting place of five streams and camped beside a frozen river. This place is a little lower than Sheshnag and the cold here is dry and exhilarating. In front of our camp was the dry river-bed, all gravel and through this ran five streams, in all of which it was the duty of the pilgrims to bathe in succession.

The next day is the great day of Amarnath. It was Shravani Purnima, Sunday the 15th of August, 1943. The sacred cave of Amarnath, 12,729 ft. high is only 5 miles from here. The first batch of pilgrims left at about 3 p.m. The sun rose as we went down the narrow valley. On the way we met some pilgrims who had their *darsan* at dawn and were returning. Men, women and children all were crying 'Glory to Lord Amarnath'. Throat became parched as we made the last ascent. Some put dry fruits and sugar-candy pieces in the mouth to wet the throat, and came to the Amarganga after two hours of toiling along the glacier furlong after furlong. We took a dip in the biting cold waters of the Amarganga that rises from behind the cave and climbed almost vertical hill-sides. We reached the boulder-strewn gorge in which the cave of Amarnath is situated. 'As we ascended this, we had before us the snow-peaks covered with a white veil newly-fallen; and in the cave itself in a niche never reached by sunlight, shone the great ice-lingam that must have seemed to the awe-struck peasants who just discovered it, like the waiting presence of God.' Amidst the buzzing, swarming noise of the pilgrim-crowd we knelt and prostrated and worshipped the Ice-God with flowers, fruits and burning incense. The devout told their beads, recited

hymns, chanted prayers and had even meditation. All present were full of the place. On such occasions one can really feel the pulse of India. A thousand hearts beat heavily with the fervour of Divine communion, the true heart-beat of India. The minds of the pilgrims soared to heaven and got full with God. We all had the sight of fluttering pigeons which is deemed very auspicious. Sister Nivedita who accompanied her Master, Swami Vivekananda to Amarnath in 1898 writes that the great Swami was here blessed with rare spiritual experiences. She observes that the Swami had the overwhelming vision of Lord Shiva as the white lingam. She says that heaven was opened to him on that sacred moment and the Swami had received from Shiva the gift of Amar—not to die until he himself wills it. The pilgrimage culminated on the great day of Rakhibandhan and our wrists were tied by the priests with the red and yellow threads of the sacrament. The *darsan* went on from early morning till 4-0 p.m., and the pilgrims returned inspired and enthralled forgetting the sorrows and sufferings of earthly existence, to begin life anew.

The sacred cave of Amarnath is vast, large enough to hold a Cathedral, and is inside 150 feet in height, breadth and length. The present Maharaja of Kashmir, has got it enlarged and put up within it railings and steps of stone. Parvati and Ganesh are also there as ice-lingam. The descendants of Mussalmans who first discovered the cave have even now a share in the income of the cave which is visited only on two days a year, i.e., on Ashari Purnima and Shravani Purnima, the rest of the year it being deserted. The *Amara*

Puran that is available in Kashmir speaks of the glories of Amarnath. But this Tirtha is not very old. Of course, in Abul Fazl's *Ain-i-Akbari* there is a passing reference to Amarnath. The lingam is made entirely of unmelting ice and even in the hottest month it is visible. It appears to be enthroned on its own base and has a beatific charm. It is the only ice-Shiva in the Hindu world and hence the devout Hindus make it their life's dream to visit Amarnath. A lame Sadhu had come this year walking with great difficulty with the help of a stick! Swami Vivekananda on visiting this cave remarked: 'I had never been to anything so beautiful. The Ice-lingam was Shiva Himself. There were no theivish Brahmins, no trade, nothing wrong. It was all worship. I never enjoyed any religious place so much. I can well imagine how this cave was first discovered. A party of shepherds, one summer day, must have lost their flock and wandered in here in search of them. Then, when they came home to the valleys, they told how they had suddenly come upon Mahadev'.³

Spending more than a couple of hours in the cave we retraced our steps and returned to the tent quite refreshed and reborn, as it were. Such a pilgrimage is itself a *tapasya*. We had our meal and rested till sunset. It rained all afternoon. The night came. It was a full-moon night with a lunar eclipse. The religious-minded had again their bath during the eclipse and passed the night in holy thoughts and talks. Many left Panchatarani that afternoon for Pahlgam mostly on horseback. The following morning we

started on our return-journey with an indelible impression of Amarnath, stopped at Sheshnag for tea and rest, and then at Chandanwari for meals. The scouts of the Sri Pratap College at Srinagar, rendered immense help to the pilgrims on this road particularly. We took rest for a day at Pahlgam. In the evening near our tent the boy-scouts had a function of their own. They burned a huge fire, stood round it in a circle and the invited villagers of the locality showed folk-dance and sang folk-songs. The Srinagar scouts use the State flag, wear Kashmirian turban, sing a national song in Urdu as an anthem and cry 'Hara, Hara, Mahadev' instead of 'God save the King'.

Our return journey to Srinagar was accomplished *via* Martand, a town named after the ancient Temple of Sun (Martand) which is called the wonder of Kashmir. This temple was demolished by Sultan Sikandar Lodi, the Iconoclast, at the end of the fourteenth Century. It is said that its architecture is fairer than that of the Parthenon, or of the Taj or of St. Peter, or of the Escorial. A separate article⁴ with illustrations has been devoted by me to the description of this magnificent temple. We returned to Srinagar safe, and from there paid a visit to the temple of the Goddess Kshir Bhawani, 14 miles off Srinagar. This holy place was also visited by Swami Vivekananda.

It is advisable for those who wish to visit Amarnath to go in a party and never alone. A tent, sufficient warm clothing, a stove and oil, an umbrella or water-proof, a piece of oil cloth to be used under the bed, two thick mats (available in Srinagar and

³Vide *The Master as I saw Him* by Sister Nivedita.

⁴Published in the last October issue of *Modern Review* of Calcutta.

called *bhagu*), a pair of shoes with rubber sole, a pair of grass-made shoes for use in the cave (for there leather shoes are not allowed), dry foods, bread and biscuits, and other food-stuff sufficient for the journey, a lantern a hill-stick, a thermos to carry tea or hot water etc. are the essential necessities of the pilgrimage. Precaution should be taken not

to allow inexperienced enthusiasts to climb with empty stomach for that would create nausea, not to eat ice from glaciers as that brings hill-Diarrhoea and never to expose one's body to cold. Though the pilgrimage is very difficult and even trying it is an unforgettable experience.

Srinagar, }
31st August, '43 } (Copyright)

FORGETFULNESS

BY R. PADMANABHAN, M.B., B.S., PALGHAT

With life's best balm—Forgetfulness.

—The Caravan in the Desert.

The word 'Forgetfulness' carries with it an impression that it is a defective quality of the mind. But a careful enquiry into the nature of this mental phenomenon will reveal that it is not altogether a defect but that there is a redeeming feature in it. It is like a weapon which might cut the throat, but at the same time might also help to cut the knot which strangles the individual.

One cannot estimate the misery and confusion that will reign in this world, if it were not for the blessing of forgetfulness, with which we are endowed. Many of us have had our own share of heart-rending experiences in life. If we analysed our state of mind during those experiences, it would appear as though we should have preferred self-immolation to self-preservation. Many a woman whose misfortune it has been to lose her beloved husband or only child, must have thought in her anguish that life for one moment longer was impossible. But what do we find? They live and

live peacefully after the crisis is over. What is the balm that soothed the pain and healed the wound? Is it not the panacea of forgetfulness, carried on the wings of Time that worked the wonder? Imagine an extremely afflicted soul continuing in a tense state of agony, without the possibility of forgetfulness. The result will be a disaster, ending in insanity. The world will then become a huge lunatic asylum. In fact, the root cause of many a mental disorder, whether it be a *melancholia* or a *mania*, is an unforgetten sorrow. The cause of insanity is not so much the sorrow which occasioned it but the lack of the capacity to forget the sorrow.

Therefore, learn to forget and forgive. He who does not forget injuries, begins to harbour ideas of revenge and becomes in course of time brutal or worse. But he who forgets the wrongs of the world rises by slow degrees to the sublime heights of saintliness. The saint forgets the world and then forgets himself. The forgetfulness of the daily trifles that surround the self, opens the gates of Realisation. In forgetfulness alone is

true joy, whether that joy is mundane or spiritual. It is in the experience of everyone of us, that in our most exalted moments of joy we simply forget ourselves. That is why, even vice allures the human soul, for it seems to provide a cheap though dangerous road to win this self-forgetfulness, say through agencies like wine or woman. That is why even Death allures the afflicted soul. It is not that the happiness lies in the outside agency, but somehow, in some mysterious manner, it unlocks a forgotten treasure inside the soul of man and allows him to have a fleeting glimpse of it.

The only thing that deserves to be realised and constantly remembered is this Great source of all joy. All else should be brushed aside and forgotten immediately after they are experienced. That is Salvation, that is Yoga *par excellence*. The Lord says in the Gita :

दुःखसंयोगवियोगं योगसंज्ञितम् ।

‘Yoga is the state of complete severance from pain’.

Bhagavan Ramana and Sri Ramakrishna have exemplified in their lives how to practise this Divine Forgetfulness leading to the highest Samadhi.

SRIMAD RAJCHANDRA—THE GREAT JAIN

(A brief sketch)

BY POPATLAL P. SHAH, B.A.

Mahatma Gandhi writes about him: ‘The thing that did cast its spell over me, I came to know afterwards. This was his wide knowledge of scriptures, his spotless character and his burning passion for self-realization’.

Srimad Rajchandra, the Jain saint and philosopher who considerably influenced the life of Mahatma Gandhi, was born in the year 1867 in Vavania (near Morvi) in Kathiawar—the district in which Mahatmaji and Swami Dayanandji were born. As a student he was a prodigy and completed his primary course within two years. He gave lessons in the 7th book to the very boy who taught him his first lessons in the primer. As a school boy of 7, he used to amuse his school fellows by telling stories and reciting poems of his own making. At the age of 8 he abridged the Epics in Gujarati poetry and at 12 wrote 300 lines of poetry

on a clock within three hours. He began to contribute to some periodicals at the age of 14.

He began his studies in English at Rajkot; but at the age of 14 he was called to his father's vocation in Vavania and began his business-life in his own birth-place under his father's guidance. About his career there he says :

I have never given more or less than what was due to any customer, and have never been tempted to offer rates changing them according to the need or the personality of customers.

Meanwhile he began to develop his abilities as an *avadhani* and performed 8 *avadhanas* in Morvi at the age

of 15. When he was 19 he performed his 100 *avadhanas* in Bombay before a distinguished audience which admired and appreciated the young Sata-vadhani, by conferring upon him the title of 'Sakshat Sarasvati'.

In the performance of 100 *avadhanas*, the performer has to attend and do 100 things at a time ; to count and answer mathematical solutions, to compose poetry extempore in various languages, to converse, to construct sentences of words given at random in different languages, to recognize books and things merely by touch with eyes blindfolded and so on.

At 20 he married, joined Mr. Revashankar Zaveri in jewellery business, and soon became a first-rate jeweller in Bombay.

Turns a new leaf

But then there was a turn in his life. He began to shrink from publicity as an *avadhani* and ran away from public gaze, humbling, lessening and eradicating his passion for fame and name. His ambition to become worldly great was soon overcome by his innermost ascetic attitude.

He was very much afflicted and moved at the miserable plight of religion in our motherland. He began to think of what he saw and to put down his thoughts in his diary. He studied the principles of all faiths and after a comparative study he was attracted by, as he puts it, 'the teaching of non-enmity and Maitri-bhavana or loving friendship with all the beings of the universe of Jainism'. Once he read that the decline and fall of India was due to the Jains. The ardent devotee of truth that the young scholar was, he was much afflicted by this un-historical calumny of the non-Jain scholars. He soon went to Mahipat-

rambhai, one of the leading scholars of Gujarat and convinced him that what he believed was wrong. Then Mahipatrambhai said that what he talked or wrote about the matter was founded simply on hearsay, and that he did not seriously think of it and agreed that what Srimad Rajji contended for, was right.

At the age of 22 he was enlightened by Samakit—about the awakening and convincing about soul's existence and its being the only truth and certainty of its realization. Then he often visited the forests of Gujarat near Cambay for deep meditation and contemplation, and thus enjoyed the lap of mother nature for supreme self-attainment.

During his merchant life and afterwards, he dispelled the doubts of many men, led many persons to true religious life, and by his impartial, scholarly and stainless character many souls were prevented and saved from becoming atheists or giving up Hinduism.

Mahatmaji about Rajji

During Mahatmaji's religious ferment, he was inspired and directed by Srimad Rajchandra. He was the source of great solace to Gandhiji who writes :—

He was a man of great character and learning. I envied his gift (Avadhan Shakti), without however coming under its spell. The thing that did cast its spell over me, I came to know afterwards. This was his wide knowledge of scriptures, his spotless character and his burning passion for self-realization. I saw later that this last was the only thing for which he lived..... No knotty business problem was too difficult for him. But the centre was the passion to see God face to face. He was a seeker after truth.

When Mahatmaji put certain doubts before him about Hinduism

he replied to his satisfaction. Mahat. maji says :

Raichandbhai asked me to be patient and to study Hinduism more deeply. One of his sentences was to this effect :

On a dispassionate view of the question, I am convinced that no other religion has the subtle and the profound thought of Hinduism; its mission of the soul or its charity.

My correspondence with Raichandbhai continued until his death.

Again about Brahmacharya Gandhiji writes :

It was in South Africa that I came to realize the importance of observing Brahmacharya. I have a recollection that the predominant factor was the influence of Raichandbhai. On one occasion I spoke to him in high praise of Mrs. Gladstone's devotion to her husband.

'Which of the two you prize more' asked Raichandbhai, 'the love of Mrs. Gladstone for her husband as his wife, or her devoted service irrespective of her relation to Mr. Gladstone?'

I had close intimacy with Raichandbhai. I revered him and so I thought to receive what I could from him. The result was my ultimate sincere faith in Hinduism to obtain what I wanted. And for this Raichandbhai was responsible.

Again the saintly leader describes :

He had a circular face, thin lips, nose neither tipped nor flat, body somewhat slender, size mediocre; and eyes shining, bright and firmly pointed to the goal. He was satisfied with whatever food he was served and his dress was simple—a shirt, an angarakha, a turban, a khes and a dhoti. I do not remember that those garments had been generally washed and callendered in a laundry.

And yet he was very practical. He soon understood the essence and truth of the business letters of his shop.

Speaking about his writings Gandhiji says :

He has written not a single line to show his knowledge, but his aim of writing was to invite the reader to share his spiritual delightfulness.

His writings give out truth. His teachings completely coincide with his actions

and they, I believe, religious sects.

His writings show the completeness of language, with words requiring no change, thoughtfully and naturally selected and without any flaw. Such a description is only possible for a Sannyasi (a self-controlling soul).

I am sure that one who longs for *atmananda*, wants to destroy *atmaklesha*, and to know what he ought to do, can find much in the writings of Shrimad Rajchandra—let him belong to Hinduism or any other religious sect.

A Philosopher's end

He progressed in his practice of *Yoga*, and then after ten years of business-life—a life full of worldly happiness from all aspects—he severed his connections with it. This was preparatory to his leading an ascetic life. In dress he was like any other but in spirit and action, he had become an ascetic. In the words of a prominent leader of the opposite camp, 'he was valuing exactly 16 annas, but without the image and the inscription'. It was his ardent desire to become a Sadhu in externals too. But before fulfilling his desire, he fell ill, and after an illness of a year, in spite of competent medical aid and proper nursing the great saintly philosopher calmly expired in 1899, without a sob, a sigh or a groan.

A man of parts and powers

He was endowed with extraordinary mental powers and his character was equally striking by his moral elevation. His regard for truth, and respect of principles were firm as rock. He always kept up his mental equilibrium. He discussed and explained what he thought correct and persuaded his hearers so calmly yet zealously that even defiant and hostile minds were won over to his side.

His grandfather was a staunch devotee of Sri Krishna, his father Ravjibhai was a Vaishnava and his mother Devbai's parents professed Sthankavasi Jainism, not believing in idolatry. Thus from his father's side he inherited idolatry and from his mother's side he got traditions of non-idolatry. He was impressed with the devotional spirit of Vaishnavism and was attracted as he says, 'by the Jain ideal of non-enmity to all beings'.

Many persons think that Srimad Rajchandra's religious convictions leaned towards Vedantism more than towards Jainism. But to try to give any clear and brief idea about the philosophy of this great man is beyond my reach. It would be profitable and pleasant for those who want to know his philosophy and his true self to peruse some of his works, such as the *Mokshamala*, the *Atmasiddhi Shastra*, the *Panchastikay* and other works including *Srimad Rajchandra*—a series of letters addressed to various seekers after truth.

In spite of his impartial love for all religions, and his dispassionate and loving admiration for Hinduism, he seems to be loving Jainism more. He says:

Had not Jainism been confined to the Banias, the world would have been wonderstruck by its truths.

He seems to lean towards Digambar Jainism. But he does not disregard or undervalue the principles of the Svetambar sect. It was his ardent desire to unite all the three divisions of Jainism into one healthy religion preached by lord Mahavira.

He emphatically puts it that sectarianism or blind belief in creed is utter ignorance and it cannot liberate the soul from its worldly snares. He

expressed clearly that morality is the one weapon for success in trade. He added from his own experience that there can be no purity in transactions and worldly relations without moral adherence and backing, and with no active purity of character, there is no possibility of Moksha or Nirvana.

The Reformer in Him

He was a reformer who believed that a disinterested religious reformer of character was more serviceable to the country than any other. He did not at all believe in caste distinction and particularly for Jainism he expressed that caste distinction was a borrowed feather. He deplored the state of Jainism in the country. For its amelioration he prescribes:

Disinterestedness, sterling character, high moral sense of duty, strict adherence to truth and coincidence of speech with action, profound knowledge of the Shastras with study of Dharsanas and the teachings and lives of the Acharyas can surely bring about a turn in the religious life of the country.

He was not a believer in idle spirituality. Negligent and careless connivance at the welfare of the society and actionless passiveness in doing good to others were not at all the type of spiritualism he lived and taught.

Srimad Rajchandra, of course, wanted to reform Jainism, but never wanted to create a new 'sect'. Yet his followers have established a new sect called the 'Raichand Panth' or 'Kavi Panth' with headquarters at Agas, a village near Cambay in Gujarat.

In the name of Srimad Rajchandra and his revered memory let me appeal to those who love him and to the other brother-Jains to prove ourselves worthy of the great heritage he

has bequeathed us by incorporating in our every-day life the moral zeal and religious fervour of that great saint, by expressing in thought, word and deed, in our dish and dress that high moral tenour, that plain living and high active spiritual thinking which the great soul symbolised in abun-

dant measure. Let us then do all we can to keep the torch of Truth lit by him burning, for the good of the many, for the salvation of the many, to promote the moral good and general welfare of the society so dear and near to the heart of the great saint.

REVIEWS AND NOTICES

Sri Vallabhacharya (LIFE, TEACHING AND MOVEMENT) BY BHAI MANILAL C. PAREKH. PUBLISHED BY THE AUTHOR AT SRI BHAGAVATA DHARMA MISSION, HARMONY HOUSE, RAJKOT. Price Cl. Rs. 10, Board Rs. 8. Pp. 500+xviii.

We warmly welcome this compendious work on the life and work of Sri Vallabhacharya easily the best-known to us among all that is written in English on the great saint and his sect. The first seventeen chapters of this work forming Book I present the biography of the Acharya, based on tradition orally and literally recorded. The second Book in four chapters deals with the teachings of Sri Vallabha; the third Book contains six chapters and makes a survey of the movement initiated and inspired by him; and the fourth Book gives a sketch of Bhagavata Dharma in Gujarat in five chapters. There are two Appendices giving an English rendering of two beautiful

texts meant to enlighten the devotee on the path of Divine Love and Grace.

The book is written in an unconventional and attractive style with true reverence for the hero of the book and appreciation for the way of life set out by him. It is a book in which the average educated reader will find enough food to strengthen his devotion towards God and faith in His grace. We do not think it necessary or worthwhile to mention here the few inaccurate statements, some sectarian views, occasional personal preferences, and some superfluous digressions here and there, omission of which would not have affected the main thesis; for in our view the book has excellences far outweighing these considerations which an exacting critic may detect easily. The book deserves a place in all libraries containing books on religious and devotional themes. The author has our hearty congratulations and the gratitude of all devotees of God for bringing out this life of a great saint especially in these days of paper scarcity.

NEWS AND REPORTS

Birthday celebration of the Holy Mother

The 91st Birthday of Sri Saradamani Devi, the Holy Mother, was celebrated at the Ramakrishna Math, Mylapore as usual with special Puja, Homam, Bhajan and distribution of Prasadam. There was Puja and Homam in the morning and about 300 devotees were fed with sacramental food.

In the evening a Ladies' meeting was convened in the Math Hall. Lady Venkatasubba Rao presided. Speeches were deli-

vered in Tamil, Telugu, and English on the message and life of the Holy Mother. The audience was treated, to a fine programme of music at intervals. The function came to a close with *arati*.

The Ramakrishna Mission Relief Work REPORT AND APPEAL

The Ramakrishna Mission has been carrying on Distress Relief Work in different parts of Bengal for some time past. At present it is working through 55 centres,

which are scattered over 15 districts and cover 446 villages as well as the towns of Calcutta, Howrah, Midnapur, Tamluk, Bankura, Rampurhat, Narail, Bagerhat, Barisal, Berhampore, Malda, Dinajpur, Faridpur, Dacca, Narayanganj and Mymensing.

Rice and other food-grains are being distributed mostly free and some at concession rates. Monetary help is also being given in accordance with the needs of certain localities. During the second half of October 1,391 mds. 19 srs. of rice, 196 mds. 12 srs. of atta, etc. and Rs. 7,412-1-0 in cash were distributed among 24,527 recipients, and 89 mds. 14 srs. of rice was sold at concession rates to 1,285 persons, the total number of recipients being 25,812.

Besides, 7 free kitchens are being run at the villages of Sonargaon and Baliati in the Dacca district, at the town of Midnapore, at the Baghbazar, Hatibagan and Manicktolla centres in Calcutta and at Belur, the headquarters of the Mission. In all, over 4,600 persons are being daily fed at these kitchens. We are also running milk canteens for children and sick persons at Bagbazar and Hatibagan in Calcutta and at Mymensingh, Belur and Taki (24-Parganas), the daily recipients being 750. Moreover, we are co-operating with other relief parties in running free kitchens and milk canteens at Sarisha (24-Parganas), Salkia (Howrah) and Berhampore (Murshidabad).

The total receipts up to the 15th November are Rs. 3,35,258-8-8 and the total expenditure is Rs. 3,03,695-6-6. We have also received about 5,700 mds. of rice and other food-grains, which we have despatched to our various centres.

The relief so far given is quite inadequate to the extent and severity of the distress. In addition to food, with the setting in of winter, the need of clothes and blankets has become very acute. The condition of the distressed people is indeed pitiable. Most of them are homeless, having sold all their belongings, including the sheet roofing of their houses, and are thus exposed to the inclemency of the weather.

Cyclone Relief Work :

The work is at present being conducted in 260 villages of Midnapore and 24-Parganas. During the second half of October we distributed from our 8 centres 4,982 mds. 14 srs. 6 chs. of rice, 525 mds. 25 srs. 2 chs. of other food-grains and 34 tins of barley to 87,586 recipients. Homoeopathic and Allopathic medicines and diet, etc. are also given from four of our centres. The total number of cases, including repeated ones treated during the fortnight, most of which were malaria cases, was 10,429.

It is the Distress Relief Work, however, that needs the greatest attention. While conveying our grateful thanks to all donors through whose generosity we have been able to conduct our relief activities so far, we earnestly appeal to the benevolent public to do all they can to save thousands of our helpless sisters and brothers. Contributions, however small, ear-marked for either of the above relief activities, will be thankfully received and acknowledged by the Secretary, Ramakrishna Mission, P.O. Belur Math, Dt. Howrah.

SWAMI MADHAVANANDA,

Secretary, Ramakrishna Mission.

22-11-'43.

N.B.—Cheques should be made payable to the 'Ramakrishna Mission.'

CHOLERA EPIDEMIC IN MALABAR

Report of the Ramakrishna Mission Relief Work

The recent epidemic of cholera in Calicut and its environs took a heavy toll of lives, the number of deaths being reported to be over 30,000. It began as an endemic in the town proper and would have succumbed to immediate measures but for the unfortunate synchronism of heavy and continuous rains which helped the spread of the epidemic among the contiguous villages. At this turn of events the Mission at Calicut, with the active co-operation of the Madras Mission, took up relief operations from four centres. The panic created by the unburied dead, want of proper nursing and attention, the flight of the scared relatives of the patients, and the consequent disarray in domestic life had helped the march of the epidemic to an incredible extent with the result the relief operations had to be many and variegated. The work lasted 54 days and engulfed 83 localities.

The epidemic has left in its train a most pitiable state of affairs. The attention of the Mission was specially drawn to the flight of innumerable children who have been orphaned. The existing orphanage attached to the Calicut centre cannot cope with the new demand, and accommodation and maintenance for a hundred more orphans seems an immediate necessity. The maintenance and education of these orphans for a term of two years is estimated to cost Rs. 300 per head. The management appeals to the public for early response as the need is too urgent to brook the least delay. Communications and contributions to be addressed to :

SWAMI NIRVIKARANANDA,

Secretary, Sri Ramakrishna Mission,

Calicut.

The Vedanta Kesari

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A HYMN TO SRI RAMAKRISHNA

* * *

Lord of the worlds, Thou art ours,
Who wert born a child of our time
Easy of access to us.
O Merciful, if we take
Any hold upon God in our prayer,
It is by Thy grace alone,
Since all Thine austerities
Were practised for our sake.

How great was Thy sacrifice :
Freely choosing Thy birth
In this prison, our Iron Age,
To unchain us and set us free !
Perfect, Whom lust could not taint,
Nor passion nor gold draw near ;
O Master of all who renounce,
Fill our hearts full of love for Thee.¹

* * *

¹ Part of the hymn composed by Swami Vivekananda originally in Bengali. This hymn is sung at Vespers in the monasteries of the Ramakrishna Mission in India.

AT THE BEAUTIFUL FINGER-POST

A soldier of rank was going home on short leave from one of those 'fronts' in Europe. He was nearing an important capital city when at a parting of the ways he read a finger-post pointing 'To the Indian Eden of Forms.' Weary with war, cold and callous with constant blood and death, the prospect of Beauty seemed to soften his emotional being to a sympathetic response. Even in the midst of carnage Beauty exacts an admiring glance from man. The soldier's homesickness vanished; he forgot the fond faces of his kiddies at home and he soon obeyed the finger-post. A great lover of Indian art and culture, he was one of those picked out by the War-machine from the 'chairs' in the University. The word, 'Indian' has captured his imagination and he was presently before an Indian shrine of art. The western disciples of Sri Uday Shankar, the world-famous Indian dancer and artist were staging Sankar's 'Shadow-Play', his new and unique contribution to Art. The professor-soldier saw no men, but only shadows. Through graceful gesture and dance human forms were telling tales from the *Ramayana*. He felt he has come to a gesture more eloquent than words, to shadows more effective than substances. He had read that the substance of a work of art is inseparable from its form. He has also heard about the eloquence of pure form in ideal art. But he saw for the first time that pure form can be effective and supremely eloquent. He was reminded of the unforgettable shadow.

allegory at the opening of the seventh Book of Plato's *Republic* :

In an underground cave with its entrance opening to the light are seated persons their feet and necks chained. Far off and behind them is a fire blazing. In between the fire and the persons there is a road above, along which men, animals and other forms go up and down. The shadows of these moving forms are reflected on the wall of the cave in front of the persons. They cannot turn round and see the forms whose shadows they see, nor the fire by whose help the shadows are reflected. They see only shadows and not substances.

This, in fact, is the state of man. The professor was strangely reminded of Plato's words in that connection that true philosophy begins with the conviction that this world is a realm of shadows, whose substances are to be sought in another world. The dance of shadows has turned out to be a beautiful reminder of the world of substances, the beautiful unreal, a pointer to the abiding real. How smoothly the professor glided from art into philosophy, into the realm of the spirit. The credit is not his, but of the Indian art. For in India Art like other things has been a beautiful finger-post pointing to Ultimate Reality, to spiritual fulfilment and not to a salon of sensual feasts.

II

All art as all beauty gives us glimpses of some other world. But if art is the house of mere physical beauty, it is apt to turn out to be a home of vice and not of virtue. Physical beauty may thrill the beholder, may intoxicate him. But it being subject to decay, decays the emotions of its devotee as well. It con-

found and saddens him. How true are the Poet's words :

Virtue is beauty, but the beauteous evil
Are empty trunks overflourished by the
devil.

Real beauty is the flower of virtue and not of vice. The beauteous evil does thrill and intoxicate the enjoyer. But thrill only ends in titillation, not in achievement, and intoxication in emotional dissipation and nervous debility. In either case Art forfeits its high purpose of touching and transforming man's inner being. To achieve this end Art must be a house of virtue. India has fully agreed with this view and Indian art has represented the ideal, the super-sensual. It has emphasized on pure form, on the idea than on anything else. It has even preferred to be abstract by adopting the medium of symbols. For it must have felt that the ideal being something abstract is best presented through the abstract medium of symbolism.

Through the vehicle of symbols, Indian art makes the journey from the unreal to the real, from the realm of forms to the realm of the formless, easy. The *pratima* or the image, for instance, expresses a deep principle and the worshipper by honouring the principle is touched and transformed, is transported from the plane of form to the plane of the formless, from the material to a spiritual world. It must also be said that the effect of the experience is not ephemeral, but enduring.

III

Here then Art raises itself to the status of spiritual religion and functions as such by effectively helping man in his passage from the unreal to the real, from the material into the spiritual plane. Has not Indian Religion always asked us to pray :

Asatoma sat gamaya, Lead us from the unreal to the real. 'Don't you know' asks Vivekananda, 'that art is with us, a part of religion.' Religion does its best turn to man when it sets about the task of his spiritual transformation, when it takes the animal-man out of him by giving him visions and tastes of a plane much higher. Art and beauty can give such visions, but it is man's part to see that such visions work an abiding change in him. And when it does, art is equally or even more efficient than Religion.

The life of Sri Ramakrishna is an eloquent example of this spiritual efficiency of art. His first experience of *samadhi* was the result of his first aesthetic experience. As a boy of ten he was going through paddy-fields one fine morning when he saw a beautiful flight of white cranes against a thick black sky. He stood and admired and soon went into *samadhi*. Devotional music was to him an ever ready guide to take him into the realms of ecstasy. Any piece of beautiful painting or the enacting of scenes from the life of saints produced in him that high state of *bhava* when he lost consciousness of the outer world and became absorbed in Bliss. How can one on seeing a beautiful garden help thinking of the gardener, Sri Ramakrishna used to ask, meaning thereby that this garden of a world must turn one's thoughts to God, the Gardener. Anything beautiful was to him a sweet remembrancer of the Artist, *par excellence*. And Sri Ramakrishna was only one of those Indian saints to whom aesthetic experience was the beautiful finger-post to the Supreme Good. When he said that without the artistic faculty none can be truly spiritual he must have meant that the aesthetic capa-

city must find fulfilment in the Bliss of the infinite and not stop with the sensuous thrills art and beauty can give.

IV

There is great need today to stress this spiritual turn art can give to life. It is argued in India as elsewhere that an artist to be able to give his best must be allowed a free rein, must not be judged by the usual standards of morality, must even descend to the nether regions of sensual orgies. This is an importation from the West where the worship of materialistic values has made the outlook on life ultra-Bohemian. Even there the best minds have averred that aesthetic appreciation and spiritual life are blood brothers. Beethoven, it is said, was a man truly religious, and Leonardo da Vinci, the immortal father of the 'Last Supper' and 'Mona lisa,' took his brush after deep meditation. The artist, we, admit, is a free spirit, unshackled by ordinary norms. But to use the sympathy and respect given to his genius as a blank cheque for anti-social immoral conduct is to prove unworthy of the trust. The artistic impulse is generous, free and creative and so it invariably tends to a Bohemian attitude to life and things. But to be generous to one's passions, it must be remembered, is to pave for premature decay and chaos in individual as also in social life. Let those who argue for sensual descents as a necessary food to artistic genius be reminded of the names, of Vyasa and Valmiki, of Thyagaraja and Tulsidas who were great artists with the rare spiritual halo round them.

Modern psychology has made us familiar with the notion that the energy that finds vent in art, in passionate love or in inveterate hate are

at root, the same. Is it not possible to take our energies out of their present channels of hate and exclusiveness and direct them into benign channels of artistic activity, of love, peace and blessedness? Energy our age has got ample. Capacity for aesthetic appreciation and activity is no longer the monopoly of a few. Thanks to the advance of education, and to the opportunities scientific inventions afford to the average man, even the man-in-the-street has developed the artistic sense to an appreciable degree. Only our civilization of speed is cramping it. We are at the beautiful finger-post that points to the Blissful experience ; but we do not proceed along the path. 'The whole cast-iron discipline of a modern industrial society,' says B. Russell, 'has atrophied the artistic impulse and imprisoned it.' 'Control,' he continues, 'has been applied to the very things which should be free, while envy, cruelty and hate sprawl at large with the blessing of nearly the whole bench of Bishops.' Says Swami Vivekananda:

Civilization, true civilization, should mean the power of taking the animal-man out of his sense life—by giving him visions and tastes of planes much higher—and not external comforts. The growth of man can only be gauged by his power of living in the higher atmosphere where the senses are left behind, the amount of the pure thought-oxygen his lungs can breathe in, and the amount of time he can spend on that height. As it is, it is an obvious fact that with the exception of what is taken up by the necessities of life, the man of culture is loth to spend his time on so-called comforts. All activities, are arranged according to ideas and ideals, to make them reflect as much of thought-life as possible,—and this is Art.

V

When is it possible to live the life designed above, to spend the maximum time on higher planes in thought-life and to reduce to the minimum

life's necessities? Only when one takes to a spiritual life in right earnest. For, only in spiritual life the inner beauties of the spirit get themselves revealed and come to absorb one's total attention. The beauty without, he finds, is only a shadow of the beauty within and so the thirst and scramble for the former ceases. He has come to the Truth that is Beauty and the Beauty that is Truth. Rays of the ideal pour in through every aperture and wind-hole and illumine this inner sanctum of beauty; every function is then performed in its light; every act becomes an act of beauty and every object is seen transformed and heightened. Hate,

and lust, anger and violence are to him ugly still. For they make even a beautiful face most ugly. Nay, these passions plunder and ravish, loot and kill, and are the worst enemies to mankind. A beautiful face is one from which hate and lust, violence and malice have fled never to return. A beautiful life is one which does not simply admire and enjoy the beautiful, but *lives* the life beautiful which is the life spiritual, the life of love, angerlessness, peace and blessedness. O India, Mother of such beautiful faces, there is need for more of your light for a world dark and ugly with hate, dissension and strife.

PEDAGOGICS AND SRI RAMAKRISHNA

BY SRI R. RAMAKRISHNAN, M.A., L.T.

Everything about Sri Ramakrishna was strange and uncommon. One of the extraordinary aspects of his unique personality was that he was unschooled, but yet was able to attract to his presence eminent scholars and thinkers of the day. No doubt when he was a boy he was sent to a village school where he learnt the alphabet of his mother-tongue, Bengali. It is therefore not quite correct to call him illiterate. A few pages containing matter written in his own hand are still preserved. While therefore he was not utterly illiterate, he was little more than literate. From the first, he displayed a marked aversion to one of the three R's, *viz.* arithmetic. And of English, the language of modern culture and international intercourse, he was completely ignorant (he just managed to pick half a dozen or so of English words like 'water', 'thank

you' etc.). In his school-days he often played truant, finding greater delight in singing and dancing in mango-groves, and in enacting dramatic scenes adapted from Puranic themes. He was always charmed by Nature's grandeur, and had a fine artistic temperament. He hated soul-killing routine. His aversion to formal book-learning was not merely a childish dislike of schooling. Even when he reached adolescence, and his elder brother pointed out to him the necessity of pursuing learning, he refused to have anything to do with a mere bread-winning education.

And yet this barely literate villager who never wrote books or theses, never bargained for newspaper publicity and never ascended public platforms was much sought after by learned pundits of the old school as well as by savants trained in modern

scientific methods of observation and rational analysis. And all found in him a rare power of intuition and a marvellous profundity and clarity of thought. Vaishnava Charan, Gauri, Iswara Chandra Vidyasagar, Keshab Chandra Sen, Dr. Mahendranath Sircar, Pandit Sasadhar Tarkachudamani, were a few of the many intellectual notables who loved to come to Ramakrishna, struck by his unique attainments and charming personality. And the youths who, headed by the future Swami Vivekananda, gathered round the Paramahansa in his last years on earth were most of them brilliant undergraduates of the Calcutta University.

A man who could interest and please this wide aristocracy of intellect must surely have been gifted with rare mental powers, though he was technically just literate and no more. It will be foolish therefore to equate the bare literacy of Sri Ramakrishna with lack of intellectual keenness, slowness of understanding, absence of culture or any other feature which we generally associate with an unschooled rustic. A mind like Sri Ramakrishna's from which every trace of impurity had been removed, which always soared in mystic regions of spiritual vision and bliss, and which was so strongly constituted that it could bear, without breaking down, the 'shock' of hundreds upon hundreds of ecstasies could, if only it had applied itself seriously to the task, easily have mastered the arts and sciences which go to make up school and college education. Sri Ramakrishna deliberately avoided contact with schooling as it is ordinarily understood, for he chose to have access to the very source of all Intelligence, the fountain-head of all understanding.

Wisdom came to him not second-hand from books, not in dribblets through the slow, laborious, uncertain process of instruction, but in a flood of illumination from Chit, Absolute knowledge. As Swami Vivekananda remarks,

In order, to show how the Vedic truths—eternally existent as the instrument with the Creator in His work of creation, preservation and dissolution—reveal themselves spontaneously in the mind of the Rishis purified from all impressions of worldly contact, and because such verification and confirmation of the scriptural truths will help the revival, reinstatement and spread of Religion—the Lord, though the very embodiment of the Vedas, in this His new incarnation, has thoroughly discarded all external forms of learning.

Sri Ramakrishna's deliberate refraining from schooling may therefore be taken as a silent protest against the modern tendency to equate literacy with cultures and against the awfully book-centred nature of present-day education; it also constitutes an eloquent condemnation of that phase of modern education which has made it merely an affair of the superficial layers of the mind and has made it incapable of stirring and nurturing the deeper levels of the human personality.

Most of the recorded incidents of Sri Ramakrishna's life naturally relate to his unparalleled passion for God-realization and to the astoundingly profound visions he had. But yet it is possible to gather a few events of his life which are revealing of his intellectual keenness.

When he was ten years old, Sri Ramakrishna, or Gadadhar, as he was then known, offered a solution to a thorny problem which scholars had been long debating. The scholars were amazed at his mental maturity. When Sri Ramakrishna lived at Dakshineswar, several scholars and

philosophers used to crowd in his room. Sri Ramakrishna himself used to say later on, 'I always followed those discussions, and when they were unable to come to any decision on a mooted point, some one from within this (Sri Ramakrishna's modest way of referring to himself) would throw out a suggestion in simple words, and everyone would be satisfied.'

We have it on the authority of Swami Saradananda, a direct disciple of Sri Ramakrishna, that the Master liked the *Adhyatma Ramayana* very much, many portions of which he got by heart. For Sri Ramakrishna had a wonderful memory. He was a *Srutidhara* of the first order—he could remember anything he heard but once.

Swami Premananda, another direct disciple of the Master once stated, 'Though the Master did not know how to read and write, yet he had many books read out to him. And he remembered everything. At the Cossipore garden, Sasi Maharaj (Swami Ramakrishnananda) was once reading to him the *Adhyatma Ramayana* in the original Sanskrit. Swami Vivekananda asked him, "Sir, you do not know how to read and write. Do you understand anything of this Sanskrit reading?" The Master replied, "Though I have not read myself, I have heard many things. And I know the meaning of every word." Everything about him was unique.'

When therefore we often hear it said that Sri Ramakrishna was an illiterate, uneducated villager, we must guard against forming the impression that he suffered from dullness of intellect and was unable to satisfy the intellectual curiosity of his hearers. He impressed everyone who came to him, by his deep humanity,

his urbanity of manners and his gentlemanly conduct. He was an entertaining conversationalist; his monologues held hearers spell-bound by the profound wisdom of his remarks, frequent narrations of his own experience and the simple spontaneity of his style. He was a Teacher *par excellence*.

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Is it possible for the pedagogue, the school-master, to learn a few principles or theories of education for the life and work of the Paramahansa? Sri Ramakrishna was a Teacher (with a big T), but has he any message for the teacher? It should be possible for diligent research to discover and gather from his unique experiences of soul and from his original methods of instruction to disciples, a few pedagogic principles which will be of use to the teacher in his class-room, in the great task of educating his wards.

In this connection it is interesting to find that Sri Ramakrishna himself played the role of a teacher for a while!

We find in the life of Swami Adbhutananda, (who was the 'greatest miracle' of Sri Ramakrishna), this interesting account. This Swami had absolutely no education, being utterly innocent of the three R's. In fact he was worse than Sri Ramakrishna in this respect. The Master could somehow manage to read and write, but Swami Adbhutananda could neither read nor write. Once Sri Ramakrishna attempted to teach young Adbhutananda how to read and write. But in spite of repeated attempts, the pupil pronounced the Bengali alphabet in such a distorted way that the Master out of sheer despair gave up the attempt to educate him! But as in the Master's case, so too in the disciple's, when a ray of light came

from the great source of all light, all book-learning lost its value, and the want of book-learning did not matter in either case, 'for books only supply us knowledge by proxy'. Each disciple of Sri Ramakrishna represented, as it were, one phase of his vast personality, and the above-mentioned disciple was a chip of the old block in respect of the acquisition of wisdom through intuition rather than through formal instruction and study of books.

Sri Ramakrishna was a gifted trainer of souls, and perhaps it was the impression that Swami Vivekananda got in consequence of a close observation of the Master that made him arrive at that definition of Education associated with his (Vivekananda's) name, viz.: Education is the manifestation of the perfection already in man. And the light that the Paramahansa's life and labours throw on the science and art of teaching pupils may be analysed thus:

(1) Sri Ramakrishna always tried to study his pupils through and through. He tested them, (even their physiological features were examined) and acquired a perfect knowledge of the stuff they were made of. Even his chief disciple Swami Vivekananda had to undergo this test. For a time after they both had become intimate, the Paramahansa assumed an air of indifference to the young Vivekananda, (or Naren as he then was) to find out whether this indifference, would make any difference in the disciple's attitude. But Naren continued to come to the Master as man all the same and proved his mettle. Once the Paramahansa is reported to have tempted Naren with the gift of occult powers, but Naren refused to receive the gift, as the powers would not quicken the pace nor confer the peace of God.

realization. Sri Ramakrishna was careful to find out that in the case of those who showed a liking for spiritual striving, the liking was not merely a passing impulse occasioned by financial strain or a domestic calamity. Like a good doctor he never proceeded to treat without proper diagnosis.

(2) Sri Ramakrishna always searched for strong points in a pupil's character. The weaknesses were certainly noticed by him—for nothing could escape his eagle eye—but he never emphasised them. He stressed the one virtue which he found perhaps amidst a hundred vices, and by touching that one virtue he caused the vices to atrophy and die. The case of Girish Chandra Ghosh, the redeemed sinner and converted comedian, as he is aptly called, is an instance of this quality of the Paramahansa. Girish was a Bohemian, a drunkard and an undisciplined libertine, but he had one quality strongly developed in him, the quality of faith. Sri Ramakrishna put up with all the insults that Girish, sometimes under the influence of drink, hurled at him, but he never indulged in a harangue about the vices of Girish; by deepening his quality of faith, the Master transformed the erstwhile debauchee into a prince of devotees.

(3) Sri Ramakrishna had great confidence in human nature and in its innate perfection and goodness. He knew that sooner or later every river would reach the ocean. He did not therefore scare away sinners from his presence. Many who came to him were at first disbelievers and athiests, and some among them were bold enough to challenge the genuineness of the saint's realizations, and they explained away his visions as but the illusions perceived by a diseased

brain. Sri Ramakrishna was never impatient with such utter disbelievers. He patiently heard them, smilingly listened to their protestations, and master-swimmer that he was, he led the doubting youths to the other bank the very existence of which they had been questioning till then.

(4) Sri Ramakrishna had reached the peak of proficiency in the science which he taught. He was a teacher of spirituality, and there was not one lane or by-path in the long journey of the spirit which he had not traversed. He was, therefore, able to appease every type of hunger. There was no spiritual doubt which he could not clear, no problem of soul which he could not solve.

(5) To Sri Ramakrishna education meant whole education. He always laboured for the development of the entire personality of the pupil. The way in which he trained Sri Sarada Devi, who was in a way his very first disciple, illustrates this trait in his character. He helped Sarada Devi to scale the topmost heights of spiritual illumination and at the same time taught her simple details of home management and ways of behaviour in differing circumstances. 'A devotee must not be a fool' was his wise admonition to a disciple who allowed himself to be cheated by a shop-keeper. He would not brook the slightest forgetfulness or negligence on the part of his pupils. He had no sympathy with persons who in the guise of absorption in God-consciousness or on the plea of contemplativeness allowed their surroundings to remain unclean and did any work in a slipshod manner.

(6) Sri Ramakrishna allowed his disciples to question him and test him as much as they wanted. He never stood for a blind acceptance of things,

but always brought conviction to minds eager for the perception of Truth by demonstration and verification and not by mere assertion not based on proof. He invited his disciples to test him as money-changers test coins, and he never got annoyed when his young pupils tried to find out if his practice tallied with his speech.

(7) The Paramahansa did no violence to the individuality of the pupils who came to him. He had too great a reverence for human nature to disturb the poise, and change the bent of any human being that came to him. Like a true gardener he allowed plants to grow and blossom each in its own way, and only supplied the energy and the warmth and the moisture needed by the plants. He did not attempt to manufacture articles of the same pattern.

(8) Sri Ramakrishna was all love and kindness, but at the same time he was a hard taskmaster. He would not allow his disciples to slacken, and lag behind in the march towards the goal. And his admonitions were powerful enough to erase old habits. When the young disciple who later became Swami Adbhutananda was once found sleeping in the evening, he was gently reproved by the Master who asked him when he would meditate if he slept at such an odd hour. This was all that happened, but for the rest of his life this disciple never slept at night. This of course is an extreme example of the power of words, but it shows how wonderful a doctor Sri Ramakrishna was, and how he could cure maladies by a mere suggestion, a question or a gentle rebuke.

(9) Sri Ramakrishna varied his instructions according to the nature of the individual and the need of the case. Two pupils placed in identical

circumstances would receive from him differing advice. To a superficial on-looker it would appear that the saint was inconsistent, but the apparent inconsistency was really the effect of a keen understanding of the exact remedy needed for cure. The young and powerful Niranjan had attempted to sink a boat, because the passengers in the boat spoke ill of the Master. Sri Ramakrishna on hearing of the matter rebuked Niranjan for his rashness. And when the soft Yogin on another day did not even protest against certain abusive remarks made by a group of travellers against the Master, Sri Ramakrishna took Yogin to task for quietly pocketing the insult hurled at his Guru.

(10) Sri Ramakrishna's words were sparks from his personality, not mere utterances of the lip. His words had therefore great power; as every flower on the tree contains in its small being the essence of that tree, so did every word of his emerge with the impress and content of his great being. And no speech of his was empty like the bubble which floats on the surface of the water, with no vital connection with the waters' depths. He was able to clarify high truths by calling to his aid illustrations taken from ordinary life around us; it is because his teachings and counsels are first-hand revelations of his own experiences, and no second-hand quotations or citations from books that they are so very telling even today. The warm rejuvenating waters that flowed from him as from a geyser were indicative of volcanic activity in the bottom layers.

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The multi-phased personality of Sri Ramakrishna has an appeal to several kinds of men. The priest, the social reformer, the seeker after

Truth, the married man, the monk, the student of psychology, the mystic, and several others can draw inspiration from one or another of its facets. So too can the school-master who is engaged in the holy task of illumining minds in respect of that branch of wisdom which the scriptures call, *Apara Vidya* learn a good deal from this great Master of *Para Vidya*.

What then is Sri Ramakrishna's appeal to the pedagogues?

He would require the teacher to study and comprehend the genius of the pupil before beginning to instruct him. This preliminary study will help the choice of the right method suited to each case; for instruction must flow along the line of least resistance. The teacher must have a 'positive outlook', and never make much of the pupil's drawbacks.

Do is more efficacious than *Don't*. Every pupil that comes to school has at least one excellence. The teacher's job is to spot this out and make it grand. Education must have reference to the heart, the head and the hand. The teacher must be a profound scholar in the subjects he imparts instruction in. The wider his own knowledge the greater will be his efficiency. The pupil must never be reduced to the position of a dumping ground for such stray bits of information as the teacher may choose to throw out. The pupil must be encouraged to participate actively in the process of learning. Every why and how of the pupil must be patiently answered. The 'Listen and question not' attitude must be replaced by the 'Question and Learn' attitude. The teacher in the class room must take care not to lose sight of the tree in the wood. The distinc-

tive characteristic of each pupil must be preserved, only its angularities being rounded. The teacher must not be a mere information-monger, but an educational dynamo capable of surcharging his surroundings with energy and vigour.

If a teacher views his vocation in the light shed by Ramakrishna, he will realize that the mission entrusted to him is one which demands on his part an unceasing endeavour to perfect himself. He must acquire and store, before he begins to distribute. And while the thought of the magnitude and immensity of the task of teaching may give rise in him to a feeling of humility and a sense of non-worthiness, the thought that he is engaged in a labour which ever makes him exercise the deepest facul-

ties of his individuality, and the conviction that in order to perform his task nobly he must, like a flowing river always renew himself in the on-coming freshets of increasing wholesomeness will bring him a satisfaction that no other work is capable of causing. Moreover the example of Ramakrishna will impress on the teacher the need for labouring in a spirit of utter dedication. For the great Paramahansa who had attained the highest state of blessedness chose to live near the 'madding crowd' and allowed his huge reservoir to be used by all thirsty wayfarers. The greatest gift of Ramakrishna to the world was he himself. And a teacher, like him, must give his all, and above all himself, to the pupils whom he seeks to mould.

MAKE YOUR OWN CHOICE

श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनं
अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम् ॥
श्रीविष्णोः श्रवणे परीक्षितिरभूत् वैयासिकी
कीर्तने
प्रह्लादस्मरणे तदग्निभजने लक्ष्मी, पृथु पूजने ।
अकूरस्त्वभिवन्दनेऽथ हनुमान् दास्येऽथ सख्य-
र्जुनः
सर्वस्वात्मनिवेदने बलिरभूत् कैवल्यमेषां पदम् ॥

There are nine paths to supreme happiness and Bliss: Hearing the stories of the Lord is one and singing His praises is another. Constant and unremitting remembrance of Him is a third and rendering service to His holy feet is a fourth. Worshipping Him with all devotion is a fifth and doing reverential salutation is a sixth.

The attitude of a servant and of a friend of His are a seventh and an eighth. And complete surrender of oneself to the Lord is a ninth.

King Parikshit attained that high state of happiness by hearing Lord Vishnu's stories (the *Bhagavata*) and Sri Suka, by singing the same. Prahlada's life was one of constant remembrance of Him and Sri Lakshmi is always at His feet rendering service. King Prithu attained Bliss by worshipping Him and Akrura by most respectful adoration. Hanuman looked upon himself as a humble servant of the Lord and Arjuna as His friend. King Bali surrendered everything at the Lord's feet. Each chose his own path, but all were blessed with salvation.

DYNAMIC HINDUISM

BY PROF. P. S. NAIDU, M.A., ALLAHABAD UNIVERSITY

There has been, of late, a welcome tendency to probe into the depths of the foundations of religions, in particular of the Hindu religion, and to raise questions relating to the essence of religious faith. This tendency, this desire to get at the root of our destiny, has been fostered by the pessimism generated by the world war. This war has shattered all our hopes for humanity. It has blasted our faith in human progress; it has dethroned spiritual values, and enthroned false values in their place. So, the participants in the world-wide struggle are prompted, now and then, to ask the question: Is there anything of supreme and permanent worth which we can hold on to? The more thoughtful minds of the West are tired of their own civilization. They have been disillusioned, and turn, in increasing numbers to the East for solace. The hope has dawned in the minds of many in the West that from India will come the salvation of mankind. The feeling is gathering volume that somehow Hinduism and Hindu culture will spread, and save the world from its regression to the level of the primitive savage. And there is in Hinduism a remarkable vitality, an inherent dynamism which has enabled it to survive down the ages. There is at the core of Hindu religion that vital spiritual principle which enables it to grow and develop and adapt itself to the changing needs of the times. But this spiritual essence is often lost sight of, and Hinduism is identified with the static and unprogressive elements within it. It

is, therefore, necessary for thoughtful Hindus to become fully conscious of the vital and dynamic forces which shape their great religion. An attempt will be made in this article to suggest a few leading questions which will focus our attention on those aspects of our religion which are of great value today. It is hoped that a sustained co-operative effort at an understanding of the essence of Hinduism in the light of these questions will produce tangible results of great practical value.

(a) What do you think is the origin of religion? Can any religion claim to have a monopoly of truth?

(b) 'All religions are good—they are different paths leading to the same goal.' What is your attitude towards this proposition?

(c) Is there any clear dividing line between that which is 'Hindu', and that which is 'non-Hindu', either in the case of individuals or religious systems?

Is any individual or religious system wholly 'Hindu' or wholly 'non-Hindu'?

(d) What do we mean by 'Avatar'? Is your conception of 'Iswara' limited to the revelation of God vouchsafed to humanity in the Ten Avatars?

Do you think *avatars* are to be found even to-day? Can you speak from *personal* experience?

(e) While Buddha has been incorporated into the Hindu fold, and given a place as an *avatar*, why is Christ kept out?

(f) What should be the attitude of a Hindu to

1. the frankly irreligious person
2. an indifferent Hindu and
3. a devout Christian?

(g) If truth is ultimately one, does it follow that there will ultimately be a single world-religion for humanity? Should we look forward to a time when all existing religions will be taken up into Hinduism?

(h) Do you know of any valuable emphasis on some aspects of truth in non-Hindu religions which Hindus neglect?

Have you ever tried to understand the meaning of the Christian idea of the *Cross*?

Has this, or any other idea prominent in non-Hindu religions ever helped you in your devotional life? Do you think they might?

(i) Is there any form of prayer which is distinctively Hindu? Is common prayer possible for Hindus and non-Hindus?

(j) Which of the Holy Scriptures should be used as an introduction to Hinduism?

What should be the attitude of Hindus towards non-Hindu scriptures, festivals and customs?

(k) What is the value of images, pictures and symbols in Hindu devotional life?

(l) What should be the attitude of a Hindu to

1. Sin and Suffering and

2. Conversion from another religion?

(m) Do you think that Hinduism would have gained in value if it had originated in the life and teachings of a historic personage?

(n) What do you think is the attitude of Hinduism to Social Service?

How would you reconcile the desire of the average Hindu for accumulating merit, with the urge which he may have for selfless social service?

(o) What attitude should a Hindu take towards War?

(p) What distinctive message has Hinduism to give to the despairing souls of the present-day War-weary world.

(q) In the light of the answers given to the above questions, indicate briefly what you consider to be the *Heart of Hinduism*.

The questions suggested by us will lead thoughtful minds to formulate others of a similar nature, and all of them have to be approached in a spirit of reverence. It is not suggested that a spirit of free enquiry should not inspire the minds of those who may tackle these questions, but it is suggested that they should be approached with a mind well informed in the fundamentals of the Hindu scriptures. To those who have not had the benefit of instruction in our religious principles and practices, a reverential study of the life and teachings of Bhagavan Sri Rama-

krishna is recommended. In fact, we hold that the Bhagavan is an *avatar* of the Kali era, and that there can be no simpler and at the same time no more inspiring approach to the heart of Hinduism than that dictated by a sincere study of his teachings. Sri Ramakrishna did not teach or preach, but *lived* Hinduism, and we have no hesitation in affirming that *Hinduism is Sri Ramakrishna*. Let us, therefore, attempt to solve the problems propounded in the questionnaire, by seeking and finding the mind of the Bhagavan on them.

Let us picture to ourselves a group of like-minded earnest seekers after truth sitting round the sacred fire—(call it *homam*, camp-fire, red-flower, hearth-fire or any other name you please)—and attempting to probe into the heart of our religion after steeping their minds in the teachings of Sri Ramakrishna. Would it be difficult to find for ourselves a place in the group? We think not, provided we are sincere and earnest. Nay, we can even catch the thoughts that would take shape in their minds and be inspired by them. That being so, let us attempt, in a humble measure, to put those thoughts down on paper.

To an earnest seeker after truth it must be evident that there is an irrepressible vitality, an unconquerable dynamism in the heart of Hinduism. Many civilizations have come and gone, many creeds have flourished and decayed, many cults have risen only to die; but Hinduism has persisted through the ages. Political India, economic India, worldly India has been conquered and subdued many times, but religious India, Hindu India has never been conquered. Wherein does the secret of this vitality and dynamism reside?

(To be continued)

SCIENCE AND CULTURE

We live in an age which refuses to pursue anything for its own sake, to 'love for love's sake', but which would test everything on the touchstone of value. We are more value-conscious to-day than before: and this is as it should be. Science in spite of its marvellous achievements has not only failed to escape this predominant valuating outlook but by the gross misuse to which it has lent itself has provoked in us a keener desire to examine its results in terms of value. Science, we diagnose, has indeed 'altered our way of life, but not our instincts; consequently there is maladjustment. Sir C. V. Raman, presiding over the second anniversary of the Vellore Cultural League on December 13th last, gave due cognisance to this glaring flaw in the achievements of science that seemed to threaten a divorce of science from culture. He, however, demurred—and very aptly—to accept such a separation as inevitable.

If one regards the spirit of the search of the infinite, direct or indirect, which seems to stand in need of understanding,—that infinite which the scientist calls the universe—science begins to be a part of the real culture. Culture means a highly developed sense of values, a sense of beauty, an aesthetic sense, a sense of order and fineness.

And the pursuit of science involved all these to a remarkable degree. For value is different from utility, and the conception that science cannot add to the sum total of human culture is stained with the utilitarian bias. Science may, and does indeed, have its uses for the furthering of human happiness, and to that extent forms an integral part of cultural

development. But apart from its application to life's goods it has still, of its own, a cultural value that cannot be gainsaid.

The pursuit of science for its own sake has a cultural value, which is exalting, improving, and would never do any harm. It was merely those who had pursued knowledge for its own sake that were able to wrest the secrets of Nature for the benefit of the world.

'The pursuit of science for its own sake', Sir Raman continued, 'is an act of worship, shown in a constructive form with a view to understanding Nature. A great painter, a great sculptor, a great man of letters, a great musician, a great scientist etc., so long as they are in the disinterested pursuit of high achievement, are essentially the same, and their creative work add to the sum total of human culture. In India we have an age-old culture, sense of values, appreciation of the things of the spirit. If we understand the culture of the country aright, which had been many-sided we could not afford to neglect the lessons of science. But when science throws overboard values, we have reason to get alarmed.'

Sir C. V. Raman concluded that in so far as it was divorced from association with human values, science is fundamentally responsible for the state of Europe and the state of humanity to-day, in which the desire to inflict the maximum of destruction was considered to be the true occupation of the brightest intellectuals and the greatest people of the world. This is a state of affairs, which they in India, wanted to bring to an end as early as possible. So long as the voice of India, the voice of Asoka, Mahavira and the Buddha were not listened to, this flood of blood and tears, this stream of cruelty and destruction would flow on for ever!

CONCEPT OF VALUE

BY SRI CHUNILAL MITRA, M.A., B.T.

All things are valued because life is valuable. The quality of our life depends on the value we give to it. With a view to arrive at a correct understanding of the concept of value the writer has surveyed with insight and ability the various theories of value and has drawn profusely from modern western authors.—EDS.

We indiscriminately use the term *value* in common parlance, on the platform and in the press: we say, time is valuable; and give a latent reference to value by asking 'Is life worth living?' But everywhere the meaning of value is not certainly the same. In the universe of economics whenever we speak of the value of a thing we primarily mean its price, its market value, its buying cost. The law of economic value is determined by the interaction of demand and supply. The more a thing renders service and satisfaction the more valuable it becomes. This is known as the 'instrumental value,' of the thing.

We also use a thing and pay value for it for some ulterior purpose. We value the end more than the means, though the latter is indispensable for the former. Commodities are always valuable for something else. This something else is life or some social purpose. And when we ask of the ends of the economic value we surpass the domain of economics proper and enter the region of Art, of Ethics and of Aesthetics; of value in life, religion and philosophy.

There is a modern tendency to affirm that Goodness and Beauty are ultimate values, and many thinkers follow Plato in affirming these values to be independent factors in the universe

apprehended by mind, but not owing to mind the fact of their being. For Spinoza, value is to be measured from the standpoint of eternity. The more a thing realizes or fulfils the purpose of God the more valuable it is. It is at the same time the more good and beautiful.

Kant tells us that nothing is valuable in itself except goodwill—the only precious jewel that shines by its own light. It is valuable in itself and by itself. It itself is the end. Here Kant speaks of intrinsic value. Happiness, he contends, is intrinsically valuable only when it is deserved, and it is deserved only when it is accompanied by goodwill. Hence, for him, goodwill is intrinsically valuable and is also an element in everything else that is intrinsically valuable. Sidgwick, on the other hand, holds that pleasure is intrinsically valuable; and some would put forward a similar claim for wisdom, love, truth, freedom, order and life. It can very well be said that it is the objects and not the feeling of pleasure that have value—the feeling of pleasure being the sense of value, not the value itself. But though pleasure is not the direct object of value, yet it may be accepted as the *measure* of value, in so far as it is an accompaniment of objects.

Whether pleasure is valuable or the object, depends on a further and more fundamental question whether

value resides in the object or not. Is beauty, for instance, in the objects or in the eye? Are things good in themselves without any cogniser? The child's face is not lovable to all in equal degree, nor is his play pleasing all along. We feel it tiresome when he is at play by our side all along. But he is more pleasing to the mother. In this respect undoubtedly value is subjective. But, even then, we might be asked, does not the child's face suggest innocence, joviality, youthfulness, health and purity? Certainly all these are suggested in his face, and in this sense values are objective. So, we cannot commit ourselves to a dogmatic position that values are subjective or objective *in toto*.

Now, beyond the question of economic, ethical, aesthetical and religious value we can think of cosmic value, value as the purpose of the universe comprising all other values. Bosanquet tells us that the true sense of value in the universe is of a teleological type. Again he says, that values are neither by-products nor ends. And he speaks of inorganic value. In the inorganic world the motions of the solar system, the curl of a wave, the curve of a cataract, the abruptness of a precipice are appearances; yet all merit a presumption of teleological value as objects of consciousness. But Bosanquet denies that consciousness itself has any value. The reason he forwards is that things can only be valued in their full nature, and a state of consciousness has not this capacity within it. The *summum bonum* for Bosanquet is the restoration of the identity of ourselves with the Absolute. And this recovery of equilibrium means satiety which is the criterion in all forms of satisfaction Bosanquet

averts that we cannot argue on ultimate values. For, he says that 'all values are relative to persons'. But this is very different from holding that 'nothing has value but conscious states of conscious beings'. The two propositions may be sharply opposed. States of consciousness, says he, if abstracted from the objective world are meaningless and valueless. He says definitely that we cannot value states of consciousness apart from the individuals or the individual; nor can we value finite individuals apart from the Universe.

Mr. J. Laird in his *Idea of Value* examines the conceptions of value, goodness and excellence, particularly aesthetic, economic and moral values, with special reference to the opinions of philosophers upon this matter from Thomas Hobbes to the present day. Value, worth and good are often synonymously used; to which Laird objects and tells us that value is wider than worth, for worth is defined as high or outstanding value or excellence. Again, philosophers do say that truth, beauty, righteousness and sentient happiness together with love and human affection are great values. But Laird opines that 'good' and 'value' cannot be equated, for the simple reason that the latter excels the former. But we disagree with him. Whether value is wider than good depends on the conception of the connotation of the good. Surely the Platonic idea of the Good comprises all values within it and nothing can excel it. However, Laird gives us three principal theories of value-disvalue: theories of natural election of psychological interest and of conceptual worth or excellence. In other words, the elective, the appreciative and the timological theories.

What matters to a thing, is the value or disvalue of the thing: and that whatever does not matter to it is, for it, no value, but is wholly indifferent. And since everything matters to itself, self-maintenance is a value to every existent. This is the principle of natural election, which he thinks is far more extensive than either life or consciousness.

According to the appreciative view this conception is necessarily far too wide. For appreciation is definitely a conscious experience. Only a conscious or spiritual being can appreciate; and it is metaphor or poetry and not science to speak of value in the election of unconscious things. According to the appreciative theory, therefore, our feelings and conscious interests are all that matter to us, and nothing can matter to a being that does not feel.

The timological theory does not necessarily imply that the character of value is found only in spirits or conscious beings. A valuable contribution to the concept, laws and nature of value has been rendered by Urban. He is of opinion that worth is feeling—not desire; but all feelings of value, he says, presuppose reference to the personality. For him, values are meanings of an object for a subject and the valuation differs in different attitudes of the subject. In his definition of the consciousness of value he says, 'the value of the object is its capacity of becoming the object of feeling and desire through actualisation of dispositional tendencies'. The conative disposition is the fundamental determinant of the feeling of value. And he has made value equivalent to the appreciative meaning of the object. In his own words 'worth or value is the effective volitional meaning of the object for

the subject'.—That meaning is expressed in terms of the predicates, goodness, utility, beauty, obligation and desert, etc. The question is raised: Is worth or value an object or a function? And as to the question whether worth is susceptible to measurement Urban answers that it should be reduced to the still more fundamental question whether the psychological determinants of the meaning are objects of measurement. The psychological determinants are more complex and he rejects the view that degree of value is to be equated with degree of intensity of pleasantness-unpleasantness. He says, these laws of psychological determinants are applicable to the extra-economic value also. And sympathetic participation he characterises as over-individual value. And this factor of personal or over-personal character determines and accounts for the difference in relative value of the same object.

Meinong fully recognises that in all appreciation of value an element of judgment is involved; and he considers that the appreciation itself is of the nature of feeling rather than of judgment. He is doubtful whether objective value can be ascribed to anything. Purely objective value, he insists, would be the same as absolute value, whereas the only value we can ever deal with and think of is necessarily relative—value for some subject, actual or possible. But he admits that in the region of morals the problem is more complicated where an individual refers not merely to his own case but also to that of some one else.

Mr. Fromman, a disciple of Meinong, observes that when the utility of an object is spoken of one generally understands that its power of contri-

buting to the happiness of some individual is referred to, and in dealing with economic goods it is seldom necessary to go beyond this. But in dealing with the wider conception of value it is necessary to have some term to express the simple choice-worthiness of an object without reference to its power of contributing to individual happiness. He considers that value is more directly connected with desire than with feelings. *Value is the relation of a thing to a human desire directed towards it.*

Criticising the above two theories, Mackenzie observes that whatever the dispute as to the localisation or conception of value the importance of an ethical background is considerable. He is of opinion that the noticeable advance in the attitude of writers on Ethics is due to the adoption of this point of view, more than anything else. As soon as the idea of value is seriously taken as the fundamental problem in Ethics the attempt to rest Ethics on psychology will seem to be futile. The new foundation may be for a time biological or quasi-biological (as Alexander says). But Mackenzie believes that very soon it must give place to a metaphysical one. He further opines that it has an advantage over the old metaphysical idea of the good. For the latter suggests one single end to be attained while the idea of value lends itself to an organic system of ends. Lastly, he observes that it is a pity that we have not a convenient word to describe subjective value as distinguished from objective. Kant attempted a three-fold classification — Fancy-value, Market-value and Dignity or Worth. The first two can be said to correspond to subjective value whether intrinsic or instrumental, while the third is objective in the economic

sense. But there seems to be a class still wanting to include those which are not economic. If, for instance, punishment is rightly valued as a means of reformation, it can hardly be said that, so regarded, it has either a Fancy-value, a Market-value or an Intrinsic value i.e., Dignity. Here, we have still a problem unsolved.

Moore considers that the problem of value arises out of the problem of 'right' and 'wrong' of 'duty' and 'not-duty' and secondly 'good' and 'evil. He believes in the 'intrinsic value,' which is neither subjective nor objective. He thinks that the controversy whether value is subjective or not is a controversy whether it has intrinsic value or non-intrinsic value. To say that a kind of value is intrinsic means merely that the question whether a thing possesses it and in what degree it possesses it, depends wholly on the intrinsic nature of the thing in question. He is of opinion that in estimating the value of the exercise of moral excellence we are to take into account not merely its intrinsic value but also its effect. In his opinion it is hard to believe whether the idea of moral obligation is merely a psychological idea. For moral philosophy, according to him, cannot be merely a department of psychology.

Mr. Perry's observation is more comprehensive than anyone's and seems to be an adequate one. 'Whatever things are true, whatever things are honourable, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report; if there be any virtue and if there be any praise, think of these things.' So what are valuable to him for all times and for all subjects are Truth,

Honour, Justice, Purity, Love and Good. Finally, in Perry we have three classical classifications of values: Axiological, Psychological and Historical. The first includes the True, the Beautiful and the Good. The second are positive and negative, progressive and recurrent, potential and actual, independent and dependent, real and playful, submissive and aggressive, subjective and objective, immediate and mediate, and personal and social. The third are cognitive, moral, economic, political, aesthetic and religious. He is further of opinion that value is irrelevant to interest and is logically indefinable. God is absolutely indefinable and, better, relatively indefinable.

But the question that crops up is, What is the criterion of value? How is it to be measured? We can answer at once that both subject and object are essential factors. It is at once individuality and sociality — the measure and criterion is individual-social. What I love and value must be at the same time loved and valued by the entire society to which I and the object belong.

All things are valued and valuable because life is valuable. All values are in terms of life. Preservation of health is valuable because it preserves myself. Commodities are valuable to *me* and for *me* because they are conducive to *me*. The question has been asked long before but answered not yet: Is life worth living? The only plausible answer for now and for all times is: Yes, worth living; but only for him who lives. It is no categorical affirmation or negation. Money is worth earning, food is worth eating, air is worth breathing and water is worth drinking because life is worth living. Some prefer death to dishonour. But I think, so long dis-

honour is, death is not, *i.e.*, dishonour is worth denouncing as long as life is worth pronouncing.

More difficulty arises when called upon to account for some extramundane values, by which we mean values that are left unexplained by our sciences. Truth and Martyrdom are examples in point. How many lives have been lost in excavation and exploration! In the prime of youth how many have embraced death for some noble cause! Galileo dragged out his last days sightless in a prison cell, and Columbus died in exile, abused, slandered and betrayed; Descartes had to die abroad, and Spinoza fell a victim to cruel persecution. The cause of Jesus triumphed after his crucifixion, and that of an Einstein and a Gandhi after their banishment and imprisonment. These are lives not only truthful but beautiful beyond description. There were a dozen ways open and known to Socrates to escape himself from the inevitable death: He might have flattered the jailor; he might have fled to Thessaly. But he did neither. It was certainly not for life, but for the cause of truth and its triumph. These things are valued certainly not for life, for life here is at stake and at every moment is being jeopardised. Whitehead tells us that the world of science is a world from which value has completely been eliminated. And we agree with him. The world has meaning: it does explain itself. There must be something in the Universe to account for the things as they are. 'In order that science may be possible there must be more in the world than science admits to occur' This 'more' Whitehead seems to equate with value. And if it is called value, at

the risk of repetition we add that the world should explain itself. You and I are not to explain. Our Sciences of money and of conduct, our Economics and Ethics are too meagre to render an adequate explanation of the life and the living of the entire cosmic process. We echo with Hegel that

Art, Philosophy and Religion are values and persistent values towards which the world is striving. We add more. We posit that it has eternal values, over-human and extra-mundane, in the sense that the current vocabulary is too poor to depict their exact connotation.

DIVINE COMMUNION

BY SWAMI ASHESHANANDA

There is a homely saw, 'as a man sows, so does he reap'. An unbreakable chain links right endeavour and success. Success does not drop all on a sudden from the heavens, nor does it hang on the capricious favour of a whimsical supernatural Power. It depends solely on unremitting perseverance and incessant struggle. If the man is diligent, painstaking and has an iron will to do and dare, he is sure to reach the goal and attain the highest end. Realization of God being the highest end, the *summum bonum* of human existence, no price is too great for the prize. Eternal vigilance and incessant effort is the price of God-realization. If religion is God-realization, is experience of the great truth behind this phenomena and not empty talk and discourse, it does not consist in dogma or doctrine, in rituals and ceremonies. It consists in unremitting endeavour to attain the Lord, to be that truth of truths. To gain Him is to gain everything. To lose Him is to lose everything. Pitiable is the soul that departs from this world without realizing God, the highest good. He is a *kripāna*, a contemptible creature. Yagnavalkya says to Gargi in the *Bṛihadaranyakopaniṣad* that he alone can be desig-

nated as a Brahmana—a spiritually evolved soul—who knowing the immutable Lord makes his exit from the drama of life. Erudition, wealth, fame and worldly prosperity will not save man from the clutches of death. Nothing will accompany him in his journey to the 'back of beyond'. Only the Lord will be his unfailing companion and deliverer both here and hereafter. All power and progress, all boast of heraldry and pomp of riches are vain as oblations on ash, waste as building without foundation, if they are not given a godward turn, if they are divorced from a spiritual ideal.

The sceptics will demur: 'if God really exists, why do we not see Him? We cannot believe in a thing which does not come within our ken'. If we are unprejudiced, we will find that it is not His fault that His presence could not be seen or felt. The fault lies with us: We have screened our eyes, we have bartered our minds for paltry trinkets of this world. Sri Ramakrishna, the Saint of Dakshineswar used to say: 'Who wants God? People will shed a jugful of tears if they lose money or property, fame or position. But never will they shed a single drop of tear for the sake of

God. Cry unto the Lord with a yearning heart and you shall see Him. You will, without doubt, see God if your love for Him is as intense as the three attachments put together namely, the attachment of a miser for his hoard of wealth, the attachment of a mother for her only child and the attachment of a chaste and devoted wife for her husband'.

The most essential pre-requisite for God-realization is the rise of divine discontent on the mental horizon. In mystic literature it is called the dark night of the soul. The Vaishnavites call it *Viraha*, the pang of separation from the idol of the heart. Unless one is dissatisfied with the vain mummeries and fleeting pleasures of the world, one cannot advance on the spiritual path. A devotee must feel like Lord Gauranga and cry with a thrill of emotion: 'To me, it seems to be an age because of my separation from Lord Govinda; my eyes are raining tears and the whole world appears to be dark and void with the sunshine of cheer lost for ever and I drawn into a sea of grief'.

An aspirant after Truth must renounce all for the sake of All. He must be prepared to undergo any amount of tests and fire-ordeals before he can aspire to reach the pinnacle of realization. Let Himalayan difficulties face him. Let misery make its ravages. Let friends flee and comforters turn their backs, the true Bhakta, a lover of God remains inflexible pinning his faith to the blessed feet of the Lord. He knows no defeat,

but boldly proclaims like Kunti, the mother of the Pandavas, 'O world-teacher, may there be calamities for me always, so that I may remember Thee and seek in anguish Thy vision. I know fully well that a glimpse of Thy form alone can chasten my soul and lead me on to the path of liberation.'

Feeling of a lack in respect of God-love is a healthy sign. Craving for worldly things and sense-pursuits is weakening and demoralising in so far as they do not take us nearer to our goal. But craving for God is invigorating. The name of the Almighty is a tower of strength and purity; it is a boat to cross the ocean of *samsara*, of births and deaths. *Nanya pantha vidyateyanaya*—there is no other way to reach the supreme. But the name is to be uttered with due fervour and solemnity. Mechanical, parrot-like repetition is a vain mockery. To elicit His sympathy our hearts should melt and prayers should well up from the bottom of our being. Silent recital of the divine name is superior to noisy chanting devoid of any feeling behind. All the saints and mystics to whatever sect or community they belong were unanimous on this behalf. Their words have a reassuring and encouraging ring in them: 'O Almighty, when will there be shedding of blissful tears from my eyes! When will my throat get choked with Thy name and my whole body enthralled with ecstasy in the recital of Thy hallowed name?'

REVIEWS AND NOTICES

The Ethical Philosophy of the Gita:
By PROF. P. N. SRINIVASACHARIAR,
M.A., SRI KRISHNA LIBRARY, CHITRA-
KULAM, MYLAPORE, MADRAS. PRICE
Rs. 2—0—0. Pr. 159.

The contents of this book form the lectures delivered by Prof. Srinivasachariar under the auspices of the Madras University. Emphasis is laid on the Visishtadvaitic approach but the Advaitic trend of thought also makes its appearance in several places. The title 'Ethical Philosophy of the Gita' is to be explained by the idea which the author expresses both in his Preface and the Introductory chapter; that of the three Prasthanas, the Upanishads, the Brahma Sutras and the Gita, the first gives us the intuitions of Brahman, the second their metaphysical basis, and the third, the ethics and moral values necessary for what the Professor loves to call the 'Brahmanization' of the Jiva. The concluding chapter gathers up the ideas of the author and we may well quote a sentence from this chapter, (p. 145) 'The Gita ideal of Purushottama as the supreme end of moral and spiritual endeavour is progressively realised by the three fold *sadhanas* of Karmayoga, Jnanayoga and Bhaktiyoga and defined by the three formulæ of conduct, the moral, the spiritual and the religious.' 'Karma is Nishkama Karma; Jnana is seeing the Spirit in everything and Bhakti is the offer of one's self to the Supreme self.' (pp. 148-150). This chapter gives also a resume of the topics of the Gita according to Yamunacharya and Vedanta Desika. In the penultimate chapter, called Spirituality and Service, the Professor reviews the three modern schools, of Gandhi, Tilak and Aurobindo, and favours the three traditional schools of Sankara, Ramanuja and Madhva (p. 140). The intermediate chapters discuss 'the problem of conduct', 'the psychology of conduct', 'the ethics of Nishkama Karma', the transition from Nishkama Karma to the Philosophy of Atman, and from that to the Philosophy of Religion, and the problem of evil. In connection with the last topic, the two Visishtadvaitic theories of Marjaranyaya and Markata yaya are dis-

cussed and the Professor urges that the extremes of these two views must be reconciled 'by a synthetic insight into their inseparable relation'. (p. 123) From the point of view of the Visishtadvaita, the chapter VI on the Philosophy of Religion is the most important section of this book. The publication of these Gita lectures rounds off the exposition of the several departments of the Ramanuja school undertaken by the Professor.

V. RAGHAVAN

Hindu Mysticism: BY MAHENDRA-NATH SIRCAR. PUBLISHED BY S.C. SEAL, BHARATI MAHAVIDYALAYA, CALCUTTA. Pp. xi+171. Rs. 3-8-0.

Religion not based on mystic experience is no religion. It may flower out into religious philosophy or theology, but not into that living experience or abiding faith which puts us into direct contact with God. This fact was realised by the Ancient Greeks, the Mediæval Churchmen, and some modern thinkers too in the West. With our religious leaders this truth has invariably been a matter of intuitive apprehension. It is to the exposition of this unique mystic experience as found among the leaders and followers of Vaishnavism and Tantricism that the great savant, Dr. Mahendra Nath Sircar, devotes his brilliant work—Hindu Mysticism.

The work under review is the first part of a comprehensive treatise on mysticism, and contains in 19 chapters the lectures on Vaishnavism which Dr. Sircar delivered under the Bharati Mahavidyalaya foundation scheme of extension lectures. The first two chapters dealing with 'Reason, Revelation and Faith', and 'Contemplation and Rapport' take us into the very heart of Hindu mysticism, and constitute a striking introduction to the main theme of the book, Vaishnava mysticism. The sixteen chapters which follow present to us a remarkable exposition of the Dynamic mysticism of Vaishnavism. This mysticism 'is not the sense of exaltation or rapport because of a sudden movement of expression in spirit in its superior height; it is the calm delight which flows from the

quiet repose of being necessary to enjoy the concrete expression of spirit in its integral setting. It is the opening of consciousness in wideness and vastness. Vaishnavism does not seek annihilation or the denial of life but the breaking down of the barriers which constitute separate existence'. (Pp. 69-70).

The ethical and moral mysticism of Vaishnavism, its personalistic, activistic and *sabda* mysticism, the status of time in spiritual life and other topics equally significant to an understanding of the inner life of a true Vaishnava are treated by Dr. Sircar in a fresh and illuminating way. There are noteworthy chapters on 'The Eternal Krishna', 'Forms of Love' and 'Emotional Ecstasy'. The learned author shows how 'Vaishnavism introduces a new outlook on life and promises a new hope, a new joy in the reformation and rejuvenation of life.' 'A willing surrender and a helpful aspiration are imperatively necessary. The spirit of God works miraculously. It visits suddenly but works unflinching. Such a transforming power has no place in philosophic mysticism...'

The concluding chapter points out the different attitudes which Vaishnavism and Tantricism take towards psychic forces, and fittingly closes with an account of the Vaishnava conception of spiritual advance.

Religious literature relating to Vaishnavism is either of the popular type comprising lyrics and ballads, or of the forbiddingly philosophical type in the form of terse aphorisms and the not easily intelligible Manipravala compositions. Dr. Sircar's work while keeping to the lofty level of philosophic exposition is yet remarkably lucid and comprehensible to the lay reader. This is in itself an outstanding achievement. But what impresses the student of philosophy is the fresh light that the great

scholar has thrown on the nature of religious and transcendental mysticism of the Vaishnava seers. The Bharati Mahavidyalaya is to be congratulated on having secured a master mind for delivering the first of their series of extension lectures on Hindu Religion.

P. S. NAIDU.

Sri Gita Catussasti: PUBLISHED BY THE SAMSKRITA ACADEMY, MYLAPORE MADRAS.

To pick and choose from a pile of gems is a trying task indeed, for one gem is as good as the other and one finds no end to selection. To make the selection representative is more exacting. And when it is a question of choosing for a representative collection from a sea of gems like the Gita the task is supremely difficult and delicate. But such a difficult task is accomplished creditably in the Gita Catussasti, a small booklet containing 64 stanzas, by Mahamahopadhyaya Prof. S. Kuppuswami Sastriar, the late revered President of the Academy. Although different Paths (Yogas), viz., the Karmayoga, the Bhaktiyoga and the Jnanayoga are emphasised in the Gita, the Yoga of Yogas, the message of messages which Bhagavan gives is the Yoga of Divine Communion: 'Become Me-minded, be My devotee. Give up all duties and take refuge in Me'. This important aspect of the Gita's teaching is rightly stressed in the selection. The collection is sure to appeal to the lay reader as also to the scholar and the Academy has placed the Gita-loving world under a debt of gratitude by publishing this Selection. This is the seventh in the series of Popular Booklets of the Academy. We heartily congratulate the Academy on their noble endeavours and look forward to more such useful publications.

NEWS AND REPORTS

The Birthday Celebration of Swami Vivekananda

The 82nd birthday of Swami Vivekananda was celebrated at the Ramakrishna Math, Mylapore on the 17th & 23rd of Jan. There was special Puja, Bhajan, Homam and distribution of Prasadam on the 17th. About 400 devotees partook of sacramental food and nearly 500 boys and girls were fed on the same evening.

On 23rd, the function began at 2.30 P.M. with Harikatha Kalakshepam. After Harikatha, a meeting was convened in the Math Hall under the presidency of Sir N. Gopalaswamy Iyengar, ex-Diwan of Kashmir. Speeches were delivered in Telugu, Tamil and English by Sri G. Harisarvothama Rao, Sri Kunjidapada Sarma and Sri T. T. Krishnamachariar respectively on the significance of the message of Swami Vivekananda

to modern India. The President said that if the Swami were alive today he would have been in the front-rank of national leaders. Sri T. T. Krishnamachari, M. L. A., speaking in English averred that Swami Vivekananda as the nation-builder appealed to him most. The inspiring speeches and talks of the great Swami seemed to suggest to him that Socialism is the solution for India's problems.

Prof. P. N. Srinivasachariar thanked the president and the lecturers and the function came to a close with *arati*.

THE RAMAKRISHNA MISSION DISTRESS RELIEF IN BENGAL

Report for the first half of Dec. '43
Centres from where free doles were
given every week

CALCUTTA (1) Baghbazar (2) Pathuriaghata (3) Hatibagan (4) Manicktalla (5) Parsibagan (6) Garpar (7) Kankurgachi (8) Wellington Square (9) Bhawanipore (10) Kalighat.

BANKURA (11) Bankura (town) (12) Khatra (13) Jayrambati.

BARISAL (14) Barisal (town) (15) Bamrail (16) Adhuna.

BIRBHUM (17) Rampurhat.

CHITTAGONG (18) Baraikor.

DACCA (19) Dacca (town) (20) Narayan-
ganj (21) Baliati (22) Sonargaon (23) Kalna
(24) Barikhal (25) Brahmanikitta (26) Manick-
ganj.

DINAJPUR (27) Dinajpur (town).

FARIDPUR (28) Faridpur (town) (29)
Jahndi (30) Umedpur (31) Lonsing (32)
Sirkhara (33) Khalia (34) Bijhari.

HOWRAH (35) Belur Math (36) Salkia
(37) Khurut (38) Munshirhat (39) Jhinkra
(40) Dewrah.

HOOGHLY (41) Tirol (42) Keshabpur.

JESSORE (43) Narail.

KHULNA (44) Khulna (45) Bagerhat
(46) Senhati and Daulatpur (47) Sandia.

MALDA (48) Malda (town).

MIDNAPORE (49) Midnapore (town)
(50) Garbeta (51) Ganakbandi (52) Hoom-
garh (53) Tamluk (54) Contai.

MURSHIDABAD (55) Berhampore
(town) (56) Kandi (57) Jiaganj.

MYMENSINGH (58) Mymensingh (town)
(59) Noapara (60) Netrakona (61) Kishore-
ganj (62) Tangail.

NADIA (63) Kumarkhali.

NOAKHALI (64) Chandipur (65) Ram-
ganj.

TIPPERAH (66) Chandpur (67) Hanar-
char (68) Boolia (69) Karaituli.

24-PARGANAS (70) Taki (71) Sarisha
(72) Barnagore (73) Kowtola (74) Gobardanga
(75) Joynagar.

From these 75 relief centres in 19 districts
of the province, covering about 800 villages
and 22 towns and their suburbs, about
4,600 mds. of rice was distributed free

during the fortnight. The total number of
recipients at the end of the period was
about a lakh.

Free Kitchens

(1) Baghbazar (2) Hatibagan (3) Manick-
talla (4) Baliati (5) Sonargaon (6) Midnapore
(7) Salkia (for 100 children).

In all about 3,000 persons were fed daily
at these places.

Milk Canteens

(1) Baghbazar (2) Hatibagan (3) Mymen-
singh (4) Belur (5) Taki (6) Barnagore (7)
Bankura (8) Sonargaon.

In all about 1,600 children and sick people
were given milk and diet daily.

Medical Relief

Medical relief was also given from four
dispensaries in the cyclone-affected areas
of the Midnapore district where about 4,000
patients were treated every week. Besides
these temporary dispensaries, the Mission
has been carrying on medical relief work
through its permanent dispensaries at the
following places: Bankura, Malda, Jayram-
bati, Faridpur, Dinajpur, Dacca, Sonar-
gaon, Narayanganj, Baliati, Midnapore,
Tamluk, Garbeta, Contai, Berhampore,
Taki, Sarisha, Belur, Salkia, etc. Medical
relief is also being organised in the
Vikrampur area of the Dacca District.

Clothing

With the setting in of winter the need of
clothes and blankets has become very
acute, since many of the distressed people
are homeless, having sold all their belong-
ings, including the sheet roofing of their
houses, and are thus exposed to the inco-
mmodity of the weather. We have arranged
to distribute 16,000 cotton blankets, 5,000
pieces of cloth and about 20,000 guernseys
among the destitutes at an early date.
More clothing is urgently needed.

Finances

The total receipts up to the 31st Decem-
ber were Rs. 7,04,335 and the total expendi-
ture was Rs. 6,13,167. Besides we have
received in kind about 40,000 mds. of rice
and other foodgrains and 54 bales of cloth.

While conveying our grateful thanks to
all donors through whose generosity we
have been able to conduct our relief acti-
vities so far, we earnestly appeal to the
benevolent public to do all they can to save
thousands of our helpless sisters and
brothers. Contributions, however small,
will be thankfully received and acknow-
ledged by the Secretary, Ramakrishna
Mission, P. O. Belur Math, Dt. Howrah.

SWAMI MADHAVANANDA,
Secretary, Ramakrishna Mission.

3-1-44.

The Birthday of Sri Ramakrishna Deva falls on the 25th of Feb.

The Vedanta Kesari

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ASSIST ANNAPURNA TO FEED INDIA'S STARVING MILLIONS

I

India's contribution in men and materials to the Allied North African victories, says the United States Office of War Information, is an outstanding example of the way in which members of the United Nations are carrying out their pledges. India has, of late, come to acquire more planes and pilots, more rifles and riflemen, but she has not enough food to appease her hunger. Indian India is hungry and when it has rice, it has no fuel to cook it. An acrobat was holding his audience by his wonderful feats in the air, when an old man from the audience complacently remarked, 'well, well, after all, you have to come down from the air to the earth, if you want our presents'. This air-minded civilization of ours has to be reminded often likewise: Flying alone will not bring bread to its mouth; it has to come down to earth and coax it to yield the food it

wants before it can 'take off' to bomb innocent women and children.

Sir Robert Cassells while C.-in.-C. of the Indian forces said early in 1940 that 'India's greatest asset is a large supply of the finest type of fighting men'. The doubt as to his duty that seized Arjuna on the field of Kurukshetra does not seem to assail these modern Arjunas in battle array. Better if it were so. For then they would have got a more complete message as Arjuna did receive, a message to fight and also to till. The Gitacharya was careful enough to stress that while those who are better fitted to be warriors fought on the field, those suited for agriculture, trade and industry must play their part to bring the food that will make muscles of iron and nerves of steel. A country at war will have to pour forth all its energies in an all-out war-effort even as a human body in the grips of a

ravaging disease brings its brain, energy and attention to fight and rout every disease germ. Both cannot hear of any constructive program before they extirpate their enemy. To fight the enemy the body requires much more energy than usual and so must be fed with easily assimilable and energising food. And what is true of the body is more true of a country at war. India seems to forget this fundamental biological principle. While India's finished products, her munitions and her silk are going to war, more people must go to the fields to dig and delve, to sow and reap and thus to increase the acreage under plough as also the yield from land.

II

Dr. MacLagan Gorrie of the Indian Forest Service in a paper he recently read before the Crops and Soils Wing of the Imperial Council of Agricultural Research estimated that with large-scale planning and in concert with Central and Provincial Governments, the Army, the returned soldier and soil conservation specialists in the provinces, some 170 million acres of *barani* land (land dependant on rains alone and not on irrigation) and waste could be brought into full cultivation. He recalled that in the Tennessee Valley (U.S. A.) a central authority with autocratic control, literally worked miracles in improving the status of what was in 1934 a bankrupt and down-at-heel agricultural community. The days of miracles, Dr. Gorrie said, were not past and India can make every one of its villages fit for heroes to live in if it follows the Tennessee Valley Authority's example. That these figures are not Utopian but have within them a fair promise of fulfilment is borne out by the 1942-43 achieve-

ments of the 'Grow More Food Campaign.'

Under rice an additional acreage of 25.12 lakh acres was aimed at which would have added 8.27 lakh tons of rice to the year's crop. 13.4 lakh acres have been added to the area under rice, but production has fallen by 8.18 lakh tons. This was mainly due to bad weather conditions in the Eastern and Southern zones and to cyclone damage in parts of Bengal and Orissa. It must, however, be said that had there not been the additional acreage mentioned above the shortage in production would have been much greater and the rice position very much worse.

An additional 1.43 lakh acres of land have come under wheat instead of the 17.4 lakh acres aimed at. The harvest has been 9.48 lakh tons more than that of 1941-42, or double the planned increase of 4.77 lakh tons.

The Campaign aimed at an extra 50.93 lakh acres under maize and millets to yield an additional 8.28 lakh tons. These figures were greatly exceeded by an additional acreage of 69.17 lakh acres with an extra yield of 37.26 lakh tons. As many as 53.39 lakh acres of land were diverted from short staple cotton to food crops which has contributed substantially to the increased acreage under millets. (The above are all Government figures).

It is estimated that something like three-quarters of the surface of our land is free and capable of growing something or other. A little scrutiny is sure to reveal the staggering fact that between a quarter and a third of our cultivable land is lying waste. When all countries are planning and doing in terms of war-time farming and war-time economy and when even the stubborn optimists

forecast another five years of war, it is an unpardonable national crime not to plan and achieve a substantial increase in production by increasing the acreage of cultivable land in India.

‘By a nation-wide effort on the land,’ writes Augustus Muir, in a recent article, ‘the acreage under plough in England has risen from 12,000,000, to 18,000,000 acres, with an additional 500,000 acres that the Minister of Agriculture called for. Much of this acreage under the plough includes large tracts of land—in the Fen country, near the East coast, for example,—which required reclamation and drainage. The achievement has been described by Mr. Hudson, Minister for Agriculture as ‘staggering’.

In bringing under the plough Fen country and even hitherto quite valueless land England has shown remarkable courage and adventure. ‘One of the most interesting war-time experiments in Great Britain’, writes J. Wentworth Day who recently toured Britain, ‘has been that of the Duke of Grafton, who on his estate

at Euston Hall, Suffolk, has ploughed up hundreds of acres of poor, sandy land which had never before been farmed. It was so valueless before the war, that it was let as rabbit warren at only 2 s. 6 d. an acre when good farm land rents elsewhere varied from 15 shillings to £ 2 an acre. He has produced ten sacks of rye and ten sacks of barley to the acre—probably the most amazing war-time experiment of all in light land farming’. In modes of living, in education and in many more things we are anxious to draw inspiration from Great Britain. Shall we not emulate their example in a case that touches our stomachs and not leave the job of feeding us to Government hands?

Increase of acreage under plough is not all. Increase of production per acre is even more important. Although India has to her credit encouraging figures in total production from land over-stepping many other countries, her output is not as it should be.

If the world’s total production is taken as 100 units the figure under each country is its quota.

Wheat	India	Franco	Australia	Italy	Germany	Turkey	Japan	Egypt
	7	6	6	5	4	3	1	1
Rice	India	Japan	Burma					
	26	9	6					
Sugar	India	Cuba	Java	Formosa	Brazil			
	18	16	8	7	6			
Tobacco	India	Russia						
	22	12						
Cotton	India	Russia	China	Brazil	Egypt			
	15	13	11	7	6			
Tea	India	Ceylon	Dutch E. Indies		Japan			
	23	12	9		6			

The land cultivating each item in India is vaster than it is in other countries and India compares favour-

ably with other countries in production due to that fact. If we can produce as much from our land as the

Englishman does from his we should be able to produce from an acre crops worth Rs. 225 an year. At present the area cultivated produces something like Rs. 56 an acre instead of Rs. 225 or only about a fourth of what it brings in England and about a third of what it brings in Japan.

If we take grain, for instance we find an acre of land in England produces 2,000 lbs. in an year, whereas in India it yields only 690 lbs. This low returns is due to want of proper manuring. As a result of an experiment on Indian soil it was found that where an acre of land gave 1,374 lbs. of grain without manure, the use of cow dung gives 2,174 lbs. and most wonderful of all, gives 4,389 lbs. after use of bonemeal and saltpetre. In the light of these figures, we feel we can face the present emergency without even increasing the acreage of arable land, but by doing intensive cultivation. The cessation of rice imports from Burma, Thailand and Indo-China is given as one of the main factors contributing towards the present rice position in the country. We were getting only two million tons from those places. The above production figures after use of cow-dung manure or bone meal and saltpetre declare beyond doubt that Indian soil treated properly can meet not only the deficit created by the cessation of imports, but can also answer the increased war demands on India by the presence of foreign soldiers and foreign prisoners in India.

III

This is easily said than done. Wherefrom the poor Indian ryot is to get his bone meal or saltpetre? The cow dung he has he uses a good portion as fuel, as he cannot have enough dry wood for domestic use.

He has not enough water for his crops and has to depend on the monsoon which often turns out a mere gamble. His cattle are starved and in most cases he has to get his seed on loan. The Government experts cry themselves hoarse that the one panacea for all these ills is large scale, scientific farming and they condemn the one obstacle in its way, the craze of the Indian ryot to divide his paternal land into bits. They speak of the big collective farms in Russia and the large-scale farming in England as stupendous successes for India to copy. But they forget that Government in the temperate zone is not the same in the tropics. We remind them of a simple fact: An English engineer has estimated that our forests can keep us supplied with 100 million tons of wood for fuel every year without the forests becoming any the thinner on that score, as in our climate trees and plants grow very fast. Why then this ugly position in regard to fuel supply? 'Where are the waggons for transport?' comes a cry. Only the Government can answer this effectively.

Indian soil has immense productive capacity. India need not gamble with the monsoon for her water-supply. She can have more irrigation projects, canals and wells. Her sons have genius enough to plan and execute such projects. Current history has proved time and again that India's sons have ability enough to plan a national economy and keep her above want. Why then this want, starvation and misery? Well, the answer is on the lips of every other Indian. The answer is so plain that we need not reiterate it. But often plain truths escape our notice. The cause of bondage, of misery is plain to many of us; but

how many of us make an earnest attempt to be free and get to that Bliss which is our birthright and which can be made ours. We want freedom, national, religious, social, but we do not want the things that make for it. How can we expect the Government to do jobs for us, especially the job of feeding us. It has got better jobs than that. Only, let it not stand in the way of our doing things for ourselves.

IV

With a little more faith in ourselves, with more faith in the power of self-effort, we would work wonders. 'Self-effort alone counts' says Indian religion. If our nation wants to feed its starving millions, it has to rise like one man and set about the task. If such oneness were there, it will be said, much of the scarcity of grain caused by hoarding, speculation and profiteering would not have been there. Quite so. Those who hoard and wait and speculate must know that they are to a large extent responsible for the deaths due to starvation. At this hour of crisis in food-supply we must make an effective drive against the hoarder and the speculator. The Government is already doing it. But neither Government legislation nor police has made man moral. We amongst ourselves can achieve it by sweet persuasion and propaganda. We have also to join hands with our neighbours to increase production on land. See what countries like America or England are doing; why not we? The efforts of school boys and girls in England will put to shame the achievements of our 'Grow More Food Campaign.' Britain's Food Production Program which has resulted in

the island's producing two-thirds of her foodstuffs instead of the pre-war one-third, has owed much of its success to the work of boys and girls. Young Farmers' Clubs—very much like America's 4-clubs—have aided in the growing of garden produce, in the raising of small livestock and in furnishing extra labour. 50,000 school campers helped the farmers bring in the bumper 1943 harvest.

School boys and girls spend the whole or part of their vacations helping to bring in the harvest. Twenty-five thousand of them contributed more than three million work hours in 1942. In 1943 it is estimated that twice this number worked in one thousand camps. Boys and girls in 1000 holiday camps worked on the land in 1943. Girls help stack wheat. Boys learn how to pick peas. This indeed is an inspiring example for every Master Indian and Miss Indian. The midsummer vacation is approaching and Indian school boys and girls will do well to see what their brethren in other countries are doing to meet the situation arising out of the war. It is up to them to initiate a vacation programme of pushing up production from land which will surely go a long way in meeting the exigencies in the food supply.

Moreover if we are to join hands in a combined effort, even by small efforts we can work wonders. If the Indian agriculturist joins hands with his neighbour, he can do collective farming on big estates, he can make scientific and large-scale farming possible, he can help in the building of more canals and wells and make the water supply for crops more sure and steady. He can look after our forests and get fuel and utilise cow-dung for manure. And the more educated of us can teach the peasants

to use improved varieties of seeds and modern implements.

V

The war has been pressing on us the urgent necessity of pushing up our production both in agriculture and industry. The India which has risen equal to the occasion to answer many a demand cultural or material shall answer the call this time also. Let not the Indians themselves think that India is of the few. India is of the millions; she is the million bodies with one heart and one head. From four-hundred million throats rises the song in chorus, 'Oh India! our Mother.' Mother Annapurna, the ever-full fountain of food worshipped by the Indian in his dining hall, is there to serve us all with food. Even the Gods receive their food from Her holy hands. Sri Sankaracharya prays to Her asking for the food that will bring him *jnana* and *vairagya*, knowledge and renunciation. Herein is the difference between India and other countries. While the West prays: 'O God, give us this day our daily bread', India prays, 'Give us this day our spiritual bread'. While the daily bread appeases our hunger

only for the time being, the spiritual bread allays all hungers for all time; it quenches the hunger of existence, it cuts the chain of births and deaths. This 'spiritual bread' India only can give and it is in this sense that Swami Vivekananda asserts that India has a message for the world, the message of the preponderance of the spiritual bread over the daily bread, of the life of Religion over the worldly life. The war-weary West is hungry for this bread and is looking to India for it. A starving India, says the Swami, cannot give this bread. So it is in the interest of the world at large that India must be fed. Those of us who are after gains by hoarding and speculation must be made to realise that they are in the way of India fulfilling her glorious destiny of being the teacher of the world. India is not for them only, India is for the millions. Can it not be expected that they will rise to noble heights and exchange vanishing pelf for undying glory. We pray for them: 'O Mother Annapurna, make them along with us instruments in your hands, ladles to serve food to these starving millions'.

Simile: Western and Eastern

Great movements of the racial soul come at first 'like a thief in the night', and then suddenly are discovered to be powerful and world-wide.

—H. G. Wells.

Like the gentle dew that falls unseen and unheard, and yet brings into blossom the fairest of roses, so has been the contribution of India to the thought of the world.

—Swami Vivekananda.

THE ABSOLUTE

By DR. P. T. RAJU, PH. D., SASTRI, ANDHRA UNIVERSITY.

The war-weary West looks to India for the solace of her Religion and Philosophy. The West can receive it only through the medium of western philosophy. The writer in this thought-provoking article urges Indian philosophers to acquire a more intimate knowledge of western philosophy. He deplores the prevailing sense of self-sufficiency in them and points out a typical error most of them make when they claim the word 'Absolute' as the exclusive possession of one particular 'school'.—EDS.

What is an absolute? Probably to raise this question when absolutism is more than a century old in European philosophy and is on the lips of every Indian student of philosophy for nearly half a century would sound rather out of date. In the West philosophers have come to ask themselves what idealism is; for even those who were thinking that they were realists were surprised to find themselves, towards the end of their constructions, idealists, and naturally they have begun to ask whether the opposition between realism and idealism is so marked as they took it to be. But no such occasion has arisen for the question: What is an absolute? Absolutism has never changed itself into its opposite. Yet there are some in India, even among the expounders of Indian philosophy, who seem to have their own notions about the Absolute, which are not at all in accordance with the meaning and usage of the term in Western philosophy. It may perhaps be thought that everyone must be allowed to use a term in his own meaning. And within certain limits this practice is allowed in philosophy. But the advocacy of such practice is not justified in the present instance. The word cause, for example, is understood differently

by different philosophers and scientists. But this difference is due to not only deeper and deeper but also varying insight into the concept of causation. But such is not the case with the term absolute, which has always been used in the sense of a self-dependent, self-sufficient, and necessary principle, even if it is matter. And we cannot arbitrarily dictate to Western philosophy that the term should be used in a sense in which we have rightly or wrongly understood it.

The occasion for this paper is a discussion in a section in an important conference, where I was pointing out that the Absolute, provided it was treated as a self-dependent and all-comprehensive principle, could be not only the *nirguna* Brahman of Sankara but also the *saguna* Brahman of Ramanuja. The president of the section asked ironically: 'And what not?' and the speaker to whom the point was addressed refuted it with the words, 'It can never be,' followed by a wave of the hand and blow on the table. The discussion was not carried further, but it created the impression in my mind that there are still scholars who are presenting Indian philosophy in English but who curiously enough understand Western

philosophical terms in their own way. There are many Indian professors of philosophy including the orthodox Visishtadvaitin, Professor P. N. Srinivasachari, who have called Ramanuja's Brahman, though it is *saguna* and includes differences, by the name Absolute. I do not know how the idea that only Sankara's Brahman is the Absolute arose in the minds of some. It is probably due to the general Western identification of absolutism with Sankara's Advaita; but Vidyabhushan in *The Encyclopaedia of Religion and Ethics* says that what Ramanuja and others developed after Sankara was the same Upanishadic idea of the Absolute—that is, each man understood the same Absolute in his own way. Or it is probably due to the notion that Absolutism means the highest speculation in philosophy, and as Sankara is supposed to have reached it his Brahman alone is the Absolute, to which of course the Visishtadvaitins will object saying that Ramanuja's Absolute, being synthetic, is the highest. And a recent orthodox interpreter of Madhva, Vidvan Raghavendrachar, contends that even Madhva's Brahman is an Absolute, for is it not *svatantra* or self-dependent and self-subsistent? The followers of Ramanuja, Madhva and other *acharyas* protest against interpreting Sankara only as an absolutist and say that the advaitins or interpreters with advaitic leanings are prejudiced against them. At least the Brahmans of Ramanuja, Nimbarka, etc., though not of Madhva, should be treated as absolutes.

The question, 'What not?' must have issued from a mind puzzled by the use of the word in such varying systems and anxious to have it as a

synonym for the Brahman of some particular system. Piety can be appreciated if it thinks of God in the easiest imaginable form. But philosophy is never indulgent to its votaries and demands the very difficult service of thinking its concepts before it shows its favours. And Indian religions in general are supported by speculations highly philosophical. One may not care for Western philosophy and may be perfectly content with understanding the Indian. But when one proposes to expound the latter in some Western language one cannot ignore Western philosophy. The war-weary world of the present day may hope that Indian religion and philosophy will after all offer solace and consolation. But then they have to be expounded in Western terminology. It is advantageous not only to the West, which might have been thinking that rationalistic understanding is its monopoly but also to us, who are unable to understand whether there can be a progress at all of Indian philosophy. It is nearly ten years ago that I pleaded for reorientation of Indian philosophy in the pages of *The Aryan Path*. My article had a suspicious reception; but now it is a satisfaction to find even some orthodox writers like Professor P. N. Srinivasachari though belonging to a different philosophical persuasion catch the strain, see the importance and advocate it in so many words.

All the Vedantic systems, excluding not even the so-called dualism of Madhva, are, we may safely say, a quest for an absolute principle, the principle *janmadyasya yatah* (which is the source etc., of this world) but the question of whose *janmadi* would be meaningless. It is really most

interesting how the conception of such a principle is made in Indian philosophy to square with monism, pluralism, dualism and so forth. Somehow or other this most wonderful aspect of the teaching of the *Brahmasutras* has not attracted the attention of their modern interpreters, both Indian and foreign. How can an absolute or *svatantra* principle be made consistent with dualism and pluralism? Badarayana must have thought that they were consistent, though how he wanted to make them consistent is a matter of dispute. Commentators have made strenuous attempts, each in his own way, to make them consistent. Even Hegel said that God as such cannot be infinite and *svatantra*, because the concept of God depends on the concept of man just as much as the latter on the former, and such mutual dependence does not warrant our thinking of God as independent. But some of the Vedantins thought that we can endow God with absolute perfection and independence and yet think of him as God (*Isvara*). Only in the case of Madhva and probably of Vijñānabhikṣu will an objection be made to calling their God by the name Absolute. The followers of both treat God as an absolutely perfect and independent principle. That is, they may have objection to using the absolute as a substantive, but not as an adjective.

Let us see what absolute means in European philosophy. Calderwood in his *Vocabulary of Philosophy* gives the following meaning: Independent, undetermined by relations. "The Absolute" is the self-existent, self-sufficient Being—the uncaused—restricted neither in being, nor in action, by anything the universe contains'. In Baldwin's *Dictionary of*

Philosophy and Psychology the meaning is: 'That which is not relative is Absolute; and the ultimate principle of the explanation of the universe is the Absolute'. 'This meaning is the common element in the various uses of Absolute as an adjective, covering the narrower connotations of "not dependent", "unconditioned", "necessary" etc....' The Absolute as a substantive has three great connotations in the philosophical systems; it is an ultimate principle (1) as all-comprehensive, i.e., including all possible distinctions, the universal; and (2) as immediate, i.e., escaping all possible definition or distinction; for this necessarily implies negation. This latter connotation covers the absolute as noumenal.....(3) As world-ground, first cause, *primum movens, natura naturans*, i.e., relatively absolute. In modern philosophy NEO-HEGELIANISM or absolute IDEALISM and PANTHEISM represent (1); KANTIANISM and AGNOSTICISM represent (2); epistemological REALISM, MATERIALISM, SPIRITUALISM, and THEISM represent (3)". The Absolute has figured both in idealistic and realistic systems. In the British speculation of Hamilton and Herbert Spencer the term has been used in other senses. It has sometimes been taken as implying freedom from all relations—sense (2) above—even the internal relation of parts to whole or to each other; and sometimes in its proper sense as implying only freedom from external and necessary relations, i.e., independence,.....Herbert Spencer writes: 'Thus the First Cause must be in every sense perfect, complete, total; including within itself all power, and transcending all law. Or, to use the established word, it must be absolute.'

Calderwood's definition applies quite obviously even to Madhva's Brahman. One may say that it excludes the *jivas* and must therefore be limited and determined by its relation to them. This may be an objection to Madhva's conception, but what Madhva himself contends is that his Brahman is *svatantra* while the *jivas* are *paratantra*. Madhva does anticipate and answer this question, though it is not to our present purpose to discuss whether his answer is satisfactory or not. But his claim is that his Brahman is absolutely perfect and powerful, self-dependent and self-sufficient. It will be easier to show that the Brahman of the other *acharyas*, who emphasize differences less and less and identity more and more, can and must be the Absolute. Almost all treat the *jivas* and the world as the *sakti* or the energy of the Brahman. They are its *prakaras* or *dharma*s, it is the *prakarin* or the *dharmin*. There is no separateness between *prakarin* and *prakara*, *dharmin* and *dharma*, *saktiman* and *sakti*. Thus the Brahman is not only self-dependent but also an *advaita*. Even in this moderated sense the Brahman is the Absolute not only in the sense of the self-sufficient and the self-dependent but also in the sense of the comprehensive.

And 'what not?' There is something more which may be surprising. The Absolute in European philosophy appears not only in gnosticism but also in agnosticism, not only in idealism but also in realism, and not only in theistic and spiritualistic realism but also in materialism. Those who are only Sanskritists need not be perplexed. If supposing a Western philosopher, likewise exasperated by the subtleties of Indian thought, asks in vexation for a definition of the

Brahman in terms of monism, dualism, pluralism or any other ism, can his demand be met?

The word Absolute is used in the primary meaning of what exists or subsists by itself and whose existence or subsistence is not relative or derivative. Such an absolute may be the Substance of Spinoza, the Spirit of Hegel or the matter of the materialists. The last is that principle from which every thing else is derived and which itself is not derived from any thing else. We may doubt and question whether matter can be self-sufficient, whether it can be conceived without a mind knowing it. But that is not the point. The materialists claim that it can be self-existent and therefore can be the Absolute. Some have raised the objection against Madhva and some other *acharyas*, whether their Brahman which is different from the *jivas* is not limited and determined by them. But we are not at present concerned with the consistency and tenability of the views, but only with their claim. And all these philosophers including the materialists claim that their ultimate principles are absolutes. A cause that is not caused by anything except itself is an absolute; a substance that does not draw its subsistence from anything else is an absolute; and so also a power that does not derive its power from anything else is an absolute. Hence unless we understand logically the philosophical significance of absolutism there is every chance of our mistaking it for a synonym for this or that philosophy and not only misunderstand our own systems when we rethink them in terms of European philosophy—and we cannot help such rethinking in this century—but also misinterpret them to the

Western reader and misguide him. Particularly is the responsibility to give correct interpretation great when we expect that our books would be read by serious thinkers who are in quest of truth and by religious men who hope to find solace in Indian thought and religion.

But there is one point which I should mention before concluding. Though logically materialism may be called absolutism, the general practice among European writers, except in some metaphysical treatises, has been to give that name only to those absolutisms which rank spirit as the highest reality. It is not necessary that absolutism should treat the world as *maya*, as *sunya* or even as unreal. Hegel is treated as the colossus of absolutism in Europe. But his Absolute retains within itself the reality of the individual, the world and time. It is not even necessary that absolutism should be monism.

For McTaggart's Absolute is a system of selves like a college organization. Thus in European philosophy not only an identity as in Spinoza and Schelling, not only an identity in difference as in Hegel, but also a definite plurality as in McTaggart, has been called an absolute. Hence Ramanuja's Brahman, of which both the *jivas* and the world are *prakaras*, is *a fortiori* an absolute. It is his ultimate reality.

Interpreters of Indian philosophy cannot therefore be too careful in the use of Western philosophical terms. And only such carefulness will succeed in co-ordinating Indian and Western thought. Misinterpretation results not only from a lack of first hand acquaintance with Indian philosophy, which is to be interpreted, but also from a want of intimate knowledge of Western thought, in terms of which interpretation is given.

MUSIC, MORE MUSIC

God in the heart of a saint in the depths of meditation is sweet only for the saint, but God in the music of a musician is sweet for him and for all who hear him. When the saint and musician meet in one, it paves for his own salvation as also for the happiness of the world. Such was Saint Tyagaraja. Saints are often stamped as dry uninteresting folk. But Tyagaraja was a sweet saint giving his message through his sweet music.

Mr. S. V. Ramamurti, speaking on Tyagaraja's art the other day, brought him to life and put on his lips the words, 'I attained God through music. There are many

ways of reaching Him. But music is so sweet a way.'

Arts like music are forces which can be used for ends good and bad. It can fan the flames of man's low appetites. It can elevate man's feelings and transform him. When music becomes an instrument in the hands of saints, it is used for man's elevation, for his spiritual transformation. Thus the saint converts art into *sadhana*. Art for the saint, said Mr. Ramamurti, is union with God in its three forms of Jnana, Bhakti and Karmayoga. Not only is the art of a saint pure and simple, it is all-embracing.

'The value of Tyagaraja's music',

Mr. Ramamurti concluded, 'sprang primarily from his saintliness. The quality of Tyagaraja's saintliness was seen in the mellow sweetness, in the sweet simplicity of his music.' Here is a hint which the modern saint can take up with profit. He will do well to acquire a sweet medium to impart his message. The

modern world wants sugar-coated pills. The saint's message will be better heard and assimilated if delivered through the sweet medium of ennobling art or elevating music. Indeed, the modern world wants more and more of music mellowed with saintliness, more and more of saintliness sweetened with music.

RELIGION AND DHARMA

By DR. K. C. VARADACHARI, M.A. PH. D.

Dharma is the essential reality about the Good life. In this powerful article the writer urges us to make every karma dharma, and thus to turn every action into a liberating force and not a binding chain as it usually is. Dharma then rises to the status of spiritual religion—Eds.

The soul of religion and the body of religion is *dharma*. We can in the above words describe the organic relation between the religious ideals and *dharma*. *Dharma* is the essential reality about the Good life. We know that India has always been described by the ancients as the field or state of *dharma*—*dharma-kshetra*. And the concept of *dharma* has been most efficiently pushed to the forefront by that most exquisite religious product of the Indian genius—Buddhism of the Buddha. If Hinduism or Vedism has placed God or God's organic unity in the forefront, Buddhism placed the Order, the *dharma*¹, as its ensign and carried the message of the Good life to the world. It is not necessary for my purpose to canvass the vicissitudes through which a religion based on the divorce between the reality of selfness of God and His Order or *dharma* had to pass,

and pass it did, till finally it was absorbed into its parent-fold in some measure, overpowered though it was in some alienating features that it developed in its extremistic swing.

We have a conception of Religion as a sufficiently helpful attitude towards the understanding of the metaphysical status of the individual in so far as he is related to the total entirety, called God, or Absolute Reality or *Sachidananda*, or Good. *Dharma*² is the description of this Form of the Reality as a dynamic construction; that is to say *dharma* is 'the right attitude that the individual has to

¹ Spinoza's concept of God as *Natura Naturans* and *Natura Naturata* reconciles Law and God in an organic way.

² Cf. *Meaning of Veda and the Significance of the Vedic Yajnas* by Dr. Radha Kumud Mookerji, Journ. Benares Hindu University, Vol. II, pp. 267-275, 1938, which gives an excellent summary of the nature of *dharma* as understood in Veda and Purvamimamsa. *Dharma* and *Brahman* are both to be known through the Veda and not through other sources, because it is neither objective nor within the ken of sense-perception. Its fruits accrue also invisibly. Here I take the term in a more

take in respect of the total all and in respect of his participation in it. *Dharma* is a description therefore not only of the Order but also of the laws pertaining to and governing every thing that is capable of keeping the order in dynamic equilibrium. Dynamic equilibrium means in one sense a state of agitation and restoration and adjustment and evolution, or to use the expressive description—in some ways the only description that we could give: thesis, antithesis and synthesis. The ancient Samkhyaans had conceived of this dynamic equilibrium in a different way as the conflict between the three *gunas*—the *sattva*, *rajas* and *tamas*. Making a slight variation we could say that the *tamas* and *rajas* are the two moments of the dialectic known as thesis and antithesis, and *sattva* is the harmoniser, the synthesis. This is a fair enough description of the process of the ascent into divine life, as it is the pattern of the reality construed as a dynamic Unity or Whole. It is possible, of course, to challenge the above view and state that Reality is a static pattern, since it is a superterrestrial pattern or Existence, to which alone we have to address ourselves. That proposition will not entail non-consideration of the actuality of the struggle which reveals either an upward movement towards *dharma*-consciousness of that reality, however that might be

elaborate sense as being available to us through the insight into the fundamental nature of Divine Action as progressively revealed in the context of the activities of men in space-time-causation scheme. The true activity, the ultimate *dharma*, is indeed the action that proceeds from the vision of the Divine and from the Divine who is the indwelling seer in all and in whom all find refuge and support and sustenance as the Gitacarya has stated.

apprehended either as a Godhead or a Person or Impersonal Consciousness, or else a downward movement towards a receding and frustrating diversity of egoistic and unconscious movements. This descent entails a different form of the dialectic between the *gunas*. *sattva* and *rajas* being the two movements of the thesis-antithesis whilst *tamas* will form the synthesis—or should we say the counter-synthesis?

Dharma is thus a fact of law, a principle of operation that is not merely of the elements, of movements and actions in general as natural features or events as the Naiyayika-Vaisheshika schools uphold, nor is it merely the right performance of rites as in the Mimamsa or its causal efficacy or even the benefits accruing from sacrifices, capable of granting fruits mechanically and unfailingly. It is all these and something more. The question involved is one of rectitude, and the proper dialectical activity alone can resolve the conflict engendered in our activities. *Dharma* as a mechanical law is a usage that we might not at present study, for Nature considered as something unconscious or *tamas* is the one term against which we are placed in our ascent towards the *sat* or reality, the *sattva*, *saman*, Godhead, Nirvana or Peace or Harmony or *ananda* which shall be the synthesis if we could place ourselves in antithesis to unconscious matter, mechanical conduct, unintelligent acceptance. On the other hand if we place ourselves in antithesis to the Divine, the *sattva*, then the synthesis is *tamas*, matter, degeneracy, peace of death and a temporary suspension of action, since it is not in the nature of matter or unconsciousness to stay so for ever for it is instinct with disruption of

itself. This disruption of matter and mechanical movements is itself the primary cause of our *samsara* or constant upheavals and round of existence. Whereas the *sattva* of the Divine nature is eternal and incapable of disruption if once it is attained. Thus we find in ancient scriptures and *sutras* we are asked to *abandon* or to renounce matter, egoism and the other products and wealths and riches of matter, if we would seek and attain the real and the permanent reality of our existence. It is true that the principle of *rajas* or action is the *ambivalent* entity that could be used in either direction. Religion lays great store on this fact of withdrawal from the material fact of *tamas*, its ignorance and activities, which are capable of permeating even the most subtle of our dharmic activities as Samkhya has clearly shewn. The activities of the individual have to get tuned up to the Highest nature of Reality which is the harmony that is ultimate and not dialectically temporarily achieved however much these small syntheses are requisite in the path of ascent. But it is practice that makes this constant choice of the harmony the highest possible and makes the *rajas* or activity within us lose that downward pull that is its earliest preoccupation due to its terrestrial preoccupation with self-perpetuation and self-preservation. *Dharma* is thus an *ought* and not an *is* so far as the human individual goes, though its own significant stamp and nature considered from the standpoint of Religion is one of eternally significant typical or structural unity, always present and realized.

We have to note, as would have been seen in the above analysis, that action typified by *rajas* is *karma* that is restrictive if it is directed towards

the self-preservation and self-perpetuative instincts of the lower forms and matter whereas it can become expansive and evolutionary if directed towards the realization of the Supreme Reality and Ultimate harmony. Action involves intelligence however below the normal consciousness. Any action that becomes repetitive on any plane or planes becomes automatic and requires less and less of attention and consciousness and therefore becomes habit or instinct. It may be efficient but it becomes impossible to change or alter these habits once established without a lot of trouble and struggle. It is this last capacity of inability to change that is the chief bane of material existence. It is precisely this that is not the fact about *Sattvaguna* and consummate intelligence which always acts from the point of view of cosmic and supracosmic consciousness. *Sattvaguna* is in matter and it is this fact that is the intelligent adaptiveness to novel situations inherent even in the lowest manifestation of life. The Samkhyan analysis in one sense grants the inherent possibility of spiritual contact because of this possibility, though the Vedantin will and does find quite a different method of explaining this fact. The point to notice is that *karma* that is recessive or, to put it in other words, selfish (that is self-preservative and self-perpetuative and capitalistic) mechanizes; whereas *dharma* liberates; *karma* binds, *dharma* unbinds, *karma* restricts, *dharma* releases; *karma* is the principle of conservation, constriction, crystallization, *dharma* is the principle of evolution, creation, vigilant and awake towards the highest purposes of the spiritual life of liberation. It is true also that Vedic *karma* when

done selflessly makes for this liberation-consciousness that is of ever-widening receptivity to cosmic existence which is Divine, but the same when done selfishly for personal joy and delight will restrict and lead to the deterioration of dharmic consciousness. We can also see that even though men may arrive at some place or plane of consciousness out of selfless activity the moment such a person takes up the enjoyment or dwelling in that consciousness alone seeking to enjoy it fully, the *dharmic* consciousness gives place to repetitive routine of actions that led up to that state, but are unable to sustain the tempo of the consciousness of ascent. It is this that makes even the highest and largest codes of morals and ethics mechanical instructions or mechanical routine that make them despised after attainment to the state. They contain not that force that makes for ascent and point out to no direction. But even this criticism would not be forthcoming if only men did exercise their consciousness in the direction of true selflessness, for then there would be a clear way of evolution into the Divine nature. Further karma is uniplanar adjustment, that is to say, its direction is mechanical or material adjustment or even personal adjustment to the outer universe or personal adjustment to the object of its attainment at any one time. Not so *dharmic*. *Dharma* being essentially a self-denying and Spirit-affirming activity hitched to the supreme goal of liberation and final attainment involves several planar adjustments to the Divine, Cosmos, and material worlds also which are included in the description of the Total Reality. Since however every *dharmic* may become through degeneration a karma, this danger has to be

avoided finally and can be avoided completely only through the realization that the self or the individual who is the carrier of *rajas* and action through his egoity, is either not an independent entity or else a nullity or an illusion. This is the metaphysical truth that has to be known; man is a creature, a dependent being on God, a body of God, whose existence is irrevocably linked up with God and that man shall not seek anything for himself but for the God who is his ruler, indweller, and *svami*; man is a *skandha*, a congeries of desires or cravings and not a self at all; the truth is that there is no such thing as individual soul which has to become selfish or self-perpetuating; what exists is other than all this which is *anatman* or *anatta*; the ego of man is an illusory entity; due to *avidya* or ignorance, his cosmic or supreme self is not this but the One Spirit or Brahman; all seekings and thirsts and cravings are false and illusory activities. In all the above cases or ways we find what is aimed at is the liberation of man from his insular and isolated pursuits towards self-preservation and self-perpetuation, which the modern man knows are not so simply represented in his life as in the case of animals but on a wider and vaster scale and subtler and perverse forms.

Karma Yoga can only mean therefore the linking up of action to the Divine Life or Life of Spirit by which actions become consecrated to the highest spiritual life. The fullest meaning of the term Yoga thus becomes clearly manifest. Actions then do not restrict but liberate one from death even as the *Isavasyopanishad*-Seer has stated: *na karma lipyate nare*²; *vina-*

² Work does not taint him.

*sena mrityum tirtva*⁴—Mechanical actions turn out in the long run to be the grave of intelligence; it is against that the fight has to be waged. Therein lies the counsel that Jnana must permeate action: action and knowledge must reinforce one another; together they must subserve the Highest Purpose of God-experience, *Nishprapanca*-experience, *Nirvana*; thus indeed do they bring about the divine birth, that birth from which there can be no fall. But nothing vital and ultimate can come about through man's efforts alone. There is in each man the mystical instinct which must become mature

⁴ Having conquered death by the worship of Hiranyagarbha.

and when it becomes operative then it leads the man to the Divine; for that is the response to the Divine call. Truly indeed does the *Kathopanishad* say

*Na samparayah pratibhati balam pramadyantam vittamohena mudham*⁵ (l. ii. 6 ab) and *Yam evaisha vrnute tena labhyah*⁶.

Dharma is thus the path of supreme awareness, wherein every karma is transformed into a *kainkarya* or service or obedience to the Divine. Religion and *dharma* are in one sense integrally one.

⁵ To the careless and childish man befooled by the delusion of wealth the Divine Path never appears.

⁶ By him is It (the Divine) obtained who by himself chooses It.

WHERE WORLDLY GOODS FIND NO PRICE

व्याधस्याचरणं ध्रुवस्यचवयोविद्या गजेन्द्रस्यक्रा
काजातिर्विदुरस्थ, यादवपतेरुग्रस्यकिंपौरुषम् ।
कुब्जायाः कमनीयरूपमधिकं कितस्तुदात्मोधनं
भक्त्यातुष्यतिकेवलं नचगणैः भक्तप्रियो
माधवः ॥

The story is told of a hunter-devotee who knew no observance or mode of worship but who bathed his deity with water from his mouth and offered raw flesh tasted by him. Dhruva was a small boy when he got the thirst for God and went into the wilderness to seek Him. The King of elephants who was saved by the Lord from the jaws of the crocodile had no education whatsoever; and Vidura, the great devotee of Sri

Krishna was not born in a high caste. It was not the manliness of Ugrasena that deserved him the throne of the *yadus*. It was not the beauty of Kubja, the double-bent dhobi woman of Kamsa that merited her the blessings of Bhagavan Sri Krishna; nor was it the wealth of Kuchela that made him Sri Krishna's dearest friend. All these were deficient in worldly goods or qualities which the world honours but all without exception were blessed with the Lord's Grace and were gathered unto His bosom. The Lord is no respecter of qualities. He prizes Bhakti alone; Bhakti alone pleases Him; He is the dearest of His Bhaktas.

THE CULTURAL HERITAGE OF INDIA¹

BY SWAMI NIKHILANANDA

Once there met in conference the queens and empresses of the world, to discuss the many urgent problems of humanity. Among them there was one who was old but venerable, clad in a white garment, with no ornaments except the dignity and serenity of her bearing. The other queens were young and gay, bedecked with jewels and conscious of their beauty and power. They glanced at the old lady, and said to themselves: "Who is she? She seems old and poverty-stricken. She does not fit in here." As they were about to turn away disdainfully, the venerable one said: "Sisters and children, you seem to have forgotten me. To some of you I am the mother, and to some the elder sister. There was a time when my light illumined the world. It is from me that you have taken most of the jewels you are wearing now. Yes, I have lost all my jewels except one, and that I have preserved with zeal for many, many years. I have allowed none to lay hold on that precious gem, which is my very life. But for it, I would have been long ago dead and forgotten. It is the jewel that illumines all other stones and makes them precious. If its light is withdrawn, then other jewels become mere worthless baubles."

The old lady in the story is India in the comity of nations to-day. The jewel that India has preserved for ages is the jewel of spirituality. She may have lost her heritage of art, science, and literature; she may be poverty-stricken; but she has held

with unflagging devotion to her spiritual ideal. She is still the country of prophets and seers.

Students of history may well be impressed with the wonderful vitality of the Hindu race. One of the oldest nations in the world, India has maintained her national integrity to an amazing degree. Through the seven thousand years of her history, through the many ups and downs, the ebbs and flows of her national life, India has preserved her cultural continuity, whereas some of her younger sisters, after a rocket-like display of glory, have disappeared from the face of the earth. From time out of mind tumultuous waves of foreign invaders have rolled into the rich plain of Hindusthan, only to be absorbed by the virile Indo-Aryan race. A branch of the Huns that overran and destroyed the Roman Empire in Europe entered India in the fifth century after Christ. Many of them felt the irresistible influence of the humane teachings of Buddha and thus formed the foundation of Mahayana Buddhism, which, rich in symbols and rituals, supplied the religion of Tibet, China, Korea, and Japan. Other Hun leaders who carved out for themselves principalities in western and central India were assimilated into the Hindu race became the forefathers of the modern Rajputs, the brave knights of Hinduism during the Moslem rule in India. Some of the Greek followers of Alexander the Great entered into matrimonial relationships with the

¹ Reproduced from *Vedanta and the West*.

Hindus and were gradually absorbed into Hindu society. The Greek sculptors felt the mystic influence of Buddhism and in turn influenced the Gandhara school of Indian art. The Moslems entered India with their levelling doctrine of Islam. Carrying the sword in one hand and the Koran in the other, they intended to convert India into a country of Islam. Within a few hundred years we find the Mogul emperors of Delhi marrying the princesses of Rajputana and showing respect to the indigenous culture of India. Akbar imbibed the philosophy and religion of the Hindus to such an extent that he formulated a new eclectic religion, the Din Elahi, which was his version of a universal religion. One of the important and lasting results of the contact between Hinduism and Islam is the formulation of Sufism, whose tenets show the impress of Vedantism on the teachings of the Koran. Babar, the first Mogul Emperor of India, may have longed for the melons of Samarkand, but his descendants and followers accepted India as their motherland. To-day over ninety per cent of the Moslems in India trace their descent from Hindu ancestors. Within a short time after their first contact, the Hindus and Moslems were exchanging their cultures in respect of art, medicine and music, and the modern culture of northern India, to a very large extent, has been enriched by the contribution of the Moslems. As Hindu society assimilated some of the ideas of democratic Islam, the austere religion of Mohammed, too, could not escape the humanizing influence of Hinduism. Lastly, the English came to India in the eighteenth century. They brought with them their religion, their military power, and a

philosophy of life alien to the Hindus. At that time Hindu society had been passing through one of the ebb-tides of its national existence. The contact of European culture with Hindu society was like putting new wine into an old bottle. The vessel was about to crack. The first hundred years of English conquest in India were extremely interesting from every point of view. During that period came to India Englishmen of different types and cultures: mercenary soldiers, ruthless traders, adventurous military leaders, bigoted missionaries, the scum and the vagabonds of the English nation, and withal, far-seeing statesmen, learned historians, zealous educationists, discontented social reformers, in short, many builders-up and pullers-down of various types. Communication between England and India, at that time, was by no means easy. Therefore many Englishmen settled down in Hindusthan and began to learn the language, customs, and philosophy of the Hindus. Hastings, the second governor of Bengal (1732-1818) supervised the first English translation of the Bhagavad Gita. Cunningham, Grant Duff, Todd, and Elphinstone, all army leaders, wrote sympathetic books on Indian history that have become classics. The first vernacular press was set up in Bengal under the direction of the Christian missionaries, and the first Bengali dictionary was published under their guidance. Schools and colleges were established offering Hindu youths the heady wine of the agnostic Western culture of the eighteenth and nineteenth centuries. Side by side with educational and philanthropic works of the early English humanitarians one sees the other aspect of the English conquest—the sordid deeds of the conquerors to

destroy the native arts, crafts, and industries; the indescribable cruelty of the indigo-planters and the servants of the East India Company; the inch-by-inch conquest of India by the military power, diplomacy, threats, and trickery of the Britisher; and the systematic exploitation of Indian wealth. Then came the first revolt of the Indian army, in 1857, called the Sepoy Mutiny by the English and the first War of Independence by patriotic Indians. After the termination of this war the British conquest of India was consolidated; the ruling power was transferred from the East India Company to the Crown. Surprisingly, as we shall see later, this period also saw the beginning of the revival of the spiritual culture of India, temporarily numbed by the materialistic power of Europe. The first leader of this revival was Raja Ram Mohan Roy (1774-1883); then came in quick succession Swami Dayananda, Sri Ramakrishna, Kesab Chandra Sen, and Swami Vivekananda. The Indian National Congress, the mouthpiece of the Indian Nationalist Party, was established in 1885, strangely enough under the leadership of the Englishman Hume. The improvement of communications between England and India during the nineteenth century has a very important bearing upon English history in India. But for it, the English people who came to India would have settled

there and regarded India, as in the case of the Moslems, their mother country. In consequence, the political history of India would have been different to-day.

Throughout the course of her history for the last seven thousand years, India has been loyal and faithful to her spiritual ideal. The star of spirituality has always shone in the Indian firmament, often bright and sometimes dim, but never has it gone out. Every five hundred years India has produced a religious prophet of the first magnitude. The cohesive mass of the Hindu nation has never yielded to the hammer-blows of foreign culture. It has not only absorbed the shock but has assimilated the foreign elements. Even in our own generation, Hindu intelligence has proved itself equal to European scholarship in many fields. There have been two winners of the Nobel prize and many scholars who have been recognised for their great contributions in the field of physics, chemistry, and mathematics. It is not possible to find in history another instance of a race living under foreign rule for one thousand years and yet maintaining its national integrity and culture. The virility of the Hindu race and its power of recuperation seems to be inexhaustible. The secret of this fact I propose to discuss under two headings: the inherent unity of the people of India and their spiritual heritage.

THE PARAMAHAMSA AS THE SWAMI SAW HIM

Sri Ramakrishna knew nothing of Vedanta, nothing of theories! He was contented to live that great life, and to leave it to others to explain. He is the method, that wonderful unconscious method! He did not understand himself. He knew nothing of England or the English, save that they were queer folk from over the sea. But he lived that great life—and I read the meaning. Never a word of condemnation for any! Once I had been attacking one of our sects of Diabolists. I had been raving on for three hours, and he had listened quietly. "Well, well", said the old man as I finished, "perhaps every house may have a back door. Who knows?"

How I used to hate Kali! And all Her ways! That was the ground of my six years' fight,—that I would not accept Her. But I had to accept Her at last! Ramakrishna Paramahansa dedicated me to Her, and now I believe that She guides me in every little thing I do, and does with me what She will!.....Yet I fought so long! I loved him, you see, and that was what held me. I saw his marvellous purity.....I felt his wonderful lore.....His greatness had dawned on me then. All that came afterwards, when I had given in. At that time I thought him a brain-sick baby, always seeing visions and the rest. I hated it. And then I too had to accept Her!

No, the thing that made me do it is a secret that will die with me. I had great misfortunes at that time... It was an opportunity.....She made a slave of me. Those were the very

words—'a slave of you.' And Ramakrishna Paramahansa made me over to Her.....Strange! He lived only two years after doing that, and most of the time he was suffering. Not more than six months did he keep his own health and brightness.

Guru Nanak was like that, you know, looking for the one disciple to whom he would give his power. And he passed over all his own family,—his children were as nothing to him,—till he came upon the boy to whom he gave it, and then he could die.

The future, you say, will call Ramakrishna Paramahansa an Incarnation of Kali? Yes, I think there's no doubt that She worked up the body of Ramakrishna for Her own ends.

Sri Ramakrishna would eat and dress like the people he wanted to understand, take their initiation and use their language. "One must learn," he said, "to put oneself into another man's very soul." And his method was his own! No one ever before in India became Christian and Moham-medan and Vaishnava by turns!

Consciousness? What does consciousness matter? Why, it is nothing, as compared with the unfathomable depths of the sub-conscious, and the heights of the super-conscious! In this I could never be misled, for had I not seen Ramakrishna Paramahansa gather in ten minutes, from a man's sub-conscious mind, the whole of his past, and determine from that his future and his powers?

I (once) said to him, "All the others have had their realization; please give me some. All have succeeded; shall I alone remain unsatisfied?" He said,

"why don't you settle your family affairs first and then come to me? You will get everything. What do you want?" I replied, "It is my desire to remain absorbed in Samadhi continuously for three or four days, only once in a while coming down to the sense plane to eat a little food." Thereupon he said to me, "You are a very small-minded person. There is a state higher even than that. *All that exists art Thou*—it is you who sing like that. Settle your family affairs and then you come to me. You will attain a state higher than Samadhi."

One day, during one of my early visits, the Master in an ecstatic mood said to me, "You have come!" "How amazing!" I said to myself, "It is as if he had known me a long time." Then he said to me, "Do you ever see light?" I replied "Yes, sir. Before I fall asleep I feel something like a light revolving near my forehead." I used to see it frequently. In Jadu Mallick's garden house the Master one day touched me and muttered something to himself. I became unconscious. The effect of the touch lingered with me a month, like an intoxication.

When he heard that a proposal had been made about my marriage, he wept, holding the feet of the image of Kali. With tears in his eyes he prayed to the Divine Mother, "O Mother, please upset the whole thing! Don't let Narendra be drowned."

After my father's death my mother and my brothers were starving. When the Master met Annada Guha one day, he said to him, "Narendra's father has died. His family is in a state of great privation. It would be good if his friends helped him now with money."

After Annada had left I scolded him. I said, "why did you say all

those things to him?" Thus rebuked he wept and said, "Alas! For your sake I could beg from door to door."

How many times he prayed to the Divine Mother for my sake! After my father's death, when I had no food at home and my mother and sisters and brothers were starving too, the Master prayed to the Divine Mother to give me money.

I used to laugh at his words. I told him that his visions of God were all hallucinations of his mind. One day he said to me, "You can see Krishna in your heart if you want." I replied, "I don't believe in Krishna or any such nonsense." Once I said to him, "The forms of God and things like that which you see in your visions are all figments of your imagination." He had so much faith in my words that he went to the Divine Mother in the temple and told Her what I had said to him. He asked Her, "Are these hallucinations, then?" Afterwards he said to me, "Mother told me that all these are real."

He said to me, "I used to climb to the roof of the kuthi and cry, 'O devotees, where are you all? Come to me, O devotees! I am about to die. I shall certainly die if I do not see you.' And the Divine Mother told me, 'The devotees will come.' You see, everything is turning out to be true."

One day he closed the door of his room and said to Devendra Babu and Girish Babu, referring to me, "He will not keep his body if he is told who he is."

In my experience of Nirvikalpa Samadhi in the Cossipore garden house, I felt that I had no body. I could see only my face. The Master was in the upstairs room. I had that experience downstairs. I was weeping. I said, "What has happened to

me?" The elder Gopal went to the Master's room and said, "Narendra is crying." When I saw the Master he said to me, "Now you have known. But I am going to keep the key with me." I said to him, "What is it that happened to me?" Turning to the devotees he said, "He will not keep his body if he knows who he is. But I have put a veil over his eyes."

He said to me, "When you sing, He who dwells here (touching his heart), like a snake hisses as it were, and then spreading His hood, quietly holds Himself steady and listens to your music."

One day the Master wrote on a piece of paper, "Naren will teach

people." But I said to him, "I won't do any such thing." Thereupon he said, "your very bones will do it." The Master used to call me Narayana. He said, "You have assumed this body for my sake. I asked the Divine Mother, "Mother, unless I enjoy the company of some genuine devotees completely free from lust and gold, how shall I live on earth?"

One day when I was alone with him he said something to me. Nobody else was present. He said, "It is not possible for me to exercise occult powers; but I shall do so through you. What do you say?" "No," I replied, "you can't do that."

He tamed us by his love.

GREAT THOUGHTS

(Are the parent of noble life)

1. Death being certain give up life for a great purpose.
2. It is better to die seeking God, than as a dog seeking only carrion.
3. Desire is ever a yoke, a degeneration.
4. Vairagya (renunciation) is finding out that desires are gilded balls of poison.
5. The greatest sin is to think yourself weak; have no weakness even in the face of death.
6. Unchaste imagination is as bad as unchaste action.
7. The worship of even one spark of Mother in our earthly mother leads to greatness.
8. Religion, the great milch cow, has given many kicks, but never mind, it gives a great deal of milk.
9. The higher the moral nature, the higher the perception and stronger the will.
10. Morality is the struggle of the bound will to get free, and is the proof that we have come from perfection.
11. He who struggles is better than he who never attempts.
12. No impatient one ever succeeds.
13. Work is merely a schooling for the doer.
14. Divine wisdom is to be got by devotion, meditation, and chastity.
15. Virtuous deeds take off the veil from Knowledge, and Knowledge alone can make us see God.
16. Think of God all the time and that will purify you.

REVIEWS AND NOTICES

The Bhagavadgita or The Song Divine WITH SANSKRIT TEXT AND AN ENGLISH TRANSLATION: GITA PRESS, GORAKHPORE. PRICE 0-4-0, BOUND 0-6-0.

Among the less expensive editions of the Gita available for sale we do not know of a better English translation than this latest one, which has availed of the excellences or failures of the translations that have gone before as emulation or warning. The translation is entirely faithful to the spirit and sense of the original, extremely readable, lucid, and idiomatic. The short note on 'The Greatness of the Gita' and the analytical contents given at the beginning in English, would surely give the fresh reader the right attitude with which he should enter into a study of the Gita as also glimpses of the treasure hidden in the *Divine Song*. The brief tract 'God-Realization through Practice of Renunciation' attached to the book at the end is also a very valuable aid to young students as an inspiration to practice the essential teachings of the great text. This pocket edition of the Gita deserves to be with everyone young or old who can at least spell out the Sanskrit verses and read

the English rendering. We hope, with the return of normal times, a more attractive and possibly still cheaper edition of the book will be available for wide distribution throughout the country.

Tamil Isai Padaikal: (TAMIL) BY M. P. PERIYASAMI, B.A., L.T. PUBLISHED BY THE ANNAMALAI UNIVERSITY. PRICE Rs. 2. Pp. 316.

The above book contains seventy-five Tamil songs composed by Mr. Periyasami of the Sri Ramakrishna Vidyalayam, Perianaikkanpalayam, with detailed musical notations to help their employment in common singing. They are hymns in praise of Sri Subrahmanya and other deities and are rich in subtle descriptions of nature internal and external. That the work is published as the seventh number in the Annamalai University Isai Tamil Series bears sufficient testimony to the merits of the composition. The author and his collaborators who have helped him in bringing out this musical work in such a serviceable form deserves the hearty congratulations of all lovers of Tamil music for enriching it by their laudable efforts.

NEWS AND REPORTS

The Birthday Celebration of Sri Ramakrishna

The hundred-and-ninth Birthday of Sri Ramakrishna was celebrated at the Ramakrishna Math, Mylapore on the 25th and 27th of February. On the 25th the Tithi day, there was special Puja, Homam, Bhajan and distribution of sacramental food. Many children also were fed the same evening.

On the 27th, the function began with Harikatha Kalakshepam at 3 o'clock. After Harikatha speeches were delivered

in Telugu, Tamil and English on the Life and teachings of Sri Ramakrishna by Sri S. Govindarajulu, Bar-at-law, Sri T. V. Kalyanasundara Mudaliar and Sri R. S. Desikan, M.A. respectively. Dewan Bahadur V. Bhashyam Iyengar presided. The English speaker drew a parallel between Sri Ramakrishna and Saint Nammalvar. The president also in his concluding speech dwelt on the many points of similarity in the utterances of Sri Ramakrishna and Saint Nammalvar. The function came to a close with a vote of thanks.

The Ramakrishna Mission Report for 1943

The educational work of the Mission in Madras of which the nucleus was the Students' Home, completes the thirty-ninth year of its useful career.

The Residential High School evacuated to Uthiramerur continued there, while the Automobile Section and the Section for students attending different colleges continued in the city. The High School was 166 strong at the end of the year, the Industrial School 60, and the College Section 31.

Industrial School. The new event was the construction of the administrative block for the projected Branch Industrial School at Tyagarayanagar. The building is being used by the War Technicians Branch.

Training War Technicians.—This centre which was a "Civil" one since its inception

was declared a "Civmil" Centre early in the year. Besides the Superintendent there were 23 Supervising and Artisan Instructors to train the sanctioned number of 303 War Technicians. A "Civmil" Hostel for the enrolled Technicians of this Centre was opened in March 1943 at Thyagarayanagar.

The Boys' Schools at T'nagar.—The schools have completed ten years of their service and have been progressing rapidly. The strength which sustained a reduction during the period of evacuation got restored to its original figure, the total being 2,858 as against 2,068 of last year.

Endowments and Expenditure.—The total endowments came to Rs. 4,34,492 of which Rs. 4,26,092 was by the Madras Secretariat Party. The total running expenditure on all sections amounted to Rs. 86,470-9-7 and the total receipts to Rs. 83,149-11-5 the deficit being met from the Revenue Reserve Account.

Worship of the Great

I tried to get an idea of God in my mind, and I find what a false little thing I conceive; it would be a sin to worship, that God. I open my eyes and look at the actual life of the great and saintly ones of the earth. They are higher than any conception of God that I could ever form. For, what conception of mercy could a man like me form, who would go after a man if he steals anything from me, and send him to jail? And what can be my highest idea of forgiveness? Nothing beyond myself. Which of you can jump out of your own bodies? What idea of divine love can you form except what you actually live? What we have never experienced we can form no idea of. So all my attempts at forming an idea of God would fail in every case. And here are plain facts and not idealism; actual facts of love, of mercy, of purity, of which I can have no conception even. What wonder that I should fall at the feet of these men and worship them as God?

—Swami Vivekananda.

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HINDU HOSPITALITY AND CHRISTIAN INDIGESTIONS

I

'First the missionary and the Bible; then the trader and the flag; then the soldier and the musket.' goes the Nepalese saying. The religion of the missionary and the Bible did a 'good' turn to the West. It conquered markets and hoisted the flag. And then it conquered political power through the soldier and the gun. Christianity thus enthroned success as the God of the West.

Success is the God the West worships—success with a big S; politics is its religion and victory its flower. Man perhaps has never been so victory-minded as he is in the West today and this victory-mania has whetted the success-thirst with success. When war has become an institution, an institution of glamour, things cannot be otherwise. The West wants an education that brings success, money, position; they want 'successful' social institutions, 'successful' political

machinery and more than all, a 'successful' religion, a religion as efficient in its tactics and as successful in its manoeuvres as their politics, to earn for them the earthly ends of power and prosperity. And Christianity has been always supplying this need for a 'successful' religion. The West wanted Christianity to change colours and it did so with the colour-genius of a chameleon. The West wanted it to bring earthly power; it satisfied them with captivating skill. Of all such contexts of success for Christianity, three stand out: First, in the 5th century when Christendom—more a political power than a spiritual force—reached out far beyond the limits of the Empire into Armenia, Persia, Abyssinia, Ireland, Germany, India and Turkistan. Secondly, in the 13th century when for educating the masses into the consciousness of solidarity, Christianity gave birth to the great propaganda Missions

which became since then a power in the civilized world. And thirdly in the 18th century when Christianity was a very able ally of the Colonial ambitions of England and the other European countries.

How as early as the 4th century Christianity began to get infected with political fever is described by H. G. Wells:

Ideas of worldly rule by the Church were already prevalent in the 4th century. St. Augustine who wrote between 354 and 430 gave expression to the developing political ideas of the church in his book, *The City of God*. The City, as Augustine puts it, is a 'spiritual society of the predestined faithful', but the step from that to a political application was not a very wide one. The Church was to be the ruler of the world over all nations, the divinely-ordained ruling power over a great league of terrestrial states. In later years these ideas developed into a definite political theory and policy.

And so we find the political fever developing under the cover of religion. As early as January 1548 St. Francis Xavier wrote from Cochin to King John III of Portugal:

You must declare as plainly as possible.....that the only way of escaping your wrath and obtaining your favour is to make as many Christians as possible in the countries over which they rule. (See Macnicol: *The Living Religions of India*).

II

The advice of the Christian saint has always been followed by foreign political powers in India since then. When political power began to strengthen the hand of the British in India the Christian missions gained Government support. In 1813 when the charter of the East India Company was renewed Parliament insisted, in spite of the opposition of the Directors of the Company, on inserting a clause giving full freedom to the missionaries to settle and work in

India. No wonder that such successes and conquest of world prosperity made Christian nations proclaim that Christianity is the only true religion of the world, because Christian nations are prosperous. But they forget that that assertion contradicts itself. Because the prosperity of the Christian nations depends on the misfortune of non-Christian nations. There must be some to prey on. Suppose the whole world were to become Christian, the Christian nations would become poor, because there would be no non-Christian nations for them to prey on. Lord Halifax, sometime in 1942 said, 'We know that, stripped of the accidents which have brought this or that nation into war, the real issue for us is whether Christianity, and all that it means, is to survive.' Shall we not credit him with the common knowledge that the overwhelming majority of the earth's population is non-Christian? And so the issue for Christianity is very 'real', the issue of preying on this non-Christian majority.

If as a result of their conversion activities the whole world is to become Christian, then they would at once stop such activities. For such a consequence would affect the prosperity of the Christian nations and they are not the people to choose between conversion and prosperity. They always want prosperity first and then conversion. But if they have both, i.e., power and prosperity at the cost of non-Christian population and sufficient food for their pseudo-spiritual hunger—in reality a base appetite—of conversion, then that is the most attractive and fertile field. And such a fertile field has been India. India has been the theatre for the dance of British political power, and Indians merely spectators. On

Indian soil has sprung up numerous educational institutions run by Western Christian missionaries who since the first half of the nineteenth century have been minting in their mints coins which must be culturally current in the future India of their dreams. They have been giving us education, but slowly and steadily they have been giving us religion also. India is famous for her cordial hospitality to foreign faiths and cultures. All she receives with an inviting smile and gives room both on her wide soil and in her wider heart. In the case of the Christian missions, India has been so lavish in her hospitality as to cause indigestion in the Christian stomach. Christianity has taken advantage of the indiscriminating kindness and fellow-feeling of Hinduism and has gulped so much material that she cannot digest it now. Even from their side there rise protests against the poisoning such indigestions cause in the Christian 'body'. Such a cultured and sincere Christian as Rajkumari Amrit Kaur writes :

I say "so called Christianity" advisedly, because I know not one of these people to whom I have spoken—and I have spoken to many—who has been able to tell me anything of the spiritual implications of his change of faith Is there not room for Jesus in Hinduism? There must be. I cannot believe that any who seek to worship God in spirit and in truth are outside the pale of any of the great religions which draw their inspiration from Him who is the fountain-head of all truth. I am sure that I am not the only Indian born in the Christian faith who holds those views. (*The Harijan*, 30 Jan. 1937).

III

It is disappointing to find that movements and institutions pure as crystal in ideals, high and noble in

motive at the start get awfully vitiated and dirty with time and with passage across countries. The Roman Church wanted an effective means of raising the common masses to the consciousness of solidarity and of a political ideal. The great propagandist religions in the Roman world of which Christianity was the chief and the survivor answered the need by giving birth to Missions who actively took up the systematic instruction of the masses. It was somewhere in the 13th century that the Missions gathered shape and strength. India of the 13th century is spoken of by western historians even, as cultured and educated. It was the India of the Vijayanagar Kings. She was cultured without the blessings of western education and the ministrations of the Christian missionaries. Five centuries later, in the 18th century, one fine morning, the Christian conscience got pricked by the appalling illiteracy and lack of culture of the non-Christian peoples of the world and especially of India. 'It was the toil of Carey (an Indigo-planter) and his colleagues' observes Farquhar, 'that roused first Britain and then America and the continent to a sense of their duty to the non-Christian peoples of the world.' (*Modern Religious Movements*). This concern for the non-Christians in India was working *incognito* through conversions until 1813 when with the renewal of the charter of the East India Company the Parliament insisted inspite of the opposition of the Directors of the Company on inserting a clause in the charter, giving Missionaries full freedom to settle and work in India. We cannot persuade ourselves to believe that this had no cause-and-effect relation with the Indian Mutiny in 1857, called the First War

of Independence by patriotic Indian historians. 'In that year', observes Farquhar, 'the Home Government took charge of India and declared the wise policy of absolute religious neutrality.' The Home Government wisely realised that an official neutrality was the safest and best cover under which unofficially and most effectively Christian interests in India can be furthered.

The year 1857, the year of the Indian Mutiny stands at the middle of an era of Indian Awakening in religion, culture and nationalism. In 1813 the Atmiya Sabha which flowered into the Brahmo Samaj was formed by Ram Mohan Roy. In 1885 the Indian National Congress was established. Between 1815 and 1895 or even 1908, numerous Samajs, Panthis, Satsangs and Missions sprang up in India in quick succession, some favouring vigorous reform in religion and society, some defending the old faiths, but all having the common feature of a missionary zeal in them. It seemed as though Hinduism wanted to show to the militant missionary Christianity that it also can be aggressively missionary, if it chose. But none of these vigorous new births, it must be remembered, showed any trace of jealousy or animosity towards their foreign sisters. Their efforts were turned towards self-correction, self-improvement and self-realization. Though Christianity by its militant missionary attitude many a time provoked Hinduism, its prevailing note continued to be one of understanding and acceptance of the bonafides of other faiths. The first Christian Church in Travancore was built by generous grants from the Hindu King. The two races of Jews, the white and dark who settle on the West Coast in the 15th century

received such charters of tolerance and freedom of worship from Hindu princes as to elicit from Dr. Fortescue the words: 'Both are interesting proofs of the characteristic tolerance of Hindu Kings.' No country and no religion have adopted this attitude of understanding and appreciation of other faiths so persistently and consistently as India and Hinduism and its offshoot, Buddhism.

IV

To such friendly and cordial attitude Christianity has turned an imperious and arrogant face. The report of the Commission on Christian Higher Education in India, presided over by Dr. A. D. Lindsay testifies to this uncharitably narrow and imperious attitude of Christians:

The Christians are convinced that they have a message which alone is a solution for the problems of humanity and therefore of India. They believe themselves to be bearers of good news which they wish to share with others. Their hope and desire is that India may become Christian.

We cannot expect an English Christian to use such language for his religion unless he is compelled by his good sense and overwhelming injustice on the Christian side.

Can such a proud, self-centred and imperious religion thrive on Indian soil, the mother of most broad-hearted faiths? India's body has tolerated an imperial Government; will India's heart tolerate an imperial religion? It can live by dint of force, under the shade of political power—a very suffocating existence. It can feed on the indiscriminating hospitality and charity of Hinduism. But how unhealthy is such life? Will not Christianity realise this? We have said above that the Christian stomach has been generating poisons due to indigestion. Equally injurious is

this growth under the shadow of power or on the leniency of other faiths. It is not too late for Christianity to realise that the best a religion can do is to allow one to develop along the line of one's traditional culture. We are reminded of R. L. Steavenson asking a lady missionary, to remember that she cannot change ancestral feelings of right and wrong without practically *murder*. All that one can do, he says, is to civilize the man in the line of his civilization, such as it is. Pitt-Rivers, the famous anthropologist in his *Clash of Culture and Contact of Races* says how conversions are injurious for both parties:

The public at home probably does not appreciate how strongly the majority of field ethnographers, sympathetically anxious to learn all about the customs and religion of the people and working in all parts of the world, have been driven, often against their inclinations, to the conclusion that Christian proselytism has done irretrievable harm to native races, by disintegrating their culture and *to us also by the unrest and antagonism the process evokes.* (Italics ours)

V

All religions have warned man of spiritual pride as his most subtle enemy, the most heinous sin. The sense of spiritual superiority which is anxious to win over the 'spiritual inferiors' to one's side is spiritual pride in another form. The temptation to bring another into one's own way of thinking whether religious, political or social is a great temptation. One must be judged not in normal circumstances, but when one is faced with temptations. There is massive historical evidence to show that the temptation for converting others is the most powerful temptation for religions. And the way in which Christianity has acted in the face of such temptations betrays an absolute

lack of imagination, charity and understanding—not to speak of a spiritual attitude. Even very recently there had been an occasion when Christianity lost all balance and all sense of judgment when placed in a context concerning conversions. We read in the papers on March 5th that for the first time in the history of Catholicism in the city of Bombay, every church was closed and no services were held on Sunday evening, by a special order of His Grace the Archbishop of Bombay, to facilitate attendance at a crowded meeting of Christians of all denominations held at Parel to protest against the recent disaffiliation of the Sophia College by the Senate of the Bombay University. It will be remembered that the Sophia College was very busy recently with her proselytising activities.

Christianity has learnt many things from Hinduism. Can it not learn the fundamental thing, the attitude of positive fellowship, the very life-breath of all Religion. 'That which is called the Christian religion' says Augustine, 'existed among the ancients, and never did not exist, from the beginning of the human race until Christ came in flesh, at which time the true religion which already existed began to be called Christianity'. This surprisingly is the true Hindu attitude to religion. Is it difficult for modern Christianity to turn to the teachings of its own acclaimed Saints!

There is need to-day for all religions to join forces to resist the gathering evils of materialism and secularism. 'To this end the relations between religions,' says Sir S. Radhakrishnan, 'must take increasingly hereafter the form of a common search for truth. Perhaps the chief hope for an important deepening of self-know-

ledge on the part of Christendom is by way of a more thorough-going sharing of its life with the life of the Orient.'

Winston Churchill confessed in 1935 that two out of every ten Englishmen depend on India. This dependence has become very signal to-day.

Britain's victory in the war depends largely on Indian men and material. Will not Christian Britain at least in this anxious hour of need realise the urgency of winning the Heart of Hindu India by dropping its imperious and self-righteous attitude and rising above private gains?

ACHARYA SANKARA

The Nation-builder of Post-Buddhistic India

By PROF. AKSHAY KUMAR BANERJEE

Acharya Sankara was the greatest thought-leader and nation-builder of post-Buddhistic India. After the revolution created in the moral and spiritual atmosphere of India by Lord Buddha and his followers, Sankara may rightly be regarded to have been the rebuilder of the cultural nationality of Hindusthan. His philosophical and organising genius perfectly assimilated Buddhism into the eternal thought-current of Aryan India and made India what she has continued to be even to this day.

The Acharya of the Hindus

Since the time of Sankara Mother India has given birth to numerous renowned saints, philosophers and founders of religious sects. But they only raised the superstructure on the foundation laid by him, with the materials collected by him. None of them, however, has been able to exercise such a deep and permanent influence upon the life, thought and spiritual outlook of all the sections of the Indian people as he did. Most of them are revered chiefly as leaders of particular sects and formulators of particular 'systems' though their indirect influence upon the life and

thought of the people is by no means negligible. But Sankara is not the leader of any particular religious sect within Hinduism. He is the *Acharya* of all Hindus. By Hinduism we understand a moral and spiritual outlook on life and the world, and a form of social organisation for the realisation of this outlook. It was this Hinduism that was most effectively expounded and placed on an unassailable philosophical basis by Sankara. Though Hinduism has got newer and newer light from the *sadhana* of the post-Sankarite saints and philosophers, the fundamentals as laid down by Sankara have not been seriously questioned by any of them.

Sankara's method of philosophical speculation, his plan of moral and spiritual self-discipline, his viewpoint on the worldly life and the life beyond, his conception about the highest ideal of human life and the relative value of domestic and social duties, his *sannyasi* organisation for the practical demonstration of the moral and spiritual truths and the propagation of them among all the grades of the human society, have since his time been exercising the

most powerful influence upon the mind and heart of Hindu India.

What Buddha did to Hinduism

We may here draw a respectful comparison between Acharya Sankara and Bhagawan Buddha, two illustrious sons of Mother India. Buddha was the noblest embodiment of universal love and sympathy, of absolute selflessness and non-violence, of perfect peace and tranquillity and harmony. It was his aim to give the highest religion to one and all and to show to every man and woman the surest path to peace and bliss. For this purpose he selected the fundamental ethical and spiritual tenets of the Vedas and the Upanishads, made them free from the heavy burden of ritualistic observances on the one hand and the bewildering puzzle of metaphysical dialectics on the other—both of which were suited only to the upper strata of the society—and preached them on the authority of his own innermost experience to all classes of people as the most effective means to absolute freedom from all kinds of sorrows. In this noble attempt to make the highest religion universally available and capable of being practised by everybody, he went to the length of disowning the national scriptures and the valuable traditions associated with them. This was a great revolutionary movement in the Aryan society.

Hinduism in its Buddhistic form easily crossed the borders of India to make a spiritual conquest of the other races of the world. It showed how a man could be religious without believing in the existence of God or soul, without bowing down to the injunctions of any revealed scriptures, without performing any rites and ceremonies. It taught that a man

could attain the highest plane of spirituality and enjoy perfect peace and bliss by the simple method of practising absolute purity and non-violence in thought, word and deed. It made no distinction between Brahmans and non-Brahmans, between Aryans and non-Aryans, between the learned and the illiterate, between the most talented and the most uncultured. Thus Hinduism was universalised by Buddha. It appealed to the mind and heart of the high and the low alike. The masses listened to this message of hope and cheer and were deeply attracted towards the Lord's life and teachings. The rationalists and the positivists, the free-thinkers and the dissenters, were also attracted by the new interpretation of spirituality. The classes and the masses were thus united together on the same ground of non-dogmatic and non-ritualistic religion.

Hinduism loses its National Character

But the Buddha by thus giving a cosmopolitan turn to Hinduism dealt a severe blow at its national character. He preached his noble doctrines, not as the teachings of the Vedas and the Upanishads, not as the fruit of the spiritual *sadhana* of her saintly sons and daughters of earlier periods, but as newly revealed to him. But Buddhism, in spite of its original universalism in time turned out into a sectarian religion. The standard of rebellion, raised by Lord Buddha against Hinduism emboldened many other powerful religious reformers to initiate other new sectarian systems in defiance of the authority of the national scriptures. The result of all these was that the national character of Hinduism was greatly weakened, the social and religious

bond that knit the people greatly relaxed.

Sankara restores the national tempo of Hinduism

It was the great achievement of Acharya Sankara that retaining its universality he restored the national character to Hinduism by re-establishing the sacred authority of the Vedas and the Upanishads. Sankara's Vedantic interpretation of Hinduism perfectly assimilated the universal ethical teachings of the Buddha and all other great reformers. He demonstrated that the scriptures, which formed the foundation of Hinduism, were the linguistic embodiments of the highest spiritual truths, which were from the philosophical point of view the most rational conceptions about the ultimate Reality, from the religious point of view the unquestionable and most blissful spiritual experience, and from the moral point of view the loftiest regulative principles of life leading to the establishment of peace, harmony and unity in the human society. He proclaimed that the Hindus were an immortal race, that all the departments of Hindu life and culture were ultimately based on eternal spiritual principles and were meant for the progressive realisation of the great ideal of human life. He sought in all possible ways to make the Hindu society fully conscious of its inherent glory, the deathlessness of its life and culture, the universality of its moral and spiritual ideals and principles and its responsibility as the bearer of the message of the divinity of man and the universe.

Highest Conception of life and the universe

The loftiest message, which Sankara has brought down to man.

kind from the Hindu scriptures and from the spiritual experience of the Rishis and Saints, is that of the absolute identity of all individual souls (*jivas*) with the supreme self (*Paramatman*) and the illusoriness of all differences. He has logically proved that every man, every animal, every living or non-living being, is only an individualised appearance of the Absolute Spirit, Brahman. He addresses all human beings, apparently high or low, rich or poor, cultured or uncultured, oppressing or oppressed, and exhorts them to be conscious of the presence of this blissful Reality in themselves and in all others, to be conscious of the identity of each and all, and to banish all ideas of separateness and smallness from their minds. Philosophers may not agree as to the strength of the logical arguments, by which Sankara has supported his thesis, but it cannot be denied that he has given to mankind the highest possible conception of life and the universe. *Sarvam Khalu idam Brahma*—all this is certainly the Absolute Spirit,—no conception of the universe can be loftier than this.

Know Thyself, Man

Instead of emphasising *sorrow* and *sin* as Buddhism and Christianity have respectively done, Sankara stresses the eternally pure, good, beautiful and blissful reality of the human soul. He teaches man to think of himself and all other beings as essentially divine, as manifestations of the same Brahman. All sorrow and sin, all bondage and limitation, all desire and passion, are, Sankara teaches, born of ignorance,—ignorance about the true nature of the self and the world,—and can be destroyed by the power of

true knowledge. Know thyself and thou art at once free from all sorrow and sin, from all desire and bondage, from all pettiness and imperfection. Realise the essential divine character of your own self, and you will at once perceive the divinity of the whole universe. You will then see yourself in all and all in yourself, and there will be no room for discord and hostility, no difference between the individual good and the common good. True knowledge alone can drive out from the world all disunion and discord, all unhealthy competition, rivalry and war.

The Kingdom of Heaven,—the reign of perfect unity, peace, goodness and bliss,—is within us, is the central reality of this world. It is the truth of this apparently diversified war-ridden sorrowful world. All differences and hostilities and vices and miseries, individual and social, racial and national, political and economic, cultural and religious,—are the fruits, *not of the tree of Knowledge*, but of the tree of Ignorance. Some mysterious *Maya* is the mother of all these baseless differences. She has put a veil upon the essential nature of Truth and has made the soul self-forgetful. It is due to her influence that the human soul fails to see itself and the world in the true light, fails to realise the essential unity and spirituality of all existences. But, Sankara asserts, this *Maya* also is not a truly real entity. The Mother of all illusions is herself an illusion. She disappears with the appearance of true knowledge. The attainment of this true knowledge is the divine right of man.

Thus Sankara raises the dignity of man to a great height. The universal love and amity, the all-embracing sympathy and compassion, preached

by Bhagavan Buddha, should flow, according to the Acharya, spontaneously from the consciousness of the spiritual identity of each with all, from the deep conviction of every creature being the embodiment of the Spiritual Reality, Brahman.

Gospel of Acceptance

In the field of religious discipline Sankara does not declare any crusade either against ritualism (as Buddhism did), or against idolatry or image-worship (as Islam so vehemently did), though these are obviously based on the sense of difference, from which he wants to emancipate the human mind. To him all forms of systematic religious discipline, prescribed by the scriptures and religious teachers of different sects, are really meant for progressively freeing the human mind from the moral impurities, intellectual prejudices, worldly desires and passions and other weaknesses, which stand in the way of its Self-realisation. If they appeal to the mind and heart of the masses and help them in rising to higher planes of experience, they need not be disturbed. Religious practices prescribed by the scriptures and the saints are based on a deep insight into the nature of men in general. People however have to be taught to look into their spiritual significance. Attention should be paid more to the reform of the inner spirit than to that of the outer forms.

Acharya Sankara, perhaps the greatest preacher of unitarianism and Absolutism in the world, instead of asking people to break the idols or to give up ritualistic practices, taught them to see and worship the same divine spirit in all forms and idols, the same self in all natural and artificial bodies, the same Infinite Eternal and Absolute Reality in all finite and tran-

sitory objects, and to realise their essential identity with the Universal Self. According to his philosophical religion there is nothing inconsistent or undignified in the ceremonial worship of any god or goddess, or saint because it is the same Infinite eternal Absolute Spirit that is the true self of all *names* and *forms*, of all gods and goddesses, all saints and heroes, all images and portraits, all living and non-living objects. The human mind has to train itself to see Brahman in all *names* and *forms* through the systematic practice of seeing and worshipping Him in the greater and more brilliant manifestations of Brahman. Sankara's teaching is—

see the same Brahman in yourself and in all things of the universe and worship Him in whatever names and forms you like.

Thus Sankara, instead of becoming the founder of a particular religious sect, laid the foundation of universal religion, which may throw very useful light on the tenets of all sectarian, communal or party religions. Swami Vivekananda with his extraordinary spiritual insight took his stand on the philosophy of Sankara, gave a most practical modern interpretation to his ideal of universal religion and brought it not only to the people of India but also of abroad in this their hour of need.

AMERICA WAS ANOTHER INDIA—AND NOW

A few years ago none of the American farmers, says an American Magazine, were raising enough food even for themselves; many were without a cow or even chickens and most of them were unskilled in modern ways of farming. Some were trying to dig a living from land that had been stripped of fertility and abandoned; others were tilling twenty-five or thirty acres, not enough to yield a livelihood. Their efforts were crippled by debt and mortgages, poor diet, poor health. Many were on relief. Few had credit. They were just like Indian farmers cowed down by debt and disease. And the Government was sleeping. But soon its eyes were opened.

Confronted with the job of doing away with the need for rural relief, the Farm Security Administration struck at the causes of failure. Small loans for stock and equipment were combined with on-the-farm train-

ing in practical, modern farm and house management methods. Neighbouring farmers were brought together so that they could divide the use and cost of machinery and pure-bred livestock. With the help of local doctors and dentists, group medical care was set up in many countries enabling families to get medical attention by paying annual fees pooling them to pay the group's bills.

By the end of 1941 when America got into war, families getting this help already were producing twice as much food for themselves as they produced before. With increased incomes from increased marketings, the families caught up on back debts, made payments on instalments not yet due; nearly ten lakhs of families receiving loans since 1935 had paid 92 per cent of the \$ 690,133,091 they had borrowed upto December 1, 1942.

Today America fights against soil erosion caused through action of water

by grassing of water-ways, broad-base terracing, etc., done through the U. S. Conservation Service. The U. S. Forest Service is fighting wind erosion by reforestation and such other means.

Recently the farmers gathered together. Henry Bates who had spent 22 months in a hospital after the last war, addressing them said :

Remember back four or five years ago all of us were down and almost out. The Government gave us help to get started again and encouragement to carry on. Today we are called on to give that same great government a lift by increasing production. I think I speak the sentiment of

everyone in this room when I say that we will more than do what is asked of us.

The Indian farmer knows his job and can 'deliver the goods' even as his American brother. But can he say like his American brother that the Government 'gave him help to start again and encouragement to carry on'. The Indian farmer is always called upon by the Government *to give* and not to take. It is not a question of the Indian farmer emulating the example of his American brother ; but it is a question of the Indian Government emulating the example of the American government.

DYNAMIC HINDUISM

BY PROF. P. S. NAIDU, M.A., ALLAHABAD UNIVERSITY

II

In the February issue of this Journal we raised certain questions which touch the very heart of Hinduism. Certain suggestions will be made, in this concluding article, for finding suitable answers to those questions, and for understanding the spirit of our religion aright in these critical times. It must, however, be pointed out that each reader must answer the questions for himself in the light of such religious experience as God, in His infinite grace, may have vouchsafed to him.

The questions which we raised may be considered under certain broad heads in order that we may keep our minds fixed on the essentials of Hinduism. The first of these heads relates to :

The Fundamental Roots of Religion

It must be admitted at once that the inspiration for religious aspiration comes from God. Certain religions may appear to advanced minds to be crude and childish, but the longing for divine fellowship, and the deep-seated instinct which urges man on to seek and possess what

William James called 'The Divine More' are truly God-like in their origins. So no religion has any right to claim a monopoly of truth. And the beauty of Hinduism is that it has never made any such bigotted claim. The high-souled among the Christians too do not make such a claim. St. Paul has said 'who art thou that despisest thy brother.'¹ As Rev. Macnicol has put it, 'All religions, beautiful or deformed, are of one family, and spring from the same divine root in the human spirit.' Bhagavan Sri Ramakrishna 'as the

¹ N. Macnicol: *Christianity and other Religions*, p. 5.

result of his realisation through all forms of discipline...was firmly convinced that all religions were true — that every doctrinal system represented a path to God.' The Bhagavan realised the central truths of Islam and Christianity in his own person. After three days of practice he was able to realise the goal of the Islamic form of devotion. 'First of all he saw a radiant Person with a long beard and of grave appearance, and then his mind, passing through the realisation of the Brahman with attributes, was finally absorbed in the Brahman without attributes.' In the same way, the Bhagavan realised Christ in three days. 'On the fourth day, as he was walking in the Panchavati, he saw an extraordinary looking person of serene aspect approaching him with his gaze intently fixed on him ... Presently the figure drew near, and from the inmost recesses of Sri Ramakrishna's heart there went up the note, "This is the Christ ... " Then the Son of Man embraced Sri Ramakrishna and became merged in him.'"² Now, while other religionists may grant the truth of our contention in theory, in practice they are intolerant of religious practices and religious faiths outside their own fold. Even Macnicol who asserts that the 'Christian has no right to adopt an attitude of superiority in regard to other religions', and who holds that 'no religion is the result of the unaided urge of men's minds after God', and that 'God's aid is present in them all,' suddenly turns round and says, 'But in one religion God's aid is present in especial abundance, namely, in that one which has at its centre Christ Jesus. This may strike us

with surprise, but it is natural to religions other than Hinduism. The lack of tolerance is brought out in the attitude which various religions take towards conversion. The attitude of Hinduism may be best expressed in Gandhiji's words. 'I would not only not try' writes the Mahatma, 'to convert, but would not even secretly pray that any one should embrace my faith ... conversion and service go ill together'. Such an attitude is incomprehensible to the followers of other religions, and the secret of the difference is that Hinduism is built on *renunciation*, while other religions are *attached* to this world. That is a fundamental difference. So as the result of an impartial consideration of the roots of Hindu religion we find that *renunciation*, and *tolerance born of that renunciation* are two of its most outstanding characteristics.

The Uniqueness of Hindu Religion

There is a fact of supreme importance to our understanding of Hinduism that should be noted at once. Other religions have flourished on a foundation of earthly power. They were supported by the crown and the sword, and were sometimes spread at the point of the lance and scimitar. Hinduism has flourished in spite of these earthly manifestations of might and force. There is an inexpressible vitality, a spark that cannot be quenched by persecution, and a fire that cannot be put out by any earthly power in the Heart of Hinduism. History testifies to its reality. Too long have we sought this secret vital principle in abstract formula and in theoretical teachings. Let us now attempt to get at the *living principle* in Hinduism by studying the life of a *living persona*.

² *Life of Sri Ramakrishna*, (Advaita Ashrama, 1929) p. 239.

³ *Ibid*, p. 288.

lity. In other words let us, in a spirit of humility, approach and understand the secret of Hinduism in the earthly life of the God-man Sri Ramakrishna in whom the Spirit of God 'has found its full and perfect consummation and expression', and who shows us religion realised.

When we think of Bhagavan Sri Ramakrishna, we are immediately confronted by the great mystery of avatarhood, for the Bhagavan was truly an *avatar* of God. The true meaning of avatarhood is given to us by the Great Vaishnava teacher, Sri Pilla Lokacharya in the opening verses of his *Sri Vacana Bhushanam*. 'The meaning of the Vedas' says Lokacharya, is elucidated by the Smritis, Itihasas and Puranas.' The *avatars*, by their divine life on earth, have dramatised and concretised the abstract truths of the Vedas. And according to the need of the age, and the capacity of the human beings who live in the age, these *avatars* teach, by their earthly life, the sublime truths of religion. The teachings of Sri Ramakrishna are suited to our age and our understanding.

Now there are two things that we should note in the life of the Bhagavan; firstly, the supreme lesson of the sacred life itself, and secondly the lesson imparted by his sacred words. The first part of Sri Ramakrishna's life was spent in intense and concentrated effort to realise God. When the realisation came, it was not continuous, and until he had the continuous vision of the Mother he never relaxed his efforts. Of the agony of his longing for the Mother, of the intense longing for the sweet divine communion, and of the great renunciation which was a prelude to this *tapasya*, we get vivid and graphic accounts in the *Gospel of Sri Rama-*

krishna published by Sri Ramakrishna Math, Mylapore and the *Life of Sri Ramakrishna* published by the Advaita Asrama. And after his final realisation, the Bhagavan impressed on all his disciples and other true seekers after God, the need for *realisation* first, next and last. It is only after realisation that one may think of teaching, preaching or serving man. Hence the second great secret of vital dynamic Hinduism is the *realisation* of God. This is the lesson which Sri Ramakrishna taught and this is the lesson which our age needs.

The Vedas, the Upanishads, and Dynamic Hinduism

It may be asked how Hinduism may be dynamic, if the Vedas and the Upanishads have set forth, once for all, the essentials of Hinduism? To my mind, there is no contradiction in the finality of our Holy Scriptures and the ever-progressive and dynamic nature of our religion. The Life of Bhagavan Sri Ramakrishna has shown that personal religious experience of the individual with its expansiveness and rediscovery of the eternal truth is thoroughly consistent with the absolute nature of vedic principles. Hinduism, it must be remembered is not a body of finished, and completed abstract principles. It is a living, dynamic faith, it is life, and so it is creative of ever new and fresh values suited to the spirit of the times. And it is the only religion which has proclaimed *Tatvam Asi*, Thou art that, thou art God, and which has inspired the seeker to assert *Aham Brahmasmi*. Sri Ramakrishna has shown how the spark of divinity in each individual should burst forth into a clear, brilliant light, a light which illumines without dazzling and how within the holy aura of that light each individual

should have *his own* vision of God, and realise his oneness with God. The third secret, then, that is revealed to us in Hinduism is the absolute *identity of each individual with God*, and the supreme need there is at the present day for realising in a concrete manner our identity with God-head.

Scriptures, Aids to Worship and other Religions

The Hindu attitude to other religions has already been defined. It is one of liberal tolerance, and in the long run of assimilation. Provided renunciation of this world is accepted as a cardinal principle by any religion, Hinduism can easily find a place for such a religion within its fold. We know how Buddhism has been assimilated because of its insistence on ascetic holiness and annihilation of desires. Those religions that still stand outside the pale of Hinduism are bound to this world. Some day Hinduism will infuse into them the true spirit of God and then gather them up into its own fold.

It is in their attitude to the various aids to spiritual discipline and progress that Hinduism and other religions differ widely. In our religion there is provision for worship of idols, for worship without idols, and for final identification with Brahman when all worship ceases. The different stages in spiritual evolution are recognised, and provision is made for helping each aspirant according to his needs, and according to the level he has attained. Each soul is thus gradually taken up to the final stage where it realises the truth *Aham Brahmasmi*. Other religions which have not had the exalted Upanishadic vision are on the lower levels, and hence are intolerant of idol worship and religious rituals.

The uniqueness of Hindu religion comes out in an unexpected manner when we consider its attitude to the Holy Scriptures. In Islam and Christianity, Mohamad and Christ are the central figures respectively, and they are looked upon as incarnations. Yet the importance which they attach to the Quran and the Bible is such that the personalities of their respective Saviours *sometimes* recede into the background. The Muslim's and the Christian's adoration of the scriptures is, to my mind, something surprising. In Hinduism on the other hand, we find the *guru* exalted to the level of God-head. The scriptures can be understood only in the light of the revelation which comes to the aspirant through the initiation of the *guru*. So, the personality of the *guru* stands above the scriptures. This is brought out in a striking manner by the way in which Bhagavan Sri Ramakrishna insisted on all aspirants after realisation taking initiation at the hands of a *guru*. Hinduism, it is generally believed, rests on abstract principles, enunciated in the Vedas or the Gita, but in very truth it rests on personal experience at the feet of a *guru*. Other religions claim to be founded in the lives of historical personalities, but they really rest on abstract principles contained in their respective scriptures. Here again we find the hidden source of the vitality and dynamism of our religion.

Some Practical Considerations

It is now plain that unless the sublime truths of the Vedas, the Upanishads, the Gita and other Hindu scriptures are translated in terms of the aspirants' own experience, they will be merely so many lifeless words written on paper. Hinduism must reveal itself in the lives of the Hindus

and that it can be so revealed is evidenced by the sublime lives of Sri Ramakrishna, Sri Ramana Maharshi, Sri Aurobindo, and others of that exalted order of holiness. When one touches even the fringes of the level reached by the Nitya Siddhas, one feels like dropping this mortal coil, and getting out of this world. But then, one must live out one's appointed time on the earth ; and then the question arises how should a realised soul conduct himself during his enforced sojourn on this earth? One answer to the question was given by Jesus when

he said, 'Render unto Caesar the things that are Caesar's, and unto God, the things that are Gods'. A better answer is found in the exemplary life of Bhagavan Sri Ramakrishna himself. Our final answer would be this: 'Taste and see that the Lord is good'. Taste Hinduism first. What is the use of arguing about the sweetness of sugar. Taste and see that it is sweet. Taste Divine Realisation as understood by Hinduism, and all other questions will solve themselves. Therein lies the final secret of Dynamic Hinduism.

NO USE FLEEING THE WORLD

भयं प्रमत्तस्य वनेष्वपि स्या—

यतः स आस्ते सदृष्टसपन्नः ।

जितेन्द्रियस्यात्मरतेर्बुधस्य

गृहाश्रमः किन्तु करोत्यवद्यम् ॥

Some think that by fleeing their homes and the busy world and by running into the forest they will get peace. For the one who is forgetful of his inner Self (Atman) and who is in the meshes of Maya there is fear even in the forest. There is fear even in the forest: Not from the wild beasts but from the beasts within him, the six passions who are his inveterate enemies. But to the one who has mastered his senses, who has found Peace within and who has gained the Supreme wisdom no harm befalls even if he remains indoors. It is all a question of what one *is* and not where one *stays*.

THE CULTURAL HERITAGE OF INDIA

By SWAMI NIKHILANANDA

II

An intangible spirit of unity pervades the three hundred and twenty millions of Hindus inhabiting that vast subcontinent. It is not apparent to foreigners, who see in India only a conglomeration of castes, religions, languages, dialects, and other barriers dividing one man from another. Life in India is not standardized. The Hindu mind wants to see unity in variety. To be sure, a growing political consciousness, insecure and unstable boundaries, common material interests, and other similar factors that have forged political unity in Europe and America, have not influenced the Hindu mind to any great extent. Therefore India is lacking in what the Western people call political unity. The introduction of universal education, the development of railways, automobiles, and radios, and so on, have helped in cementing the political unity of the Western nations. Then again, look at the size of India. It is equal to the whole of Europe minus Russia. The rulers of modern India have largely created and maintained divisions among the different groups of the Indians to preserve their own interests and consolidate their own power. The Hindu. Moslem troubles are not religious but mainly political, though they have been given a religious veneer.

Indian unity is based upon common spiritual ideals. To the vast majority of Indians,—to the martial Sikhs, the intellectual Bengalis, the devotional Gujaratis, the astute Mahrattas, the

brave Rajputs, the orthodox Madrasis, whether living in the snow-peaked Himalayas, or in the picturesque plateau of the Deccan or in the dry lands of the Punjab or in the monsoon-soaked province of Bengal—the Vedas, the Gita, the Ganges, and the Gayatri are equally sacred. Their lives are influenced by the law of karma, the law of cause and effect, which gives them solace in times of adversity, resignation in times of crisis, calmness in pleasure and pain, and courage for the building of the future. In India life is moulded by philosophy and guided by religion. The vast majority of Indians believe in a Reality that transcends the senses and the mind and is the bedrock of our existence. Our present life is only a link in the infinite chain of birth and death. These spiritual ideals are discussed by the pundits in the learned assemblies. The peasants sing of them while ploughing their lands. The boatmen sing of them while their boats drift along the peaceful river flanked by fields of rice and wheat. These spiritual ideas are the themes of the songs of the spinners as they ply their wheels. Religion and philosophy—happily joined in wedlock in India—are the warp and woof that make the beautiful fabric of Indian life.

The soul of a nation manifests itself through its national activities. The culture of a nation is the outer expression of its innermost soul. It

Reproduced from the Vedanta and the West.

forms the nation's backbone and mission. All great nations have helped the growth of world civilization by the contribution of their respective cultures. Greece has enriched the world by its contribution in philosophy; Rome, by its contribution in law; England, by political theories; France, by aesthetics; Italy, by art; Germany, by pure science and music; China, by humanism; America, by technology and its application for the comforts of every day life. India's contribution, has always been in the realm of spirituality. The ideal man or national hero of India is a Krishna or a Rama, a prophet of religion. India wants to demonstrate not how much one must have to make life happy, but how little is really needed for a life of peace and joy. Religion has permeated all strata of Hindu society. Take the case of the two great epics of India, the *Ramayana* and the *Mahabharata*. These explain in concrete form, through the lives of kings and warriors the abstract philosophy of the Vedas. Take the case of the arts. You see the same effort to manifest the unknown and unknowable through the superb plastic masterpieces of Sanchi and Borobudur, the great temples begun by Titans and finished by jewellers, the Ajanta frescoes, the South Indian bronzes, the shrines of Orissa. All these works of art are but a delineation of religion in stone, marble, and metal. Take the case of the caste-system. The four castes with their different functions do not divide the Hindus but rather unify them by bringing before their minds the vision of a Cosmic Person representing the soul of India--the Brahmin forming Its head, the Kshatriya Its arms, the Vaisya Its belly, and the Sudra Its legs. Again, take

the four stages of life. First, the ascetic and austere student period, when the physical, mental, and spiritual energy is conserved. Second, the householder period, when a man marries, begets children, and fulfils his duties toward the state and the community to which he belongs. Third, the period of retirement, when the husband and wife after the birth of their grandchildren, retire from the active life of the world to devote their time to the contemplation of the eternal verities. Fourth, the life of the wandering monk, when a man frees himself from the bondage of attachment and becomes a spiritual teacher of men. Or take the case of the four aims that every man should try to realize in life to make it rich and complete. First, dharma or righteousness, which is the basis of the whole life. Second, artha or the acquisition of money through righteous means; for money is a mode of self-expression as long as one is conscious of physical needs. Third, karma, or the fulfilment of the various aesthetic desires that every sensitive soul possesses. Fourth, freedom or liberation, which is the natural culmination of all our striving. The four ideals are inter-connected. Their realization makes life rich and complete. Our righteousness, wealth, and aesthetic cravings must ultimately lead to the life of emancipation. Man cannot be satisfied by bread alone. The life of nature is the life of bondage. The life of Spirit alone gives freedom. Earthly experience opens up a vista for a supersensuous realization that is beyond time and space, that is unaffected by the law of causation, and that enables a man to realize his divine heritage.

In India all phases of life have been influenced by the spiritual ideal.

The source of the Hindu spiritual tradition is the Vedas. These sacred books have no conventional author. The truths recorded in the Vedas were discovered by certain pure souls known as rishis, or seers. Through self-control and contemplation they discovered supersensuous truths regarding the nature of God, the soul, the hereafter, and the relationship between man and his Creator. Four principal themes underlie the teachings of the Vedas. They are the divinity of the soul, the unity of existence, the harmony of religions, and the oneness of the Godhead. The culmination of a man's spiritual experience is in the realization of his identity with the Godhead: Thou art That, or I am He. The subject and object, the seer and seen, become one; the individual soul merges in the Universal Soul. All duality disappears. Truth alone exists. No experience can transcend this. The Vedas describe Truth both in Its impersonal and Its personal aspect. The principal Upanishads emphasize the Impersonal Truth; but the latter scriptures, known as Puranas, stress the Personal God; the Personal God is the highest manifestation of the Impersonal Truth in the relative world of time and space, as comprehended by the finite human mind. The Personal ultimately merges in the Impersonal, the name and the

sound in the ineffable Silence.

Yoga denotes union with the Godhead and also the paths leading to that union. The choice of the path depends upon one's taste and temperament. The path of disinterested action is for the active temperament, the path of discrimination and renunciation for the philosophical, the path of selfless love for the emotional, and the path of concentration and meditation for the mystical or psychic. But all paths lead to the one goal, namely, the realization of peace, knowledge, and blessedness. God is Truth, Good, Love and Beauty.

It is the law of the relative world that, in the course of time, even spiritual truths become distorted or forgotten. Righteousness is persecuted and wickedness prevails. In those critical times of human history the Divine Power manifests Itself on earth for the chastisement of the wicked and the vindication of the righteous. These divine manifestations are known as Avatars, or Prophets. Hinduism recognises Buddha, Christ, Mohammed as well as Krishna, Rama, Ramakrishna and others, as Prophets of God. There have been prophets in the past, and there will be prophets in the future. The Book of Revelation is not yet complete. God becomes man so that man may become God.

REVIEWS AND NOTICES

Wayfarer's Words by MRS. RHYSDAVIDS, D. LITT., M.A. PUBLISHED BY LUZAC & CO., LONDON: IN 3 VOLS.

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VOL. III, PP. VIII+427, RS. 5, (STIFF COVERS).

The Wayfarer's journey is finished. She has been gathered up to her Lord. But what an inestimable heritage has she left behind her for the enjoyment of the faithful! For forty years there flowed from the pen of Mrs. Rhys Davids inspired and illuminating writings on Buddhism. Her translations of original Pali texts, her writings on Buddhism—its psychology, its ethics and its spiritual foundations—and her works on the great founder of Buddhism are the most authentic and authoritative pronouncements in English that we have on the religion which moved millions of hearts in our own country and abroad. To this striking array of Mrs Rhys Davids' works on Buddhism are now added *three volumes* of her "many sporadic writings; articles and comments buried in periodicals and "Commemorative Volumes" which are not easily accessible to serious students of religion and philosophy. And together, these writings—the systematic treatises and the scattered essays—are meant to preach the same Gospel, and to carry out the same Mission.

There are two important facts relating to Buddhism which, according to Mrs Rhys Davids, need telling with emphasis for many a year to come; and they are (1) that Buddhism as we know it at the present day is very different from what it was at its beginning and (2) that the function of *Will* in man's religious quest is exceedingly important so far as Buddhism is concerned. In the thirty articles collected together in the First volume of the *Wayfarer's Words* these two points are stressed with great force and some repetition, because they have been unheeded. Let us take the first fact. The titles of many of the essays refer explicitly to the early stages of

Buddhism. [III. "The Man in Early Buddhism". X "Original Buddhism as a Philosophy of Life", XXVIII. "Was Original Buddhism Atheistic? XXIX "Original Buddhism and the Immortal".] These are fairly representative samples, and through all of them runs a thread of unity. All the chapters relating to early Buddhism (and some of them run into the other volumes too) present a systematic view of human personality, and its relation to the *More* and of man's immortality. "Does Buddhism believe in God, and the soul?" "What is the Buddhistic view of Karma and rebirth?" "What is the Supreme Spiritual Ideal of Buddhism"—these and other equally significant questions have been answered in the volume under review with a surprising wealth of illustrations and with all the authority of a scholar confident of her hold on the original texts. Mrs Rhys Davids' contention is that in the original texts there is nowhere a denial of God and the soul. The relative silence concerning the Divine Self should not be misinterpreted as denial of eternal verities. Buddhism was concerned more with the *conative dynamism* of the human personality, and *not with the cognitive apprehension* of the identity of atman and Brahman. So, there is considerable talk about God-Becoming and not God-Being or Soul-Being. In explaining this concept of God-Becoming Mrs. Rhys Davids speaks of the *More* in many of the essays in all the three volumes. We are reminded of the *Divine More* which William James speaks of in his Pluralistic philosophy. This *More* is to be realised by the Will, and it is to this Will that Mrs. Rhys Davids turns her attention in many of the essays in this Volume."...in religion viewed as a life-quest, man's main factor is his Will. Without Will he can never learn to become, according as he is taught. He needs...to "Will to do the Will" in knowing the true from the false...He needs to exercise Will in Wayfaring through the worlds."

The second volume contains thirty more of our author's "sporadic writings and lectures". Here Mrs Rhys Davids is con-

erned with her own views which differ from "current Southern Buddhist values and from "certain opinions of Western students of Buddhism." The concept of "More" is again in the forefront of all her expositions. There are two essays of great interest in this volume; (1) Buddha, "The Light of Asia" and (2) The So-called Eight fold Path . which in a sense contain the quintessence of Buddhism. "I do not expect," writes our learned author, "that Buddhists of South Asia will not cling tightly to their tidily categorised "Path" and refuse to accept the broader view of the way of worlds, the Road of BecomingBuddhists have lost the original outlook on life taught by their Great Man, that man by right of way is Wayfarer in the worlds, and that the Goal (*attha*) is "beyond the worlds," *sampaiyika* at their scriptures say." That is the idea that dominates many of the essays in this volume, and the author is in great earnest in driving the truth home into the minds of students of Buddhism.

Thirty essays constitute the body of the third volume which in many senses is unique and different from the first two volumes of the series. "Like its predecessors, Wayfarer's Words I and II, this volume is a collection of articles and reviews, lectures and addresses published or delivered by Mrs Rhys Davids over a number of years." Yet these thirty articles have a distinctive message for us. Buddhism, of course, figures prominently in these essays, but there are, in addition, "points about other ancient cults of no less interest for the history of religion in general." There are valuable contributions on Jainism, on Sakyamuni and Ramakrishna, on Samkhya logic and yoga, on Man and Invisible helpers and so forth. The learned writer feels that there is need for delving beneath superstructures in order to get at the living core of religious faith. Mrs Rhys Davids writing of her own conviction says..." not yet can we say, we shall never accept as true what coming helpers, coming "founders" may have to tell mankind as Gotama, Jesus, Mahomed told to men." That is the spirit in which she approaches the development of the religious aspirations in mankind. And the spirit is admirable and comes pat to the occasion.

We may not agree with some of the conclusions of Mrs Rhys Davids. For instance

when she writes, "Some think the "mystic" gets here and now, now and then, to the goal. They are wrong..... some think, the saint plunges at death into the Goal. They are wrong", we have the right to make a profound bow to the great lady and say "You, lady, are wrong. In spite of your long association with India, your mind is weighed down by your Western Samskaras." Yet, we must be profoundly grateful to the great lady. The three volumes under review are an invaluable contribution to the literature of Buddhism. "It is an inestimable benefit, especially to students of original and early Buddhism, to have the majority of these shorter writings by one of its ablest exponents brought together in book form." Not only students of Buddhism, but of comparative religion, of anthropology, of linguistics and of Semantics will find in these three volumes a rich mine of information, for scattered throughout the collection there are observations of great value on grammar, folk-lore, and early religious customs and beliefs. The exquisite essay on "Brahmacharya" (Vol. II p. 533) and that on "Buddhist Wheel and Way" (Vol. II p. 540) need only be cited as examples. And throughout there runs also another vein of thought of importance to the student of philosophy. It is the comparison between Buddhism and Hinduism which the author institutes in regard to certain ruling concepts in both religions. And all the essays are like beads strung on the thread of "Becoming" and "The More" which Bergson and James have familiarised us with, and which sound as sweet and recurrent refrains in the great song of Buddhism which Mrs. Rhys Davids' has composed. A sweet little poem, full of pathos, dedicated to Mrs Rhys Davids' son who died in the last war while serving as a pilot in the Royal Air Force, concludes the third and the last of the volumes of the Wayfarer's Words.

Messrs Luzac & Co. deserve our heartiest congratulations in bringing out these three exquisite volumes under the present difficult conditions. The paper used is good, the binding quite substantial and the type-face excellent. The volumes are moderately priced and should find a place on the shelves of all those who are interested in a comparative study of Indian Religions and Philosophy.

P. S. NAIDU.

Sri Krishna and His Gospel: By
YOGI SUDDHANANDA BHARATI. ANBU
NILAYAM, RAMACHANDRAPURAM
TRICHY DT. PRICE RE. 1-8.

Still they came! Renderings of the mystic life and teachings of the Lord Sri Krishna—the perennial theme of Indian poets and philosophers, saints and story-tellers for the last 5000 years. Yogi Suddhananda is a rare blend of the poet, philosopher and devotee in one. So he may well aspire to walk in the footsteps of sages Vyasa and Suka who have immortalised the memory of the Lord. By his numerous works in Tamil and English, the author has won a place in the world of South Indian religious literature, to which this is a welcome addition.

The author's approach to the study is revealed in the opening chapter under the title: 'The Two Forces' wherein we are told: "Rama the *Hero* and Krishna the *Yogin* are the two supreme idols of the Hindu nation. They are the two incarnate forces of India's spiritual dynamism. The one is the moral force and the other the spiritual force of the Eternal Dharma embodied in Mother India." Though brief, the study is illuminating and portrays in poetic language the manifold aspects of the *Poornavata*. 'Tulsi'—the one act play at the close depicts the glory of devotion enshrined in Rukmini. The last two chapters give a gist of the gospel of the Gita. The printing and got up are good.

M. R. R.

The Yoga of Sri Aurobindo.
Part II: By NOLINI KANTA GUPTA.
SRI AUROBINDO ASRAM, PONDICHERY.
PRICE RE. 1-4.

This is the second of the series planned by the author to expound in easy and broad outline the many aspects of Sri Aurobindo's Yoga. The contents are presented under three main heads: (1) Our ideal. (2) Lines of the descent of consciousness. (3) An aspect of Emergent Evolution. The book is sure to be of some help to those who find it very hard to digest the rather heavy fare of the original works of the Master. The treatment is as simple and lucid as the profound and highly abstract nature of the problems dealt with will permit. The printing and got up, as usual, leave nothing to be desired.

Advent: A QUARTERLY DEVOTED
TO THE EXPOSITION OF SRI AUROBINDO'S
VISION OF THE FUTURE. PUBLISHED BY
SRI AUROBINDO LIBRARY, GEORGE
TOWN, MADRAS.

We welcome the advent of our new contemporary, the *Advent*, devoted to the exposition of Indian wisdom according to Sri Aurobindo. It contains a number of articles from writers like Suddhananda Bharati, Dilip Kumar Roy, Anilbaran Roy, K. R. Srinivasa Iyengar. etc. It also contains a note on the War from the pen of Sri Aurobindo, an extract from one of his private letters. Devotees of Aurobindo will find in this journal much that is elevating and entertaining.

NEWS AND REPORTS

Swami Saswatananda Leaves for the Headquarters

Swami Saswatanandaji, President of the Ramakrishna Math and Mission, Madras, was presented with addresses by the devotees of Sri Ramakrishna and friends of the Mission on the eve of his departure to the Headquarters at Calcutta where his services have been requisitioned. During the course of the last week functions were got up in his honour at Perambur, at George Town, at the Avvai Asram and at the Mambalam school where tributes were paid to his services in Madras.

The citizens of Mylapore convened a meeting on March 25th at the Ranade Hall to present him with a farewell address. Dr. A. Lakshmanaswami Mudaliar, Vice-Chancellor, Madras University, presided.

After the reading of messages by Dr. T. M. P. Mahadevan, Mr. K. Swaminathan read the address and presented it to Swamiji in a costly ornamental casket. The address stated that the Swamiji has done justice to the high office of the president of the Math and Mission at Madras and referred to his simple interpretations of the spiritual message of Sri Ramakrishna and the social ideals of Swami Vivekananda.

Dr. B. B. Dey, Dr. D. S. Sarma, Dr. (Mrs.) Muthulakshmi Reddi and Prof. P. N. Srinivasachari also spoke.

Dr. Lakshmanaswami Mudaliar said that he felt that at no time was there a greater necessity than now for the application in actual life of the ideals, principles and philosophies of the great teacher, Sri Ramakrishna Paramahansa as expounded by his great disciple, Swami Vivekananda. He hoped that it would be possible for Swami Saswatananda from the Headquarters of the Mission to use his energy, influence and power to see that the Mission spreads its activities over the whole of the country.

Swami Saswatananda, in his reply said that it was the ideal of Seva Dharma that the Ramakrishna Mission practised. He stressed the need for a comparative study of religions by everyone and pointed out that they could solve the Hindu-Muslim

problem by such a study which would remove fanaticism from their minds and broaden their outlook. He also expressed his grateful appreciation of the generous help the Math and Mission have received these years.

Swami Saswatananda left for Calcutta on the 27th evening by the Calcutta Mail.

His Highness Prince Ravi Varma

We regret to report the passing away at Trichur on 20th March of His Highness Prince Ravi Varma Thampuran, the Elaya Raja (Heir Apparent) of Cochin.

His Highness was a great devotee of Sri Ramakrishna and had the opportunity of having intimate contacts with his direct disciples, especially with Swami Shivanandaji Maharaj, the second president of the Mission whose disciple he was. He was a good Sanskrit scholar and was much respected for the pious and religious life he led. He was a Rajarshi in the true sense of the term. Even during his last moments he had the consciousness of the Ideal and the name of the Lord was on his lips.

His Highness' eldest son is a senior and distinguished monk of the Ramakrishna Order and is now doing the Mission's work in the West.

In His Highness' death, the Mission loses a true friend and devotee. We pray for his soul's eternal solace in the Grace of Sri Ramakrishna.

THE MISSION IN MAURITIUS

The Second Annual Report 30th Dec. '43

The work of the Mission in Mauritius has been progressing. The event of the year 1943 is the inauguration of the Ramakrishna Mission Institute of Culture on 21st March. The Institute held 150 classes for teaching Tamil, Hindi and Sanskrit from April to November. The Mission conducts four institutions: the monastery (with Shrine) a Library and Reading Room, a Dispensary and the Institute of Culture. A Maternity and Child Welfare Department were added in the course of the year.

The Dispensary treated 2,650 adults and 1,036 children during the year under report. The Branch intends to start Hindu Orphanages which will provide scope for expansion of the educational work. A Students' Home on a small scale also bids fair to spring up on the same premises.

The Management convey their sincere and heartfelt thanks to all those who have helped the work and contributed to its success in one way or other.

SRI RAMAKRISHNA MISSION ASRAM, SALEM

Report for 1943

Started in 1928, the Salem Asram has been engaging itself in preaching and humani-

tarian activities. A Bhagavad Gita Class, philanthropic and uplift work amongst the Harijans, a free Harijan Patasala, the Ramakrishna Centenary Memorial Library and Sri Ramakrishna Free Ayurvedic Dispensary are the activities of the Asram. From 5,123 which was the number of patients treated in 1934 it rose to 38,225 in 1943. Over and above these, the Asram engaged itself in relief work when occasions arose. The events of the year under review are the opening of the Guest house and Library Building—the block known as Tulsi Mandir—and the celebration of the Golden Jubilee of the Chicago Parliament under the presidency of Swami Saswatananda, President, Ramakrishna Math, Madras.

A THIEF BECOMES A SADHU

A thief entered the palace of a King at the dead of night and overheard the King saying to the queen:—“I shall marry my daughter to one of those sadhus who are dwelling on the bank of the river.” The thief thought within himself:—‘Well, here is luck for me; I will go and sit among the sadhus tomorrow in the guise of a sadhu and perchance I may succeed in getting the King’s daughter.’ The next day he did so, and when the King’s officers came soliciting the sadhus to marry the King’s daughter none of them consented; at last they came to this thief in the dress of a sadhu, and made the same proposal to him. The thief kept quiet. The officers went back and told the King that there was a young sadhu who might be influenced, to marry the princess, and that there was no other who would consent. The King was

obliged to go in person to the sadhu and entreat him earnestly to honour him by accepting the hand of his daughter. But the heart of the thief was changed at the King’s going to him. He thought within himself: ‘I have assumed only the dress of a sadhu, and behold! the King himself comes to me with entreaties and prayers. Who can say what better things may not be in store for me if I become a real sadhu!’ These thoughts so strongly affected him that, instead of marrying under false pretences, he began to mend his ways from that very day and exerted himself to become a true sadhu. He did not marry at all, and ultimately became one of the most pious ascetics of the day. The counterfeiting of a good thing sometimes leads to unexpected good results.

—*Sri Ramakrishna.*

SPIRITUALITY IS STRENGTH

BY SWAMI VIVEKANANDA

"I have objections to every form of teaching which inculcates weakness. This is the one question I put to every man, woman or child, when they are in physical, mental or spiritual training: Are you strong? Do you feel strength?—for I know it is truth alone that gives strength. I know that truth alone gives life, and nothing but going towards reality will make us strong, and none will reach truth until he is strong. Every system, therefore, which weakens the mind, makes one superstitious, makes one mope, makes one desire all sorts of wild impossibilities, mysteries and superstitions, I do not like, because its effect is dangerous. Such systems never bring any good; such things create morbidity in the mind, make it weak, so weak that in course of time it will be almost impossible to receive truth or live up to it. Strength, therefore, is the one thing needful. Strength is the medicine for the world's disease. Strength is the medicine which the poor must have, when tyrannized over by the rich. Strength is the medicine that the ignorant must have when oppressed by the learned; and it is the medicine that sinners must have, when tyrannized over by other sinners, and nothing gives such strength as this idea of Monism. Nothing makes us so moral as this idea of Monism. Nothing makes us work so well at our best and highest, as when all the responsibility is thrown upon our-

selves. I challenge everyone of you. How will you behave if I put a little baby in your hands? Your whole life will be changed for the moment; whatever you may be, you must become selfless for the time being. You will give up all your criminal ideas as soon as responsibility is thrown upon you; your whole character will change. So if the whole responsibility is thrown upon our own shoulders we shall be at our highest and best; when we have nobody to grope towards, no devil to lay our blame upon, no Personal God to carry our burdens, when we are alone responsible, then we shall rise to our highest and best. I am responsible for my fate, I am the bringer of good unto myself, I am the bringer of evil. I am the Pure and Blessed One. We must reject all thoughts that assert the contrary. This is the only way to reach the goal, to tell ourselves, and to tell everybody else, that we are divine. And as we go on repeating this, strength comes. He who falters at first will get stronger and stronger, and the voice will increase in volume until the truth takes possession of our hearts, and courses through our veins, and permeates our bodies. Delusion will vanish as the light becomes more and more effulgent, load after load of ignorance will vanish, and then will come a time, when all else has disappeared and the Sun alone shines."

The Wedanta Kesari

VOLUME XXXI



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ZEAL FOR GOD BURNS UP ALL STAIN¹

Sri Ramakrishna was in the company of devotees in his room at Dakshineswar. He said :

“As the tiger devours other animals, so does the ‘tiger of zeal for the Lord’ eat up lust, anger, and the other passions. Once this zeal grows in the heart, lust and the other passions disappear. The gopis of Vrindavan had that state of mind because of their zeal for Krishna.

“Again, this zeal for God is compared to collyrium. Radha said to her friends, ‘I see Krishna everywhere.’ They replied, ‘Friend, you have painted your eyes with the collyrium of love ; that is why you see Krishna everywhere.’

“They say that when your eyes are painted with collyrium made from the ashes of a frog’s head you see snakes everywhere.

“They are indeed bound souls who constantly dwell with ‘woman and gold’ and do not think of God even for a moment. How can you expect noble deeds of them ? They are like mangoes pecked by a crow, which may not be offered to the Deity in the temple, and which even men hesitate to eat,

“Bound souls, worldly people, are like silk-worms. The worms can cut through their cocoons if they want, but having woven the cocoons themselves, they are too much attached to them to leave them. And so they die there.

“Free souls are not under the control of ‘woman and gold.’ There are some silk-worms that cut through the cocoon they have made with such great care. But they are few and far between.

“It is maya that deludes. Only a few become spiritually awakened and are not deluded by the spell of maya. They do not come under the control of ‘woman and gold.’

“There are two classes of perfect souls : those who attain perfection through spiritual practice, and those who attain it through the grace of God. Some farmers irrigate their fields with great labour. Only then can they grow crops. But there are some who do not have to irrigate at all ; their fields are flooded by rain. They don’t have to go to the trouble of drawing water. One must practise spiritual discipline laboriously, in

—¹ From the *Gospel of Sri Ramakrishna*

order to avoid the clutches of maya. Those who attain liberation through the grace of God do not have to labour. But they are few indeed.

“Then there is the class of the ever-perfect. They are born in each life with their spiritual consciousness already awakened. Think of a spring whose outlet is obstructed. While looking after various things in the garden, the plumber accidentally

clears it and the water gushes out. Yet people are amazed to see the first manifestations of an ever-perfect soul's zeal for God. They say, ‘Where was all this devotion and renunciation and love?’”

The conversation turned to the spiritual zeal of devotees, as illustrated in the earnestness of the gopis of Vrindavan. Ramlal sang:

Thou art my All in All, O Lord!—the Life of my life, The Essence of essence:
In the three worlds I have none else but Thee to call my own.

Thou art my peace, my joy, my hope; Thou my support, my wealth
my glory;

Thou my wisdom and my strength.

Thou art my home, my place of rest; my dearest friend, my next of kin
My present and my future, Thou; my heaven and my salvation.

Thou art my scriptures, my commandments; Thou art my ever-gracious Guru;
Thou the Spring of my boundless bliss.

Thou art the Way, and Thou the Goal; Thou the Adorable One, O Lord!

Thou art the Mother tender-hearted; Thou the chastising Father;

Thou the Creator and Protector; Thou the helmsman who dost steer

My craft across the sea of life.

Master (to the devotees): “Ah! What a beautiful song! ‘Thou art my All in All!’”

Ramlal sang again, this time des-

cribing the pangs of the gopis on being separated from their beloved Krishna:

Hold not, hold not the chariot's wheels.

Is it the wheels that make it move?

The mover of its wheels is Krishna,

By whose will the worlds are moved....

The Master went into deep samadhi. His body was motionless; he sat with folded hands as in his photograph. Tears of joy flowed from the corners of his eyes. After a long time his mind came down to the ordinary plane of consciousness. He mumbled something of which only a word now and then could be heard by the devotees in the room. He was saying: “Thou art I, and I am Thou—Thou entest—Thou—I eat! ... What is this confusion Thou hast created?

Continuing the Master said: “I see everything like a man with jaundiced eyes! I see Thee alone everywhere. O Krishna, Friend of the lowly! O Eternal Consort of my soul! O Govinda!”

As he uttered the words “Eternal Consort of my soul! Govinda”, the Master again went into samadhi. There was complete silence in the room. The eager and unsatiated eyes of the devotees were fixed on the Master, a God-man of infinite moods

INDIA AT THE WORLD-EXHIBITION OF 1944—(I)

I

Exhibitions of engines and the paraphernalia of war are easily organised in these days but not so exhibitions of things useful to life. Commodities necessary for normal life have become so rare and their transport so difficult that it is a mockery to think in terms of an exhibition of those saleable commodities. But we intend speaking here of an exhibition of non-saleable commodities, [of things that do not require railway waggons for transport, of things whose supply has always exceeded the demand—for few are in need of them—of things which have become very cheap, quite unlike the things of daily use. We mean the higher values of life, ideals which inspire a right and noble life.

For some time past values have been gliding down a steep incline, and war has brought them to the bottom of cheapness. There seems to be some cause and effect relation between the cheapening of the higher values and the rise in price of things of daily use. If truth and honesty were not as cheap as it is today, the large-scale, merciless adulteration of food-stuffs, bribery and black-market robbery would not have been as abounding as they are. If humanity and sense of brotherhood were not as cheap as it is today, blood, rape and tears would not have been so awfully plentiful. The irony of it all is that

all these blood and tears have not cooled down the dust raised by the welter and cry in the name of values and ideals. Yes, these are on show in this war-time exhibition we intend visualizing here, virtue, truth and all—all war-time quality.

A special and interesting feature in modern exhibitions is what are called two-and-half-anna shops where buyers are saved the worry of asking prices and higgling: whatever they take are of the same price, two and half annas, from a gold pendant to a Gooptu pencil! Our exhibition also has copied this commercial device. From philosophy to fiction all things are of the same price and very cheap at that. Every country in spite of itself is represented in this exhibition through the array of the values and ideals it stands by, good or bad, benign or malign. India too is there. But she is more anxious to buy in this exhibition. She feels she cannot postpone her choices and she will make them after consulting her parents, her ancient national ideals in virtue of which she is what she is today.

II

The stabbing reality of modern thought-life is the indiscriminate and stupid levelling-down of all values, an over-simplification of great truths for immediate utility, an ultra

cheapening of ideals to help expediency. To use a single word—a hackneyed word though, but which has been cleverly spacious to cover all the imperial hypocrisy of today—an extreme *democratization* has set in. Cheap literature and fiction cramp the bookstalls more than serious and high-minded works of art and creative genius. We do not like any serious literature, classic or drama that makes us think. We thirst for sensational novels which excite us or the film that thrills us with breathless escapes and vulgar scenes or the melodrama that evokes side-splitting laughter. We do not want high-thinking or serious purpose but are satisfied with excess of emotion and extravagance of sentiment. More than these we want religion in cheap pills, we want ‘religion-made-easy’ not the one which enforces discipline in life but the one which confers the good things of the world for the mere asking. Philosophy even has become fundamentally plebian or democratic. Its one self-chosen aim is to arrange the life of the ordinary man. If he requires a God, philosophy supplies him with one; if a ghost it will also be supplied. No doubt the emotional and intellectual needs of the man-in-the-street should receive respectful attention; but this is not to make them the standard of truth. To pull down values and ideals to pander to the common man’s taste is something suicidal for philosophy. Philosophy is the schooling for a life of wisdom sweetened by love. Philosophy sets the mould for Life, it makes the Man. ‘The philosophy which a nation receives’, says Emerson, ‘rules its religion, poetry, politics, arts, trades,

and whole history.’ The West has known this secret power in philosophy’s breast and has with such worldly wisdom accepted the philosophy of success, the philosophy of getting on and called it by the polished name ‘Pragmatism’. We can gain good and useful acquaintance with this new-comer through the words of its great devotee, William James :

Her (Pragmatism’s) only test of probable truth is what works best in the way of leading us, what fits every part of life best and combines with the collectivity of experience’s demands, nothing being omitted. But you see already how democratic she is. Her manners are as various and flexible, her resources as rich and endless, and her conclusions as friendly as those of mother nature.

‘Nothing succeeds like success.’ This is a language easily understood by the common man all the world over. No philosophy need whisper ‘his *mantra* of success into his ears. He incorporated it in all departments of life with magic effect. The beauties and gains of this success-philosophy were in a sense unknown to India and she hastened to her altar with the devotion of a new convert. When success is the end in all spheres of life, ‘short-cuts’ become inevitable and cheap and easy means highly necessary. To the resulting cheap patterns of religion, literature and philosophy we have already referred above. The success-fever weakened man’s will and developed in him a sickly sentimentalism. It raised his commercial cupidity to its zenith. How in the West by the shifting of emphasis from will to emotion in the sphere of religion, the ground for decay was prepared from 17th century forwards is depicted in the words of Aldous Huxley :

It is worth remarking that the tendency to substitute for a superrational concentration of will a ‘subrational expan

sion of feeling' began at any rate in the sphere of religion in the 17th century. In this unpropitious atmosphere mysticism could not thrive and as Dom Chapman points out, there has been an almost complete dearth of Catholic mystics from the late 16th century down to the present day. During the Middle Ages, far less stress was laid on sacramental religion than is laid at the present time, far more on spiritual exercises and contemplation. A religion which once laid emphasis on the need to educate men's wills and train their souls for direct communion with ultimate reality and which now attaches supreme importance to the celebration of sacraments and to the performance of rituals calculated to induce in the participants a 'subrational expansion of feeling' is certainly not progressing. It is becoming worse, not better. (*Ends and Means* p. 293).

III

This is nothing short of a calamity to the spiritual arteries of Christianity and consequently to the West. We are afraid Hinduism also is drifting towards this abyss. We cannot say definitely whether Hinduism has got the infection from Christianity though the chances are that one religion easily gets an infection from the other. There are pronouncing symptoms that the religion of a good portion of the Hindus, not excluding even the educated and the elite, has taken the form of a sickly sentimentalism and sordid commercialism. Why are the Baba-cults on the increase? They have come in existence in answer to insistent demands for cheap cults. These cheap Baba-cults proclaim to the credulous devotees, 'Wear this medallion of the Baba. Don't worry about your spiritual practices. We are doing them for you. All worldly goods will be added unto you'. Hinduism has been wide enough to accommodate all forms of faith, from the religion of snake-worship and

animal-sacrifice to the religion of realization of the integrating principle of the universe in and through the many. The emphasis on emotions that is obtained in the Bhakti-yoga is balanced by the rationalism of the Jnana-yoga and activism of the Karma-yoga. Unlike Christianity, Hinduism has proved its dynamism to this day by an array of first-rate mystics and saints. With all these glories for Hindus we have to admit that the cheapening or the levelling-down spade has not spared us and that it has in recent times done serious havoc in Hindu minds. There is great demand for the religion of the swallow-pill-and-get-alright variety. And the demand has been more than met by the Baba-cults already pointed out. There is so much sham-cry for a non-dogmatic 'scientific' religion shorn of all superstitions to capture the scientific and rational temper of the modern man. But we do not know where the modern Hindu's rationality hides its blushing face when he visits at dusk to escape public gaze the Muslim fakir round the corner who with his peacock feather and *vibhuti* (ashes) cures the Hindu's ailing child and confers blessings on his educated wife. There are well-educated, highly placed Hindus today who have premanantly employed family astrologers to tell their daily 'fortunes' and who Micawber-like daily look forward to 'something to turn up'. To this fashionable 'modern' age which has shed many old encumbrances but has forgotten to bundle up its superstitions, we Hindus have to show the way. How can we go ahead and lead it when we ourselves are weighed down by the same weight?

It is the inescapable law in currency that a bad coin i.e. a coin of low

metallic value drives out a good coin, i.e. a coin of more intrinsic value. For these good coins are hoarded by people. Religion cannot escape this law. Bad religion has driven out good religion. Who wants the religion which enforces a strict and disciplined life and morality when there are cheap religions which promise easy short-cuts? But while this cheap spurious stuff has conquered the market passing for the real stuff of religion, it has been too weak to hold its own against even the mild taunts of cultured sceptics. Recently there was a fifteen-page article in an Indian magazine denouncing religion as the enemy of India's progress. As is customary, the writer thunders, 'When Russia removed the dead hand of religion from her head she astonished the world by her speedy regeneration and it is to communism that the credit is due.' Yes, one is free to call religion by any 'ism'. We may remind the writer that for a country, the happiness, contentment and prosperity of all its people, is the first word of its living religion. And nobody need waste his efforts in maintaining that that religion should be called by a particular 'ism' only. On Russia's head perhaps was a dead religion before. She has done well in removing the stinking dead body. The writer concludes, 'Religion fosters a sense of pathetic dependence that cuts the very nerve of self-reliance, making man a helpless victim who must run for solace and help to a personified 'Hypothesis'. This is the tragic result of the cheap coins of religion gaining currency, of the imposter usurping the throne of religion. India has never taught a religion of dependence and weakness. Supreme strength and self-reliance has been the message of India's religion. The

writer has taken the false coin for the real one and, we are sorry to say, is fighting with the shadow.

IV

What is tragically true of religious ideals is true of other ideals also. Close to religion stands education which in its true dignity is the preparation of the individual for the enjoyment of his high estate. Education is the schooling where man's latent divinity becomes patent. How low has this fallen! In the West, especially in Fascist countries, to quote the words of Huxley, 'education is a preparation for war'. In Germany, Italy and Russia boys from fourteen upwards are given an education which makes them best 'fighting material.' And this practice of the Fascist countries has compelled other 'democratic' countries to follow the Fascist example. A democratic Government they say, is a poor fighter. A one-man Government is the best war-machine so necessary in these days. And only a 'fighting God' deserves our worship say the Dictators.

Is this spreading disease of rationed ideals and cheap values entirely due to the fact that ideals have today attempted to serve the lowest rung, the common man. Not quite. Ideals and values need restatement and regeneration from time to time, so that they may inspire man in the ever-changing world. Ours is a time of such restatement. And this time the restatement is predominantly in terms of the common man's needs. It is not degenerating for philosophy or religion to serve and raise the individual. Humanity is an abstraction whereas the individual is a tangible and attractive reality. Have not our ancients said in sparkling words,

purushat na param kinchit, there is nothing higher than the person, a truth that received glowing affirmation from the saint of Dakshineswar, who said 'Jiva is Siva'. Ideals and values have become cheap and vitiated when they failed to see the Siva in the Jiva, to enthrone the Divinity in the individual. How this can be seen and how life can be heightened to its top pitch by that vision was lived and taught by Sri Ramakrishna, the dynamic spirit of Hinduism. In this age of general deterioration of values, his message alone can raise them and raise life thereby.

V

In the midst of these falling ideals and values to which shall we cling. It is a fact of history, says Sir S. Radhakrishnan :

that civilizations which are based on truly religious forces such as endurance, suffering, passive resistance, understanding, tolerance are long-lived, while those which take their stand exclusively on humanist elements like active reason, power, aggression, progress make for a brilliant display but are short-lived. Compare the relatively long record of China and of India with the eight hundred years or less of the Greeks, the nine hundred years on the most generous estimate of the Romans and the thousand years of the Byzantium.

The Hindu civilization has not scored high in the arena of ambition

and adventure, of public spirit and social enthusiasm as the youthful nations of the West have done. We do not find the Hindus frequently among those who risk their lives in Everest expeditions, in scientific research or in record flights from San Francisco to Saigon. But they as a class have lived long, faced many crises and preserved their identity. The fact of their age suggest that they seem to have a sound instinct for life, a strange, hidden vitality, a staying power which has enabled them to adjust themselves to social, political and economic changes, which might have meant ruin to less robust civilizations. This enduring strength and vitality of the Hindu civilization confirms the wisdom of our holding on to Hindu ideals in this great welter of values and ideals. A restatement of these values and ideals and a reconstruction of Religion, Education, Society and Philosophy in terms of true Hindu ideals is the world's immediate necessity and India's opportunity. It shall be our endeavour in the succeeding months to show how Hindu values and ideals faithfully pictured can inspire and effect such reconstruction of life individual and social as is felt so necessary in these days of destruction confusion.

SELF-EFFORT OR GRACE

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[Is salvation attainable through self-exertion or is it obtained only through Divine Grace? This has been a poser before man from the birth of Religion. Here is a learned and interesting answer to the question.—EDS.]

अणोरणीयान् महतो महीयान्
आत्मास्य जन्तोर्निहितो गुहायाम्,
तमक्रतुः पश्यति वीतशोको
धातुप्रसादान्महिमानमात्मनः ॥

Kathopanishad 1.2-20.

(Smaller than the small, greater than the great is the Atman that dwells in the secret heart of beings. He who is free from desire, by tranquillity of the senses beholds that Greatness of the Atman (and becomes) freed from sorrow.—*Sri Krishna Prem's Translation*.)

So runs a famous verse of the *Kathopanishad*. In the *Svetasvataraopanisad* this verse was copied, like many other verses of the *Kathopanishad*, with some—but very significant—changes. The last line was changed into धातुः प्रसादान्महिमानधीशम् ।

The change apparently was slight. It related only to two words, *dhatuprasadat* and *atmanah*, and yet how fundamental it was! It completely altered the meaning of this line and introduced a new idea which was not present in the earlier Upanishad.

This new idea is the idea of grace. *Dhatuprasadat* may be translated into English as 'by the grace of the Creator'. The *Kathopanishad* knows nothing of this.¹ It believes in the

power of the individual by his own exertions to obtain salvation. What the individual requires for this is *dhatuprasada*, that is, tranquillity of the senses.² If he has this, then he does not require anything else for

sense. But there is no reason why we should accept this interpretation and introduce an idea totally foreign to this Upanishad, when, as Sankara shows, the line can very well be interpreted without this. See Krishna Prem's *The Yoga of the Kathopanishad*, pp. 107-108. For Mund. Up. 3.2.3, where Kath. 1.2.23 is repeated, we have to adopt the same interpretation. Here also, we cannot say that there is any mention of grace. For immediately after this verse, there occurs the definite declaration in the next verse, नायमात्मा बलहीनेन लभ्यः (The Self is not attainable by the weak) which makes salvation a matter for individual effort. So again, in Mund. 3.1.5, Atman is said to be obtainable by truth, by austerity (*tapas*), by knowledge and by chastity (*brahmacharya*), but no mention is made of grace. This is also the case with Mundf 3.2.8 and 9. From all these considerations it appears that it will be wrong to see in Kath. 1.2.23 any enunciation of the principle of grace.

²Sankara interprets the word in this sense. Hume points out that the word *prasada* is used in the sense of tranquillity in Maitri. 6.20 and 6.24. He also points out the use of the word *jnana-prasada* in the sense of 'the peace of knowledge' in Mund. 3.1.8, and also shows that the word is used in this sense also in the *Bhagavad-gita*, though the other meaning of *prasada*, namely grace, is also found there. (See *Thirteen Principal Upanishads*, p. 350, footnote)

¹It may be said here that the line यमैवेष्टं षणुते तेन लभ्यः in Kath. 1.2.23 speaks of Divine grace, and indeed, some commentators have interpreted it in this

obtaining salvation. Kath. 2, 3, 14 and 15 also speak in the same strain.

Here, then, are two distinct points of view presented to us. The one says that salvation is attainable through self-exertion; the other says that it can be obtained only through Divine Grace. Which of these are we to choose?

This conflict runs through the whole of our culture. Whatever may be the case in the early Vedic age, there can be no doubt that in the later Vedic age and that of the earlier Upanishads, man became intoxicated with a new consciousness of his power, and this led him to believe that he could obtain salvation through his own exertions alone. Deeper spiritual realization, however, showed him that this was not possible, and the pendulum swung to the other extreme. This is what we find in the *Svetasvataraopanishad*, where we have the first clear presentation of the doctrine of grace.

A reconciliation of these two conflicting standpoints was urgently required, and this was one of the tasks which the Gita set before itself. On the one hand, the general drift of its teaching is to make man conscious of his high destiny and his incumbent duty to fulfil it, removing from his mind all traces of egoism and sentimentality which paralyse his will; on the other, it equally emphatically declares that without Divine grace salvation is impossible. Thus, while its attitude is one of uncompromising opposition to all forms of passivity and do-nothing-ism, it proclaims as its final message: 'Abandoning all other principles, take refuge in Me alone. I will deliver you from all sin; do not grieve.' (Gita, xviii 66).

The Gita not only says in a general way that Divine grace is an indis-

pensable condition of emancipation, but it also shows (xviii. 14-16) by an analysis of voluntary action, that there is always an indeterminate element in it which cannot be ignored through excess of self-consciousness. Every action, whether good or bad, is conditioned by five factors, namely, the body अधिष्ठान the doer कर्ता the various instruments कर्णश्च पृथग्विधम्), the many kinds of effort विविधाश्च पृथक् चेष्टाः and lastly, fate (दैव). To think that the agent is the sole factor in action is the height of folly. Not only is it a great folly, but it is a serious moral delinquency. It is, in fact, as the Gita shows in the sixteenth chapter, one of the characteristics of the man with the Asurika nature (xvi. 13-15).

Fate or *daiva* is the element in a man's action over which he has no control. Its presence shows that man is not completely his own master, and that there is a power above him which directs his actions. This, however, does not mean a negation of man's freedom, but only a restriction of it. Subject to that restriction, man enjoys freedom. I cannot do better here than quote what I wrote on the subject a few years ago:³ "Let us face the question squarely. What exactly is meant when it is claimed that human beings are free? Is it meant that they enjoy absolute freedom even when they are limited, particular, individual beings? That is, of course, ridiculous, for it involves a contradiction in terms. All that can be claimed is that these finite individuals must be given a chance of being other than they are and of acting otherwise than they do, that

³ Vide my article *The Conception of Human Freedom in the Bhagavadgita*: "Prabuddha Bharata," Sept. 1939.

is, of being other than mere finite, individual, particular beings and of acting otherwise than in a way contrary to the objective moral order. In other words, what can be claimed is that every finite individual must have freedom to improve himself, to rise above his limitations and ultimately to be one with God Himself. This freedom no one can assert that the Gita denies. The words of verse 32 of the ninth chapter are explicit on this point: 'Everybody who takes refuge in me attains the supreme condition'. Nobody is doomed for ever ... There is no coercion on the part of God to tie down any individual to his or her particular lot for ever.'

The Gita's beautiful reconciliation of the principles of grace and self-exertion is a model for all time of how an active virile attitude can be combined with one of complete surrender to God. It shows how wrong it is to set up the disjunction: Either grace or self-exertion. This disjunction has been in fact one of the main causes of spiritual decline in the East as well as in the West. In our country, with the rise of the Bhakti schools, the principle of grace became the dominant note of our spiritual life. But in the enthusiasm for this principle, it was soon forgotten that grace could only work on a basis of self-activity. The result was that that beautiful harmony between these principles which was the distinguishing feature of the Gita, was lost sight of. Self-exertion came to be deprecated, and this was a very unfortunate thing from the standpoint of spiritual progress.

In the West, too, this distinction has proved equally disastrous for spiritual life. Because the West feels

to-day that grace is opposed to the principle of self-reliance and encourages a kind of intellectual and moral idleness, therefore, it wants to banish it completely from its scheme of things. In the Middle Ages, on the contrary, the West believed mainly in grace and had very little faith in man's own efforts, and this led to Church rule, Papacy and other forms of authoritarianism, which were equally fatal to the growth of spiritual life. The West always goes from one extreme to another, and the medieval age with its implicit faith in grace has been succeeded by the modern age which rejects grace altogether. This sort of oscillation from one extreme to another will go on until this disjunction is completely discarded and an attempt made to build spiritual life on the basis of a conjunction of grace and self-exertion. How this is possible, we now proceed to show.

Grace supplies the essential transcendent element, without which evolution would be a Maypole dance round and round the same immobile stagnancy. If the world is to be lifted out of its present rut, it must be hooked on to something higher than itself. Grace supplies this element, this 'something higher than itself.' It is another name for the descent of the Divine Light into the world. Without such a descent the evolution of the world to a higher status is unthinkable. It is absurd to suggest that the world can cure itself. It cannot; it can only be cured by the application of the surgeon's knife. That surgeon's knife is grace. It is the Divine aid continually coming to the rescue of the world when it is not in a position of itself to lift itself out of its hopeless position.

But grace is not miracle. It is important to remember this. Miracle is a complete stranger to that to which it occurs. It is an absolutely unaccountable and inexplicable intervention. It is a freak, totally unrelated to anything which preceded its advent. Grace is very different from this. It comes not as a total stranger, but as the most welcome guest, whose appearance was not only awaited, but intensely desired, so that when it comes, it receives a most cordial welcome. It is in fact hailed as a Saviour or Messiah whose advent fulfils a long-cherished hope.

This is expressed by saying that grace comes when it is deserved. There must be an intense craving for it before it can come. And therefore it comes only to him who seeks it and seeks it with the whole of his being. It does not come to the idle dreamer who makes it an object of his pious wish. It is only an intense aspiration, an aspiration in which the whole of our being is concentrated upon the single desire to receive it, that can prepare the ground for its descent.

Such an aspiration brings into play all the faculties of one's soul. It cannot be obtained by mere submission to authority. The Gita says (iv. 34): तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया (Know this by submissiveness, questioning and service). Submission is only one of the ways, but it is not the sole way to spiritual realization. It must be followed by the other two, the way of reflection and the way of service. Submission helps only to check the growth of egoism, but egoism will return with a thousand-fold virulence if the gods to whom one submits prove, on examination by

reason, to be false gods. The scepticism that will then result will be infinitely more dangerous than one which results from the mere absence of faith. Lastly, the two ways of submission and reflection must be consummated by active service of truth, by complete dedication of oneself to the pursuit of truth. It is only when this triple process is completed, that one obtains knowledge which is stable, which is not in danger of being lost at the first touch of reflection. This is why in the next verse (iv. 35) the Gita says : यज्ञतानपुनर्मोहिमेवं यस्यसि पाण्डव (There will result that knowledge, O Pandava, which is no longer in danger of lapsing into ignorance). Then only will the foundations of knowledge be truly laid. The third of these processes, what the Gita calls *seva*, the consecration of the whole of one's being to the service of truth, is what may be called Surrender in the truest sense of the word. Mere submissiveness is not surrender, for it may be of the pre-reflexional, sentimental nature, and may vanish at the first touch of reason. True surrender, as Amiel has said in his *Journal Intime*, is *male resignation* 'manly resignation', the quality of manliness consisting in the acceptance by the whole of one's being (and not only by the emotional part of it) of that to which one resigns oneself, and a readiness to live for and die for it (as opposed to a mere passive acceptance of it.). In such surrender there is a perfect blending of grace and self-effort.

What I wish to point out to-day, on this happy occasion of the anniversary of the foundation of *The Vedanta Kesari*, is that the two great spirits whose message this magazine has been proclaiming to the world for

the last thirty years—I mean Sri Ramakrishna Paramahansa and Swami Vivekananda—always looked upon this combination of grace and self-exertion as the most essential requirement of spiritual life. Sri Ramakrishna, with his intense faith in grace, yet symbolised in his own life and in his teaching the great truth that grace can only be won through self-effort. Thus, in answer to the question of a devotee, ‘Sir, we have heard that you have seen God. So please make us also see Him. How can one get intimate knowledge of the Lord?’ Sri Ramakrishna said, ‘Everything depends upon the will of the Lord. Perseverance is necessary for God-vision. If you merely sit on the shore of a lake and say, “There are fishes in the lake,” will you get any fish? Go and get the things necessary for fishing; get a rod and line and bait, and throw some food into the water to entice them. Then from the deep water the fish will rise and come near you when you can see and hook them. You wish me to show you God while you sit quietly by, without making the least effort! You want me to set the curd, to churn the butter and hold it to your mouth. You ask me to catch the fish and put it in your hands. How unreasonable is your demand!¹ The nature of the self-effort required for winning grace he made clear, while expounding the gist of Sri Gauranga’s cult, in the following words: ‘This faith insists that man should at all times try to cultivate three things—delight in the name of the Lord, loving sympathy for all living beings, and service to devotees.....With the knowledge that the whole universe is the household of the Lord, one should show pity to

all creatures.’ ‘Uttering the last words, “pity to creatures” in a rather abrupt fashion, the Master went into *samadhi*. Sometime after—returning to a semi-conscious state—the Master exclaimed, “Pity to creatures! Pity to creatures! Sirrah you, who are lower than even a worm, how dare you speak of showing pity to creatures! Who are you to show pity to them? No, no, it is not pity to creatures, but service to them in the consciousness that they are verily God Himself.”²

This is the origin of that famous doctrine of service of *Daridra-narayana*, that is, of God incarnate in His creatures, which is the practical form which the teaching of Sri Ramakrishna has taken and which is the motto of that great religious organization associated with his name, and which is known all over the world as the Ramakrishna Mission’

Swami Vivekananda also felt that religious life demanded the union of grace and self-effort. In his lecture on *What is Religion*: he showed how these two principles could and must be united. ‘The Upanishads’, he said, ‘have declared; ! Arise; Awake! and stop not until the goal is reached’. We will then certainly cross the path, sharp as it is like the razor, and long and distant and difficult though it be. Man becomes the master of gods and demons. No one is to blame for our miseries but ourselves’. After showing in this way the imperative need of self-effort, the Swami proceeded to show the equally imperative need of grace. ‘Do you think’, he continued, ‘that there is only a dark cup of poison if man goes to look for nectar? The nectar is there and is for everyman who strives to reach it. The Lord Himself tells

¹ *Sayings of Sri Ramakrishna*, p. 210.

² *Ibid*, p. 280.

us: "Give up all these paths and struggles. Do thou take refuge in Me. I will take thee to the other shore, be not afraid". We hear that from all the Scriptures of the world that come to us. The same voice teaches us to say, "Thy will be done upon earth as it is in heaven", for "Thine is the kingdom and the power and the glory". It is difficult, all very difficult. I say to myself, "This moment I will take refuge in Thee, O Lord, unto Thy love I will sacrifice all, and on Thine altar I will place all that is good and virtuous. My sins, my sorrows, my actions, good and evil, I will offer unto Thee; do Thou take them and I will never forget,""

In Sri Aurobindo's philosophy also there is a beautiful blending of these two principles. Divine Grace in the form of Divine Descent is at the root of the whole process of Evolution. The process of Evolution has not reached its highest stage yet; there are still higher levels of it which have not yet emerged. The emergence of these higher stages is conditional upon the descent of the Divine Force in higher and higher forms. Man has a great destiny before him. He has fulfilled only a very small part of it. He is not to remain for ever mere man. He has a glorious future before him, for he is to become Superman or Divine Man. But that he may do so, it is necessary first and foremost that the Divine Principle of Supermind should descend into the world. Without the descent of this Principle, which is a matter entirely of Divine Grace, man cannot by his own exertions alone raise himself to the status of Superman. But even if the Divine Principle of Supermind

were to descend into the world, it would not effect the desired transformation of man into Superman, unless man was in a position to receive it. Here we see the necessity of self-exertion, of an intense effort on the part of man to render himself fit for the reception of the higher light when it chooses to descend. Man's self-exertion, therefore, if not the positive condition, is yet at least the negative condition of his transformation into the Superman. If he adopted merely a passive attitude, if there was not in him an intense aspiration for the higher light, then the Divine Force might knock at his door and yet finding him unprepared to receive it, might go back. Man, therefore, must *deserve* to receive Divine Grace before it can descend into him.

To sum up: Grace and self-exertion are two aspects of the same reality. That reality is the Divine Force descending into the world to make it what it is. Evolution is nothing but the obverse side of the process which we call creation. If creation means the involution of the Spirit in mind, life and matter, evolution must mean the return of the Spirit, through matter, life, and mind, unto itself. We may therefore call it the home sickness of the Spirit. Effort on the part of the individual to improve himself, to rise to a higher status of himself, is a manifestation of this home sickness. It is therefore implied in the very idea of evolution. It takes the form of an aspiration on the part of the individual for a higher status, that is, a higher realization of the Spirit than what he has already obtained. To talk of evolution and yet not to recognize this aspiration, this phenomenon of self-effort, would be an absurdity. But the individual

**The Complete Works of Swami Vivekananda*, Vol. I, pp. 340—41.

cannot by his aspiration create a new status for himself. He can only render himself worthy of it. The actual creation, the raising of the individual to a higher status, can only be effected by the Divine Force Itself. What is true of the individual is true also of the whole world. The world cannot be raised to a higher status, the evolution of the world cannot rise to a higher stage, unless there is a descent of the Divine Force in a higher form. This descent is what we call Grace. While it is true that the individual cannot by his own effort force the Divine Grace to descend, it is equally true that the intense effort of the individual to make himself worthy of it is itself due to the operation of the same principle which makes the descent of

the Divine Grace inevitable. Thus at each stage of evolution the two processes must go together. There must be an intense craving on the part of the individual for a higher light from the Divine Source, and an actual descent, on the part of that Source, in a higher form. Thus, world evolution goes on, rising step by step to higher and higher stages, each stage conditioning higher activity on the part of individual beings to improve themselves, to make themselves worthy of receiving higher light, and being itself conditioned by higher and higher forms of Divine Descent, grace meeting self-effort and self-effort continuously being crowned by grace. Thus धातुप्रसाद and धातुःप्रसाद continually pass into each other.

MORAL BASIS OF EFFICIENCY

By SRI MANU SUBEDAR, M.L.A., (CENTRAL), B.A., B.Sc. (ECON.) LONDON, BAR-AT-LAW

Supply of material wants may be the first, but not surely the last requisite for producing efficiency. A more enduring foundation of efficiency, the writer pertinently observes, is the consciousness of one's inner dignity and one's essential equality with another, the great truth which right Religion and ethics inculcate. How such moral foundations of efficiency transform man and pave for a better society is ably discussed in the following paragraphs —Eds.

It is not realised by a layman how big and far-reaching is the effect of culture, (i.e. customs and traditions) and outlook on successful production in industry.

Those, who have constantly heard and repeated the parrot cry of the inefficiency of Indian labour, must reflect on the causes of any such phenomenon, if it exists. To a very large extent this is an exaggerated libel on the Indian people started by

western employers and taken up by our own men. It is only in the gratification of increased output by India during the war that the good work of Indian labour has recently been acknowledged by the erstwhile critics.

It is not suggested that there is no room for improvement. In fact, there is a very considerable scope for increased efficiency. But in comparing efficiency, everything else should

be properly compared. What is the nature of the food, which the Indian industrial workman gets.—whether this is sufficiently nutritive, whether it is wholesome and not adulterated, and whether it builds up the physical tissues of the man for work on the following day after exhausting labour on the previous day. The next question to ask is, whether his dwelling house is adequate and well lighted and healthy, whether the surroundings of his dwelling house are kept clean by municipal and other authorities, whether the water supply to him is adequate for cleanliness and good for drinking, whether his other needs for clothing etc., are well met, and whether he has adequate leisure and he uses it properly, i.e. he commands the means for getting not only rest but some joy out of his leisure hours.

Have the employers ever asked themselves what handicaps their employees have on account of illiteracy? The vast field of literature, which is open to middle class people, is definitely closed to them. The knowledge about their own industry, which they ought to have from one end to the other, is denied to them, partly because there are no books in the vernacular dealing with industries and they are not within their reach economically, and if such books were brought into existence, the bulk of the labour engaged in industry in India cannot read. Have the employers taken any adequate steps for spreading adult literacy? Has the state in India done its duty in this matter?

The complaint, that the Indian workman is inefficient and is not assisting in making new inventions, without looking into these purely physical considerations affecting his being, would be called thoughtless, if not

dishonest. A man, who has worked at the same job for twenty years, generally gets to know it so well, that, if he understood its process from A to Z, he is sure to come across some method sometime of saving his own fatigue. It is this, which has led to mechanical inventions in other countries. We could also have these in India, if the workman was fully appreciated for whole process. If the industrial worker were treated with consideration and given an opportunity to know and if he were respected as a human being, (apart from his necessary subordination while he is at work for the purposes of discipline), I am confident that more inventions would be made in India than are made anywhere in the world.

In the matter of the treatment of industrial labour, India has as black a record as any other country, including the United Kingdom. The errors and inhumanity of the United Kingdom did not warn this country and greed got the uppermost, till gradually factory legislation and industrial laws relating to employers and employees grew, partly on account of public opinion in India and partly through pressure from the Geneva Labour Conference to adopt international conventions. An attitude of suspicion and resistance to labour demands is regarded as a moral and religious duty by every employer! This is overdone, as I am convinced that an attitude of consideration and fair play would yield greater and more beneficent results in the long run. Do employers want to play into the hands of the enemies of this country by creating unnecessary class bitterness? If not, it would be advisable for them to consider labour as human beings with the same set of feelings and outlook as themselves without the plenty both in

income and assets, which they possess. Industry in India has, in the past, been rightly accused of sucking in able-bodied men from villages and destroying them physically and mentally, ageing before their time and reckoning on a fresh draft thereafter. Such a situation is lamentable and is horrible both in the eyes of man and God. It is the most short-sighted, as this game cannot be indefinitely carried on. A second generation of industrial workers now everywhere rightly insists on proper conditions, and the time has come in India when a minimum standard of life must be definitely guaranteed not only to industrial workers, but to every class of employee.

The more a society guarantees suitable conditions, automatically freeing the minds of men from their constant and daily worry, the greater is the chance of mutual trust, mutual respect and, what is most important, efficient work. The highest ideal of efficiency is work done without any supervision whatsoever. This is only possible under conditions of cent per cent responsibility, when a man feels impelled, by all that he believes in, to do the best that is in him. Every human being on some occasion in life will recall, that he has worked on this basis of hundred per cent responsibility without any monetary inducement and without any supervision or goading from anybody. What we are capable of doing on some occasions, can be secured on many more occasions and ultimately throughout life, if social conditions improve. It should not be regarded as unduly optimistic to say that, by a vigilant and constant improvement of social conditions and outlook and of the state of law bearing on certain topics, the occasions in the lives of most men could be defi-

nitely multiplied, when we put our best without being told to do so, or without being induced to do so through material reward.

It will be seen that the ethical and moral foundation of society, on which the great moral teachers of mankind have laid emphasis, bears most directly upon the question of industrial efficiency. Every man, who is working, could not only be told, but could be brought to definitely believe that there is something sacred about the organisation and the place and the equipment, from which he is deriving his livelihood, which he must therefore try to improve and preserve. Every man could believe with deep faith (if such were the atmosphere created), that he must consider the feelings and requirements of other people working near him or with him, that he must not be selfish and self-centred, that he must co-operate and give and take that his own highest welfare lies in such co-operation, as it ensures him against his misfortune, and others will extend to him the same consideration which he gives to them. There is something still further. Islam directs that a man should pray five times, i.e. remember God and His greatness. Similar directions to feel the presence of God all the time and, therefore, to refrain from doing that which He would disapprove, have been given in every other religion. Is it beyond the scope of reasonable possibility that millions of men could be imbued with this idea, which is in accord with their tradition and which definitely satisfies one of the greatest requirements of their existence?

The industrial worker in India has not been saved from drink, gambling and other evils. He is exposed to every influence, which is destroying his religious and moral beliefs. He

is taught new methods of evading work, getting the better of his fellow-men, and generally of cleverness *a la* west from the cinema and from his observation of life in cities. If these are the seeds, which are sown amongst them, it is absurd to hope to reap anything else. The loss to India through these conditions, leading to slackness of work, if calculated, would run literally into many hundreds of crores, and yet it is a pity that through shortsightedness, through the demoralisation of foreign rule, through greed, or through sheer perversity and disbelief in themselves, leaders of society, employers and others are blind to these issues. They even pooh-pooh all ideas on this subject and accuse people putting forward such ideas as being labour agitators.

The great art in social construction is to permit the fullest growth for every human being. We do not want vulgar fractions. We want the whole man and if, by wise legislation, by sound public opinion and by concerted efforts, we can build up the whole man, starting the idea with ourselves and spreading it amongst millions who are at work, can any one doubt that we could build up in India a society better than that, which has existed anywhere in the world, more harmonious, happier and conceived to appeal to everybody capable of the highest efficiency and of the highest responsibility from every unit, which contributes to the general wealth of the country?

There is a school of thought amongst the people, who have wealth and power, which believes that men do their best work, goaded by fear and by want. This leads them to make

mistakes in political as well as in social matters. The economic consequences of some of these mistakes are terrible for the whole community. This school is wrong and the downfall of many a country can be traced to it. Just as piracy cannot be the basis of wealth, fear and want cannot be the basis of efficient work. A more enduring foundation is in the feeling of common humanity, the feeling of equality of man with man, and the basic link of all men with their Maker. It is from this point of view that the spread of religion and ethics provides a surer guarantee of efficient work, because they involve willing and cheerful co-operation, responsible work (even when there is no supervision) and the highest efficiency. The drive is from inside and not from outside. Under these conditions men would work, not to please their immediate employers (who would be pleased incidentally with better work) but to fulfil an ideal of efficient work set by themselves, because they conceive of such work as their duty, because they are conscious that God is watching them, and because they wish to discharge their obligations to society from which in their turn they receive much. The top dog may not consider it necessary to acknowledge this obligation, though it is there. He may be idle and self-indulgent, because he has resources. He may not, therefore, always approve of this idea being preached and widely understood by large masses of people. Such an idea can conceivably cause a great social revolution, but it is the correct idea. It is the true foundation of human society. It is the high road along which the success of any human group lies.

ART AND RELIGION

The Example of Indian Art

BY SRI A. S. NARAYANA PILLAI, M.A., M.LITT.

An outstanding characteristic of Indian art is its deeply religious tone. The influence of religion on its *motif* and subject matter is profound and pervasive. The great artists poured their riches not into the picture-halls or national galleries of the secular type but into the temples. They made the places of worship palaces of art. Art is regarded as existing for no other purpose than to help the spirit in its search for reality. Consequently it becomes the hand-maid of religion.

The Indian artist is a *sadhaka* and art is a *sadhana*. He approaches his work in a spirit of dedication. Be he a sculptor or a musician, a painter or a poet, an architect or a dramatist, he offers his talents as his highest offering at the feet of the Divine. Hence, for him, art is not for art's sake: it is for the spirit's sake. True aesthetic appeal must be spiritual appeal: When it is not so it ceases to be artistic. The aesthetic experience cannot be abstracted from others and considered apart from them. The work of art, if it is to appeal to the complete man, cannot shock the ideals of the Good and the True.

The great thinkers of the world have always recognised this. Plato points out that 'good style and harmony and grace and rhythm spring naturally from goodness of nature—not the good nature we politely speak of when we really mean weakness—but from a truly good and beautiful character of mind.'

(400 D. Republic.) 'Must we not instruct the other Craftsmen too, and prevent them from expressing the debauchery and meanness and vulgarity of an evil nature either in figures or in buildings or in any other work of art? And if any cannot comply, he must be forbidden to work among us. For otherwise our young rulers, nourished on images of vice, as on some poisonous pasture, nibbling and browsing their fill, little by little, every day from so many sources, before they know it will suffer a malignant growth to gather in their own souls. Rather we must seek out another kind of artists, who by their own virtuous nature can divine the true nature of beauty and grace ' (401 Republic).

Kant emphasises this essential relation between spiritual values and real art when he says 'Now I say that the beautiful is the symbol of the morally good Even common understanding pays respect to this analogy, and we often call beautiful objects of nature or art by names which imply a moral estimate.' (P. 59. *The Critique of Judgment*—Tr. by Bernard.)

Hegel is even more emphatic: 'Only when it has attained its appropriate freedom is fine art really art; it cannot fulfil its highest function till it has established itself in the same sphere with religion and philosophy and has become simply one of the ways of expressing, or presenting to consciousness, the divine, the deepest

interest of man, the most comprehensive spiritual truths . . . ' (I. *Introduction to the Philosophy of Art.*)

Realising this, Indian art takes its subject matter from religion and treats of the Divine from all possible aspects. Music, for instance, is regarded as music only when it helps the soul and not merely pleases the ear. It should be inspired by religious fervour. That is why as Dilipkumar Roy points out, the most soulful music of India has been created and broadcast by spiritual men and women, Mirabai, Kabir, Tulasidas, Tyagaraja, Sama Sastri, Chaitanya (to mention but a few).¹

Indian sculpture too is concerned with carving and creating the images of Divinities for spiritual ends. It does not portray naturalistic anecdotes. The sculptor is an image-maker. The image is not an idol or fetish: it is designed as an apparatus to call up one or other of the aspects of the Divine. Grunwedel remarks, 'The art of ancient India has always been a purely religious one; its architecture as well as sculpture, which has always been immediately connected therewith, was never and nowhere employed for secular purposes'. (P. 1. *Buddhist Art in India.*)

So is the case with painting. The great paintings and mural frescoes of

India wherever they are found depict Gods and Goddesses, their aspects and characteristics. 'A figure with three heads and four, six or eight arms seems to a European a barbaric conception, though it is not less physiologically impossible than the wings growing from the human scapula in the European representation of angels—an idea probably borrowed from the East.' (P. 45. *Indian Sculpture and Painting—E. E. Havell*) The images are meant to suggest divine attributes and they certainly fulfil their purpose.

The great dancers danced in the temples. The art flourished in the religious atmosphere, receiving institutional sanction in the system of *Devadasis* or hereditary temple dancers. The 'themes' for the dances were also religious and mythological like 'the boyhood of Krishna' etc.

So with drama and with poetry which was closely allied with drama. Religious functions were usually the occasions for dramatic performances and poetic recitals. The subjects dealt with were also of religious significance.

All fine art in India has had its source in religion, and derived its strength from religion. Spiritual values pervade it and sanctify it. It has never played on the lower instincts of man but has always drawn him toward the 'life eternal.'

¹ See P. 397. *The Cultural Heritage of India*, Vol. III.

Beauty

Gaze not on beauty too much, lest it blast thee; nor too long, lest it blind thee; nor too near, lest it burn thee. If virtue accompany it, it is the heart's paradise; if vice associate it, it is the soul's purgatory. It is the wise man's bonfire, and the fool's furnace.

—Quarles

'AND WHAT IS PHILOSOPHY ?'

BY PROF. A. R. WADIA, BAR AT-LAW

We must resist the temptation, says the learned writer, to identify philosophy with any particular set of doctrines. Philosophy is not dogma; it is the right to think; it is a way of life, an attitude of mind to study universe in all its aspects and to view life as a whole. Life to-day waits to be reilluminated by such a light from philosophy—EDS.

It is a very common idea that philosophy runs in the blood of Indians, and it is not unjustifiable when we come across the uneducated villager speaking of his *karma* and *moksha* or when we find men grown grey in service of varied types passing their last days in reading the *Ramayana* or the *Gita*. When the material burdens of life have been passed on to the other shoulders, an average Indian thinks it but right that his thoughts should be focussed on questions spiritual, and he flies naturally to the ready-made philosophy which belongs to the sect in which he is born, be it Advaita or Visishtadvaita or Dvaita or Saiva—Siddhanta or any other ism. He honestly believes he is taking to philosophy, and it comes as a shock or even as a sacrilege, when he reads in some book or is told by some one that India has no philosophy and that what he takes to be philosophy is really nothing better than religion. How can religion be separated from philosophy? How can there be philosophy without religion? In view of this confusion it would be pertinent to be clear as to the exact significance of philosophy.

Philosophy both in the East and the West has been defined in various ways which all boil down to the basic idea that it is a study of the ultimate reality or of ultimate values. And this definition carries with it the idea that

it transcends the fleeting phenomenal world of matter in which we sojourn for a span of years. In still more general terms philosophy has been described as a search after truth, and from this it has been, with an easy transition, identified with truth. And what is truth, asked the jesting Pilate and humanity is still continuing to puzzle that question. The question will continue to be unanswerable, till we answer the variant question: what is philosophy?

The history of philosophy in any country brings out varied doctrines, often springing from one another and yet full of mutual contradictions. The very conflict of thoughts bore witness to a certain sincerity in the pursuit of truth and produced what might be called the golden ages of thought. Such was the age of Socrates in ancient Greece, of Confucius and Laotze in ancient China, of the great Upanishadic seers in ancient India. The age of Buddha in its revolt against the Vedas again bore witness to a new surge of thought, till it declined and centuries later led to a rethinking of old values, and the Advaita of Sankara emerged as a new excursion into the realms of Thought. We trip some centuries and we come across Ramana and Madhva, founders of rival systems of Vedanta as a challenge to Advaita. These great Acharyas had

their feet rooted in the past: in the Vedas and the Upanishads, but they were geniuses enough to put new thoughts into old classics and thus evolved practically new systems of thought, though all claimed to receive their inspiration from the ancient seers who sang the Vedas and mused in the Upanishads and preached in the Gita.

The age of the Acharyas has left behind it a load of traditions which has cramped all further original excursions into Thought. Philosophy has been identified with doctrines and since a Hindu is born in a particular religious sect he is *ipso facto* born into a particular philosophy as well. Thus the question 'What is Philosophy' is answered differently according to the birth-mark of the man concerned. Philosophy in India has come to be Advaita to an Advaitin, Visishtadvaita to a Visishtadvaitin and so on. Truth has become ready-made: it need not be looked for, it is already there, it has only to be studied and understood. And such study is philosophy in India. To the westerner such a study is mere doctrine, not a search after truth, and that is why it has been often said that in India there is only religion, with some philosophic doctrine as a handmaid, but not philosophy, free and independent, existing in her own right. It follows from this view that for some centuries there has been in India no philosophic thinking.

This conclusion, unpleasant though it be, is embedded in the whole conception of *adhikar*. To the Hindu the study of philosophy is a privilege, not a right, a privilege which carries with it its own conditions of birth and aptitude. The Vedas can be studied only by the Brahmins. The Upanishads constitute a secret doctrine.

Manu is quite explicit about the penalties that follow any infringement of these injunctions by the lower castes. It means that millions and millions have been debarred by their birth from getting at the very fountain-head of Truth. It is only comparatively recently under the Mlechha British and Mlechha scholars like Max Muller that what was secret for centuries has become an open book to be read by all who have a thirst for philosophy and have brains to understand it. So though to the orthodox *adhikar* is a matter of birth, it should legitimately belong to all who hunger for knowledge and can digest it. *Adhikar* to teach philosophy undoubtedly can belong only to those who are fit to teach and such fitness belongs only to those who have been permitted to learn. But even today there are Sanskrit colleges which are not open even to all sections of Hindus, leave aside non-Hindus. It means that *adhikar* to teach can belong only to those privileged castes that have access to these colleges.

No wonder that philosophy has fallen on evil days in India, where the breath of freedom to think has been lost. This was vividly brought home to me recently when a book on Dvaita was published by a really orthodox follower of Madhvacharya. But the author had the misfortune to be a student of philosophy in the western sense of the term and of western philosophy too, and brought out certain aspects of Madhva's thought which had not been previously clearly understood. It is possible to conceive that such an interpretation would be incorrect, and I can understand anyone else exercising his right to write another book and bring out the mistakes of the new interpreter. Such an attempt has been made. But

the author has an Introduction written by a sympathetic friend and in it this is what I read '..... Dvaita is a marvellously well built castle of adamant, guarded by disciplined garrisons of commentators, and it resents even the least attempt at change of interpretation.' And this is philosophy in India today! If this attitude had been adopted by a contemporary of Madhva it would have prevented him from daring to give a fresh interpretation of the Upanishads and the Gita, and to-day there would not have been any Madhvas, and 'disciplined garrisons of commentators' would have found their occupation gone.

Man is a rational being in spite of all his irrationalities. He has a right to think for himself and if he is denied this right because of his birth or because of 'disciplined garrisons of commentators', there can be no real philosophy—there can be only soulless repetitions of formulae, no real breath of thought. Man lives in a changing world, and a philosophy which takes for granted that such changes have no significance for human life is bound to become dead with the lapse of time. Philosophy in its perennial search after truth will always be fresh if it has its eyes and ears and reason open to new currents of thought. If it chooses to entrench itself behind the learned tomes of commentators, it can only be of antiquarian interest.

And so to return to the question: 'And what is philosophy?' It indeed aims at truth, but life is so complex, that it cannot be identified with only one particular doctrine, however indubitable it may be to some particular thinker or his commentator. It is best to look upon it as a perennial search after truth. Truth is as wide as the

universe in its evolution *yuga* after *yuga*. If we seek to bind it, we do so at our peril, for thereby we bind not only ourselves but all humanity: we inhibit not only its power but even its right to think. Truth is there. But it has to be discovered by each soul for itself, and in this voyage of discovery it has a right to learn from all the varied richness of human thought in the past. We are in honour bound to revere the teachers of the past, but we must not renounce our right to think for ourselves, and in this right we have the sum and substance of philosophy.

Religion generally tends to be a matter of faith and so it will remain the prop of the masses who cannot think for themselves. But even religion has to be purified from time to time from the excrescences of ages and this purification comes from men who think i.e. from philosophers. Religion tends to be narrow and fanatical and needs to be softened by the sweet reasonableness of thought, and this is a task for philosophy. If philosophy is to be true to its mission it must always have an open mind, free from narrow prejudices and tyranny of dogmas. Man needs religion but he needs philosophy as well, for the one without the other will soon lapse into superstition, while the intellectualism of philosophy needs the emotional fervour of religion to develop driving power.

We must resist the temptation to identify philosophy with any particular set of doctrines. Philosophy is not doctrine. It is an attitude of mind to study the universe in all its aspects, to study things in their proper perspective, to look at life steadily and as a whole.

"THE HEART OF A GOPI"

BY RAO BAHADUR C. RAMANUJACHARIAR

Here is a gripping story of the trials for a consecrated Heart, told in a more gripping way. Krishna who steals the hearts of all, has stolen Sharmila's heart also. But she loves her husband more than ever. How this is possible is depicted by a powerful pen—EDS.

'When the whole world will vanish, when all other considerations will have died out, when you become pure-hearted with no other aim, not even the search after truth, then and then alone will rush before you the madness of that love, the strength and power of that infinite love which the Gopis had, that love for love's sake, where the lover sees nothing in the world except that Krishna, and Krishna alone, when the face of every being becomes a Krishna, when his own face looks like Krishna, when his own "soul has become tinged with the Krishna colour."' Such was the qualification which Swami Vivekananda laid down for one to be able even to know a little of the throes of that marvellous love. How then did Raihana Tyabji come to write that remarkable little book, *The Heart of a Gopi* with such wonderful insight and unerring appreciation. She herself explains 'how it happened.' She 'suddenly felt a tremendous irresistible urge to write' about Sri Krishna; but alas! of whom she had read nothing, knew nothing, though since childhood she had a strange fascination for the name 'Krishna.' With a distinct sensation of being possessed by some force outside herself, she sat at the desk for three days and the story of 'Sharmila' came pouring out at the end of the pen, and the heart of a

Gopi was thus revealed to her own astonished and enraptured gaze. She is fully aware that the unbelieving world may smile or sniff at this, but she is prepared to take the risk with the satisfaction of having spoken her heart.

The story is of the beloved daughter of a rich chieftain under a king who had his kingdom very near the scene of the early life of Sri Krishna. Dark plots are set afoot by traitors against this man to inflame the wrath of the king against him. A grateful friend of the family steps into the scene and dexterously arranges for the family to slip through the city and fly for safety. The saviour gets as his prize the daughter—Sharmila—whom he carries in his arms as 'tenderly as a mother her babe', vanquishes all single-handed the enemies that try to snatch her away and brings her safely to his own hut of the Gavli (shepherd) in Gokul. She, the daughter of a nobleman with pleasure and plenty, with pomp and gaiety, suddenly becomes the wife of a Gopa Madhava and is required to subject herself to the mandates of his father, mother and two sisters, one of whom (Malati) is a veritable termagant, cruelly jealous of her brother's attention to the new member of the family, relentlessly teasing, abusing and even violently handling her, and is a sister-in-law

with a 'temper like a flame and a tongue that seems made of scorpions.'

This story differs from that of Meerabai wherein the husband is the suspecting factor, and the husband's sister is in sympathy with Meerabai. Here, the reverse is the case. The husband is helpful and appreciates her attitude, while the sister-in-law is all that stands for antagonism.

Armed with Guru's precepts, she (Sharmila) patiently bears the tyranny. She comes to realise that Gokul is 'truly a pleasant place and feels Brindavan slowly growing' upon the spirit, and stealing into the heart to make it respond to and echo its 'colourful music.' She easily falls in line with the life of a typical Gopi, gets accustomed to the morning bath at the Ghat, to the load overhead of 'the gleaming pots of milk and *dahi*,' to the fragrance of the warm, frothy milk, to the breath of cows, lush grass, verdure of the woods. Not only so, she derives also delight from them and gradually gets her spirit lulled 'to a deep content.' She has come to believe that 'not all may know Krishna; only those who love Him.' How is this to be achieved is her problem.

Once in the company of the charming Gopis, her ears are flooded with the names of 'Mohan,' 'Nand Kishor' 'Kanhayya,' and the sweet talk about him, in which alone they joyfully indulge; and a complete mystery now overpowers her: who is this Krishna, what does he do, where does he live, where is he now. Even the indifferent and fragmentary answers she secures from the Gopis, who are impatient and intolerant of ignorance on the part of anybody on these axiomatic truths, turn the curiosity rapidly into a deep attrac-

tion. She meets 'Mai Yashoda' rushing madly in search of Kanhayya, is moved by her sweetness, sprung from a 'union of strength and tenderness,' and comes to appreciate and realise fully the attitude of the Gopis — 'better his pranks than his absence' — 'tired of a Gokul that hath no Krishna.'

Then comes her contact with a true Bhakta. The first *darshan* at the Ghat of this radiant and marvellous figure fills her 'with an unspeakable love and reverence and awe and joy and a holy fear. She learns from her companions that it is no other than 'Radha, the beautiful, the pure, the *bhakta* and the 'guru of our Krishna.' She goes home in a trance, her heart whispering 'Radha-Krishna,' 'Radha-Krishna' at each step of her walking, at each pull of her milking, until, forgetting the world, the cow and herself, the lips murmur mechanically the magic words.

Nanand, the sister-in-law, comes down upon her with a torrent of vile vituperation, 'say those words again, and I tear thy tongue out of the roots! No better art thou than those vile Gopis, enslaved by that plausible rogue'. Despite her remonstrance, gentle intercession of the husband and the unspoken pity of his parents who all live in terror of Malati, Sharmila is flung in a corner with feet bound by cords and starved for two days.

Undaunted and full of faith that no cords can bind a free soul, she passes through the cruel ordeal calmly. With senses purified and refined by fast, her ears hear what sounds not—the flute—the celestial music—the medium for His message of love—sees the cows listening to it with lifted heads, deer, the rabbit, the squirrel—

all turning towards the direction to catch it. Alas! it stops: she then tries to sing, the time is propitious, the inmates are out and her loving husband will surely seize the opportunity to meet and console the victim of his sister's tyranny. The theme of the song is to be her own history, her birth, her evil plight, her unfaltering loyalty to her husband, cemented by her sense or gratitude to her redeemer. The husband understands the situation well enough; their souls become indissolubly knit together and 'strengthened by understanding'. Sharmila gets restored to her privileges and freedom. Along with the Gopis she now experiences and enjoys unrestrainedly the *leelas* of the Lord. She then feels a gradual and ever-deepening sense of His Presence, an intense desire for direct communion with him. No more mistaking her on the part of anybody; no more impediment. Cries she 'Krishna, Krishna,'—yea, my Lord, I come! Play but thy flute, and I come! The world hath been flung off like a soiled garment, I am clad in shining robes of Bhakti, pure white, gleaming as a white pigeon's wing in sunlight! I come, my Lord, I come!—Rich honey of *prema* will I suck from the Lotus of thy Feet. Thine eyes, shining upon me, will bathe me in the waters of immortality! Call me, but call me, thy Lord, and I will come! To thy everlasting tryst with Thy Bhaktas I come! To Thy dance with the souls of Thy Bhaktas I come. O Thou lurest the souls of mortals to the deathless joys of Divine Union! I come, Lord!'

She goes forth, meets the Lord, and is accosted with the questions 'Dost thou love Me now? Is thy heart swept clean and pure, fit temple for

the image of Thy Lord?'. The simple and unsophisticated answer is 'Thou knowest, Lord.' There stands then a 'form made from head to foot, purely of dazzling blue light, like blue lightning chiselled and moulded to the semblance of the human body. Unable to stand it, and blinded by the dazzle, she cries, 'I shall die here, at Thy Feet, slain by unendurable ecstasy. The figure of unrivalled grace and enchanting features of Krishna, Mai Yashoda's ten-year-old son, stands before her with the sweet words, 'thine eyes may gaze upon him who henceforth will be thy playmate, thy help, and refuge in trouble—for none, not even thou, may hope to escape trouble—, thy Guru, yea, and thy slave, if 'thou truly love him.' The Lord then demands of Sharmila and gets an assurance that she will accept Him as her comrade, as her Bhagavan. The climax is reached when she is blessed with the divine touch; and she proclaims 'my heart having been taken by Him for a fit temple, His image now shineth there eternally..... Mine ears are perpetually haunted by His voice, and all Vraja is become but a mirror of His matchless beauty,—beauty so perfect, that it may not even be dreamed of by mere mortals—and my heart—Ah! There no longer is a heart in Sharmila's breast!'

Then comes the question of questions which has a close bearing on the 'Charamasloka' of the *Bhagavadgita*, 'demanding the surrender of all Dharmas.' What becomes of her wedded husband when the Lord Himself is taken as one.? The answer furnished by Sharmila is a wonderful application of the doctrine, and the sublimation of the whole position. Nowhere has this problem been solved

more clearly than in this episode. Sharmila starts with the doubt 'how about these Gopis? They too love their lords 'and serve them right willingly—yet they love Krishna? Are there then two kinds of love? I am bewildered and this Krishna, this marvellous, God—like one, is but ten years old: a child—and yet it is like a dream! Of all unbelievable things, truth is the most unbelievable.' Then, as she advances, she says: 'the Gopis love their lords: but they *adore* Krishna. The two loves differ in kind, are entirely separate, and the one doth in no way interfere with the other; and yet do they seem strangely allied, for one *sakhi*, being teased about her infatuation for her Lord, said "*I see Krishna in His eyes*". To this, her husband Gowli Madhava, interjected sternly, 'she loveth Krishna, then, not her lord. Sharmila replied 'nay, not so indeed, my lord. I know not how to explain this thing to thee. But this I know, thou art wrong. *Her love 'for Krishna but intensifies her love for her lord, and her pure love for her lord increases her Bhakti for Krishna.*' After Divine *darshan*, the still un-understanding Gowli asks in a piteous tone 'what about me, Sharmila?' The answer rapidly comes, 'Never, never, no, never have I loved thee as I do now! None may understand this save lovers of Krishna alone! If I speak but the shadow of a falsehood, may Krishna never appear to these eyes again, and may Sharmila be rendered accursed for ever and ever, through all Eternity!

In the sight of that Almighty God Whom thou worshippest, I say to thee this—did Sharmila not love thee with a love as pure as that of Sitaji for Shri Rama, as fathomless as the ocean, as vast as Eternity, never, never, never could she love Shri Krishna!'

'It is not thy body that I love, it is thy soul, and all the goodness, and sweetness, and strength thereof. I love thee for thy strong manhood, for thy virtue, for thy intellect, thy skill, thy tenderness, for thy simplicity, truth and steadfastness. And all this, yea, every single one of these qualities, is Krishna! *All, all is Krishna! All is Krishna!*'

Then the assurance comes from the husband: 'Now, at last, I understand thee Sharmila!'

They were then on their knees, hands folded up, tears trickling down their cheeks, remembering the lessons taught, 'Learn to find me in all things, and Krishna will be yours for ever, and ye will never be without Him, since the whole universe, with all it contains, will be Krishna to your seeing gaze!' Bhakti is not a matter for Sastras. Indeed, to be a Bhakta, a man must renounce even his Jnana. 'The hearts of my Bhaktas are mine and my heart beats with theirs'.

It is unnecessary to deal with the further portion of the episode. This charmingly written book deserves to be more widely read and clearly understood by all.

ASPECTS OF ADVAITA

By PROF. P. N. SRINIVASAACHARIAR, M. A.

Advaita is the philosophy of non-dualism different from allied subjects like philosophy of religion, theology, religion, and mysticism. Philosophy accepts reason as the highest authority in the pursuit of truth and is therefore called rationalistic. It enquires into truth by eliminating the personal and the relative. Religion rests on faith in revelation or Sastra and a personal god who creates, sustains and destroys the universe and redeems humanity from its career of sin and suffering. A philosophy of religion is inconceivable owing to the incompatibility between reason and faith. It deteriorates into theology when reason becomes subservient to revelation and justifies faith in a didactic way. Advaita rejects theology natural and revealed, is dogmatic and scholastic. Mysticism describes the ways in which the god of love plays with the god-intoxicated man till he is immersed in the ecstasy of communion. Advaita is not mysticism as it stresses the serenity of Jnana and is averse to the ups and downs of love. The method of Advaita philosophy is introspective as its main problem is the knowledge of the self and not of the external world and is therefore subjective. It is also negative because it establishes truth by the elimination of the false. What is false is self-contradictory, illusory and non-existent. What is true is non-contradictory, self-effulgent and is not sublatable.

Though Advaita is rationalistic and speculative, it insists on certain disciplines and *sadhanas* as the essential

requisites for realising the non-dual consciousness. They consist of the triple conditions of discrimination (*viveka*), detachment (*vairagya*) and moral discipline based on self-control and these conditions are all-comprehensive because they include the purification of thought, feeling and will. By deep philosophic thinking the *mumukshu* or the seeker after truth knows that the non-dual Brahman is real and the pluralistic world is false. What is rejected logically as false is also renounced as a thing that has perishing value. Desiring a thing and finding it unpleasant go together and all desires for objects here and the world yonder are therefore abandoned. Thus *viveka* leads to *vairagya*. The ethical requisite is philosophy applied to practical life and it is the control of the senses and the mind coupled with indifference to the pains of opposites like pleasure and pain.

Thus equipped with these *sadhanas* the *mumukshu* longs to regain his Advaitic consciousness by awakening from his age-long dualistic slumbers. Mukti is not a new state of freedom that is won by effort but is self-attained. It is Brahmajnana or Jnana that is Brahman and not the Jnana of Brahman.

Though Brahman is the Sat without a second the Advaitic philosophers expound it in different ways and it may be conducive to clear thinking if the varieties of Advaita Vedanta are analysed and classified into certain broad types. On the analogy of the Kantian critics of Pure Reason and Practical Reason, the

Advaitic methods may be studied from the two standpoints of the philosophy of pure Advaita and that of practical Advaita. First is a metaphysical enquiry into truth emptied of empirical and theological content and the criterion of truth may be stated thus : Whatever cannot be sublated is alone real. Pure Advaita is self-explanatory and it proves that the non-dual or pure consciousness is real and the subject-object relation is illusory and non-existent. By analysing relational thought it is analysed away and what remains is being as such in its fullness. Practical Advaita accepts Sastra as the ultimate authority for establishing truth, recognises degrees of truth and goodness and also the value of the ethico-religious consciousness as a stage in Advaita and not a stop. The exposition of the Reflection theory (*bimba-pratibimba vada*) and the Limitation theory (*avacchedavada*) comes in between the pure Advaita and practical Advaita as it accepts the existence of Jiva and Iswara as the creations of Avidya and Maya and recognises the need for *nirguno-pasana*. It may be called pure practical Advaita. Pure Advaita is itself twofold and it comprises Ajata-vada or the theory of non-creation and the metaphysics of the I. Ajata-vada deals with what is therefore really no *ism* or *vada* at all. It is neither a problem to be solved nor a theory that solves the problem. It is therefore convenient to start with this type of Advaita owing to its simplicity and irrefutable logic.

Ajatavada or the theory of non-creation

It states that being *is*, and non-being *is not*. Dual-consciousness is Avidya-maya and non-existent and

non-duality consciousness is alone real. What is non-existent at the beginning and at the end is non-existent in the middle. The world of *namarupa* (pluralistic universe) is non-existent because it does not exist at the beginning and at the end. The unreal cannot be produced by the real and the real cannot be produced by the unreal. Whatever can be abstracted from reality does not belong to reality. This theory may be called acosmic. But it is not nihilistic because it refers to the fullness of being as opposed to non-being due to ignorance. The method of Ajata-vada is purely negative and it consists in the examination of the causal category and its elimination or rejection. The theory of causality is said to be innate, universal and the basis of all scientific and philosophic knowledge. But this view is untenable because it can be shown by closer analysis to be self-discrepant and illusory and non-existent. It bristles with fallacies and antinomies and has no validity or value at all. The relation between cause and effect is either external or internal or both. It cannot be external as externality implies absence of relationship. It cannot be internal as internality excludes difference. It cannot be both as it is self-contradictory. The effect cannot be produced out of nothing as creation out of nothing is impossible. If the cause is prior to the effect then it can be continuous with it and be contained in it. The two cannot be simultaneous as they are independent. The theories of creation based on the law of causation contradicts each other and are futile. Creation out of nothing is impossible as something cannot come out of nothing. God cannot be the first cause or the final cause as every cause.

has its own cause and the predication of purpose to the Divine Being is the predication of imperfection to the Perfect One. If the creator is outside the cosmos then he is an absentee god and no spiritual intimacy is possible between God and Man. If god is in the world he becomes one with it and suffers from its imperfections. God cannot both be the efficient and the immanent cause of the world as such a relation is inconceivable. Thus the cosmological theories admit of no proof and have no value. They can convince none and can deceive none and they cancel each other.

Thus causality is traceable to Maya-Avidya and Maya-Avidya is no positive entity. It is neither thinkable nor unthinkable but is nothingness. It is not the appearance of reality but is rejected as naught. It is non-existent like the son of a barren woman or the square-circle. Brahman is pure-consciousness and

self-explanatory. It is Being as such and does not become. It is absolute that is identical with itself and the relative is stultified. It is substance that exists itself by itself without any content and attributes have no substantiality or reality. It is Brahman as cause *is* and the effected Brahman *is not*. The only proof of Advaita is Advaitic experience. It cannot be grasped as a theory or a view nor glimpsed as a vision. Even it is not block-being nor blank. It transcends relational thought and even the distinction between the absolute and the relative does not exist. When true knowledge thus springs up even Veda ceases to be valid and ultimately there is neither Veda nor *vada*. Like an imaginary city in the sky the world of *cit* and *acit* is non-existent. Brahman is real and *jagat* is false or non-existent, and Brahman shines as eternal, self-effulgent consciousness and is Bliss itself beyond the distinction of the experient and the experience.

ANALYSIS OF LOVE

BY DR. K. C. VARADACHARI, M.A., PH.D.

Love builds its citadel in the centre of the enemy's country. Of this power of love we get a glimpse in its greatest living exponent, Mahatma Gandhi. The following article shows Love as the most adequate and powerful category helping towards the great spiritual Experience.—EDS.

It has been most pointedly written by Lord Russell that man as a social being has always been governed by the lust for power, and that this is the most important category in respect of social life even like Energy in Physics. Love of power is the most general phenomenon in social struggle and evolution. Nietzsche it was who

called this the will to power. Man, saint or king or dictator, follower or leader, has in him the love for power, and in the manifold exhibitions of this most colourful and variegated instinct there is always traceable not only the need to win liberation for oneself and even for mankind, but also an instinctive wish to lord over

others or take care of others' virtues and sorrows, and under this guise seek to captivate and govern others. This is the sum and substance of social dynamics. No ruler or priest ever got over this love for power, and in this sense religion too has been instrumental in seeking power, if not for one person, for a group as a whole.

Love of Power is one thing, the Power of Love is another. Man, seeking a social status and glory and the rest of the wealth and vanities of mankind, since all these have a transient nature, may value the glory of power, but even power in order to sustain itself lives by another power that is not of the social mass but is unique, namely the service that man renders to the brother man from whom loyalty is sought. Nor would it be true to say that even in the most servile of men who follow a leader, there is not in addition to the sense of his own fulfilment of his power-lust another abiding feeling of recognition of a free and open good issuing from the leader, who may be the most tyrannical of masters in the performance of works. The fact is that the leader or teacher in social life does provide a sense of final fulfilment of the personal power-impulse to each of his followers and this is the sustaining fact of social following. But this may be of elemental appeal in all the religious promises of the Kingdom Come. This may be covered up or glossed over by fine phrases of surrender and grace and other technical devices. This is the strong appeal, however, in the term *swaraj* or self-government and in such well-known modern slogans, four freedoms and liberty and fraternity. Ultimately all these are emotional appeals satisfying the human

craving for fullness and act as valves for the exhibition of the impulse to power in some form. No wonder leaders as well as their servile followers participate in this impulse towards power. It cannot with any amount of justification be claimed by any follower to whichever camp he may belong that he is more free than any other. The fact is that there is the illusion of power-exhibition alone in every case and not real power for it belongs truly only to the leader who *permits* this little vanity of participation in trivialities of social domination. The social devices that have helped towards securing for the impulse to power a *distributive* effect, that is to say, the effect of common participation in power in the mass are such slogans as *esprit de corps*, unity and solidarity and other such well-worn ideals. But in truth the unmitigated exercise of power always remains in the strongest group which in its most cunning manner glosses over to administer the pill of subordination of the rest to it under the patently clear collective pronoun, We or Us, which is really the absolutist's capital letters designating the royal exercise of superior existence.

We have pointed out above that love of power thus is the most significant fact in every institution of society, family, community, state and imperial government. This invasion of the social values into the individual life of men is traceable in the occult attempt at conquest of power in psychical life. Power-Religions like Power-Politics are kins and their destinations are identical—the disaster of the true fabric of spiritual unity. It is even true to some extent to affirm that certain modern exploiters of the Evolutionary Theory promise

conquest over the limitations of man and the advent of the Superman who is more a Titan than a God. It is this preoccupation with the Regnum rather than the Sacerdotium that is the bane of most spiritual philosophies. It is a degradation of the nature of true Divinity.

What then is the reality of the spiritual life if it be not the accession to power through the power-impulse in social life? We answer that it is the principle of Love. What Energy is to Physics, what Power is to Social Life, what Reason is to philosophy and Science, that is Love to Spiritual life and phenomena. This is the cardinal principle relevant in all the attitudes that the individual takes in respect of the Object of devotion, knowledge and service. Whatever be the attitude adopted, be it that of a lover, friend, child or parent, whatever be the sentiment that dominates the religious situation, all of them are but varieties or forms of the love-impulse. It is not one that is coerced or enforced by the object but it is a free movement on the part of the individual towards the expression or manifestation of self-giving, which is denoted by self-surrender, renunciation of self or ego and other equivalent terms. Love in whatever phase it appears—and these may well be socially denoted or individually denoted or supra-rationally denoted,—is a definite fact of giving up of oneself towards the object of Love or God or the Spirit Immortal indwelling in all.

Once this point is understood we shall find that all the various prescriptions of *ahimsa*, *asteya* and others are but variations of the principle of love, expressed in negative terms. These are essentially the principles

that inculcate the understanding of the true nature of spiritual consciousness as beyond the purely social or ethical codes of non-injury and non-theft and others. The deepening consciousness of love is had only in the presence of the embracing vision of the Universal Being in each and every individual. The forms of Love are thus seen to be all that minimise the power-impulse and release the spiritual power of transmutative harmony. Social power seeks in its highest expression to reduce all persons to the level of homogeneity or uniformity, whereas the spiritual love harmonises all the various urges of individuals in its all-solvent love. That the power of love is, in this sense, capable of abolishing or annulling the individuals, or is capable of conferring on all those that are recipients of it, indeed a dubious gift of mere sentimentality or unity, need not be over-emphasized. But it does nothing of the sort, for its significant nature is to reveal an infinity of self-luminous giving, the depth of which is ungaugeable. Love, it is to be noted, is not what is usually meant by that term: it is essentially a spiritual act of uniting in the spirit through self-offering, be this offering of the individual human being or of the Divine. It is the act that makes both the recipient and the giver ultimately givers alone, and none is the pure recipient. Unlike power which concentrates the ego and enhances its hold on others, unlike reason which concentrates thought and enhances self-righteousness in thought, love diffuses the self into a supreme universal offering of its very substance, so much so that the lover and the beloved in their highest ecstasies do not feel their own existence. Indeed they feel them.

selves melting away not only into each other but into the univereal life of all things. It is in this sense that we should perhaps understand the statement of some idealistic mystics that the highest experience of reality is an extinguishing and annulling experience wherein the ego and everything that it is related with are no more than one experience. But the recovery from this experience is always a recovery that reveals an enhancement not of the ego-sense or sentiment or experience, but a firm and luminous unity of integral passion for self-offering.

In the above paragraphs I have briefly—and I am afraid very much so—sketched the importance of the concept of Love in the understanding of the true spiritual experience, wherein it is the only category that can explain the vast symphony of its experience. When we understand the interiority of the nature of Love we shall find that the sources of power of love are to be found neither in the organizations of Religion nor in the competitive machinery of aspirations and guides and teachers. Nor should it be said that love demands moral codes and ethical sanctions for the pure offering of itself. Love knows no enemy of itself nor mere evil as such for its very dynamis consists in its supreme self-offering of itself. It is the very belief of love that it can enter into the core of every individual and draw out the responsive self-offering on the part of the other person however degenerate, recalcitrant and brutal.

This last view is most prominently of Gandhiji than of any other. If reality is spiritual then the core of every existence is love, and thus it follows that all things can be under-

stood, loved and united with through this essence. It is the fact about the reality that God or the Spirit is in every one and every one is in Him or It; this being in Him or in us of Him is a fact that belongs not primarily to the order of reason or relation as such but to the region of union. Thus it is that the highest metaphysical category in mystical experience is Union or Unity or Love that is transcendent to the level of intellect or reason which describes its highest category as either Identity or Difference; or Identity and difference when there is the apprehension of the unsatisfactoriness of either the identity or the difference.

So far then as our analysis goes it can be seen that the most adequate category of spiritual life is Love. Its forms are various on the plane of spiritual existence itself. Its further characteristic is that it can claim to be the highest category because it is transcendent to the categories of identity of Reason, Power of Social Action, and Energy of the physical universe, because it is capable of displaying itself in and through these categories of these planes of life without forsaking its unique nature as the highest form of Spiritual existence and as the highest category of spiritual experience.

It is impossible in the space allotted normally to a contribution in a journal to sketch more fully the several forms of this Spiritual activity and the above sketch or outline is given to intimate the supreme necessity of understanding the relevant categories that help the understanding of the nature of Reality that cannot but be described, because so discerned, as having several levels.

RECENT ADVANCES IN EXPERIMENTAL PSYCHOLOGY

BY PROF. P. S. NAIDU. M.A., ALLAHABAD UNIVERSITY

Experimental psychology though the youngest of all experimental sciences has shown great promise by opening avenues for the much-needed biological and psychological improvement of man. Here is a very interesting account of its recent successes which bid fair for its bright and useful future—EDS.

A scientific knowledge of human nature, social as well as individual, is indicated as the most pressing need of the hour. In the face of the great cataclysm that threatens to destroy the roots of our civilisation, nay even our very existence, what would not one give to understand the hidden springs of human motives and actions, so that one may be in a position to predict man's behaviour, and control it to fruitful purposes. It is this knowledge that experimental psychology seeks with the help of the most modern methods of scientific investigation. As in the case of all exact sciences, the results may appear to be abstract and abstruse at first. It may seem that these results have little practical bearing on man and his affairs. But, we must remind ourselves in this context of the notable incident in the life of Franklin, the father of electricity. He was addressing a large gathering on the nature of the phenomenon that he had discovered. At the close of the lecture an aged lady got up and asked, 'It is all very interesting, Mr. Franklin, but what is the use of this electricity of yours?' 'What is the use, Madam, of a new born baby?' retorted Franklin. To-day we know the use (and abuse as well) of electricity. Patience is needed in judging the

practical worth of scientific discoveries. But great impatience is displayed by the public at large in regard to the results of experiments in psychology. Perhaps, this is but natural. Other sciences deal with man's environment, while psychology deals with man himself. Man is perforce impatient of results in the field which concerns him most intimately. I shall, therefore, try to indicate, in this paper, what experimental psychology has achieved in quite a few practical fields.

Man's whole nature, his intellect, his feelings and his activities have all been analysed experimentally, and the results have been published in magnificent volumes of incalculable value. I need but mention the two sumptuous tomes on Experimental Psychology issued by the Clark University, the great work on the same subject by the late Professor Woodworth, the publication of McGraw Hill's on Recent Experiments, and Professor Murphy's work on Experimental Social Psychology,—to indicate what a wide field has been covered by experimental work in psychology. I shall confine myself to a brief statement of the bearing of all this work on Eugenics, Education, Vocational guidance, Commerce, Industry, Law, Medicine and Social Reform.

Improvement of the human race, both biologically and psychologically, is engaging the attention of politicians and social reformers alike. The questions which the experimentalist has to answer are (1) Is there scientific ground for believing that improvement is possible? (2) If there is, then, what steps should be taken to effect such improvement? Both questions are being tackled in the research laboratories at the Duke University in America. The work was started nearly 20 years ago under the guidance of the late Prof. McDougall, and is being continued by his son. The main theme of research is the inheritance of acquired characteristics. Unless one generation can pass on to the next the results of its own hard-won achievements, the results of improvement achieved by its own efforts, there can be no hope of salvation for man. Luckily for us, the experiments conducted at the Duke University seem to indicate that the transmission of acquired characteristics is a scientific fact. Many are inclined to dispute this fact. And they have contrived ridiculously childish experiments in support of their position. Some one cut the tail of a dog, and then said, 'Now, when this dog mates with a bitch, the pups born should be without tail.' The absurdity of the argument is patent enough. The bitch after all has a tail, and why should the mother-element go without effect? Even granting that the bitch is without a tail, the pups will certainly have tails. The point is that only those mental characteristics acquired as the result of a definite effort on our part, and physical characteristics arising from this mental effort are transmitted to the next generation. That is what

has been proved by McDougall's experiments on white rats. The results of experimental psychology are certainly on the side of those who wish to improve the human race through careful planning. That is certainly very encouraging to all of us.

In the field of Education, experimental psychology has produced very quick and valuable results. Intelligence tests, both the French and American varieties with all their English modifications, have helped in eliminating a great deal of waste in educational effort. Dull children have been rescued from the clutches of crime. They have been prevented from becoming a heavy drag on society. The gifted children on the other hand, have been turned into national assets.

Of the part which the intelligence tests played in the last world war, and the part which they are playing in the present one, no detailed mention is needed. Selection of personnel is now guided by the results of these tests. And, in our country, a beginning has been made in the direction of utilising these tests for the selection of officer cadets.

It is in the field of vocational guidance that striking results have been achieved. In addition to intelligence, personality traits have been shown to be very important factors in vocational success. Batteries of tests have been framed and standardised for discovering whether an individual has special aptitude for mechanical engineering, music, painting and so forth. Certain personality traits have been shown to be favourable for success in given professions. For example successful executive officers, professors, superior secretaries and salesmen have been

found to score high in social intelligence tests. Another test revealed that those who draw high salaries possess accuracy, originality, address, social and civic interest, enthusiasm, aggressiveness and popularity. For success in business, another set of traits has been indicated as essential. Constructive imagination, superior knowledge, expression and initiative rank high among the traits demanded for success in business. Personality traits have a more important bearing upon success in a vocation than intelligence, but other things being equal the more intelligent person is the more successful in business. Putting all these findings together we see what a valuable tool experimental psychology has forged for guiding boys and girls aright in the choice of a profession. If the tool is used correctly and with understanding, then our national efficiency will be increased by 100 per cent.

Experimental Psychology has achieved notable results in the field of Industry and Commerce. I need only mention the research work done in connection with the investigation of work and fatigue, accident proneness, and advertisement and salesmanship. In regard to fatigue two factors have been found to play a dominant part: (1) the number of rest intervals in the total work period and (2) the interest of the worker. The general level of efficiency of a worker increases with the number of short rest periods he is given. Taking an 8 hour day, a 10 minute rest at the end of every 50 minute—period of work gives optimum results, in the matter of output. The customary division of the entire work period into two equal parts with a long interval in the middle is exceedingly wasteful

in every way. It is of course possible with the help of strong motivation to keep the worker keyed up producing at a tremendous rate. But sooner or later the man will collapse, and what is gained by forced interest will be offset by the loss due to exhaustion.

Experiments have been conducted on a lavish scale to determine the conditions of successful advertisement. Every conceivable factor, subjective and objective depending either on the attitude of the consumer or on the quality of the commodity, has been carefully analysed. How often should advertisements be repeated in newspapers and magazines? What should be the size of the type-face in these advertisements? What about lay-out? Should advertisements be printed in colours? Should sex-appeal be included in advertisements indiscriminately? These and scores of similar questions have been answered by experimental psychology. I shall mention one or two findings as samples of the valuable conclusions reached by the experimentalist. Neon flicker advertisements are very much in vogue now. Both for these flicker advertisements and for static advertisements as well, yellow background has been found to be most effective. The foreground containing figures, or letters may be black, deep blue or dark green, but the yellow at the back is absolutely necessary. This yellow has innumerable auspicious associations in the Indian mind, and it is bound to work unconsciously as a powerful pulling factor. With regard to the sex-appeal it should be introduced in advertisements in a very indirect, subtle and delicate manner. A crude,

direct appeal will defeat its own purpose.

The loss of life and the consequent loss to national efficiency and economy caused by accidents is enormous. Any measure that will result in reducing the percentage of accidents appreciably should be welcome to the state. Experimental psychology has paved the way for devising such measures by analysing the conditions under which accidents generally occur. A certain railway company undertook to make a psychological analysis of accidents occurring in a section of its employees. One of the first surprises was the discovery that fatigue is *not* an important factor in accidents. Faulty judgments of distance, impulsiveness, irresponsibility, inattention, nervousness, fear, bad eyesight and *organic diseases* among engine drivers accounted for more than fifty per cent of the accidents. Many of these are remediable defects, and psychology infuses in us the hope that by suitable training and re-orientation of motor-men, accidents may be considerably reduced.

Psychology is perfecting techniques by which she could make herself exceedingly helpful to the administrators and the guardians of law and order. The degree of reliability of testimony has been roughly measured by experimental methods. The part that suggestion, previous training, emotional bias and other factors play in invalidating the testimony of the man in the witness box has been estimated. The judge and the lawyer have now at their disposal valid methods for the objective verification of the truth of their witness's state-

ments. This in itself is a remarkable achievement. But more striking than that is the device which the psychologist has invented for diagnosing guilt, and for bringing the crime home to the real offender. The Psycho—galvanometer (popularly known as the lie-detector) makes use of the remarkable electrical properties of the human skin for purposes of crime detection. Under normal conditions the human body offers a certain degree of resistance to the passage of electricity. When the person under test is emotionally excited this resistance falls suddenly. And the noteworthy feature is that the fall is beyond the control of the individual. Do what you may, you cannot prevent the sudden change in resistance. This fact is made use of in the Psycho-galvanometer, and by a carefully graded series of questions the criminal is made to give himself away without his being aware of it. Here is a gift of experimental psychology to the custodians of law which when perfected will enable them to track down the real criminal, and what is of greater importance to rescue the innocent from undeserved suffering.

I have just touched on the fringes of the problem relating to the achievement of psychology in the practical field. A fair sample of what has already been achieved by this the youngest of all the experimental sciences has been presented here. Judging by this sample we may hold that psychology of the future will outshine all the other sciences in its usefulness to man, nay a stage will soon be reached when no man can do without the help of psychology and the psychologist.

WAS BUDDHA AN ATHEIST?

By DR. M. HAFIZ SYED, M. A., Ph. D., D. Litt.

The Vaisakha Purnima, the birthday of the Illumined One, falls on the 19th of this month.

Long before the time of Gautama Buddha deeply religious and philosophical knowledge had accumulated in India. The Vedas, the Upanishads the *Ramayana*, the *Mahabharata* contain an immense amount of hair-splitting arguments regarding the existence of God and Soul.

Buddhism is the child of Hinduism. It is its direct off-shoot. None can claim to understand its true spirit without a sufficient knowledge of Hindu religious and philosophical thought as its background.

A close study will reveal to any student that Lord Buddha taught nothing new or essentially different from the ancient teachings of what is called Sanatana Dharma.

He pointed out the same path of deliverance from ill and freedom from the misery of birth and death as had been repeatedly taught by His predecessors.

Buddha was an Aryan and taught the Aryans of his time who were quite familiar with the problems of God and soul. It was therefore useless for Him to repeat those very things which they knew so well.

He began to teach the gospel of deliverance, *Dharma* and *Sangha*, as soon as he realised Nirvana which is 'a state of ideal spiritual perfection, in which the soul, having completely detached itself by the force of its own natural expansion from what is individual ... impermanent, and phenomenal, embraces and becomes one

with the universal, the eternal and the Real.'

Thus He being in complete harmony with the Reality, was so truly overwhelmed with its depth and profundity, that he could not possibly make people realize what He Himself was enjoying to the fullest. He could not have brought Himself to the level of the rank and file. He had therefore to assume silence and teach only such simple and practical things as were within the mental reach of the people.

As the stories in the Buddhist scriptures clearly prove He neither definitely affirmed nor positively denied the existence of God or Soul. Whenever people approached Him with such questions He assumed consistent silence and said nothing either one way or the other. Is it fair in the absence of any definite statement from Him to misinterpret His pure and simple silence and assert that He was an Atheist?

Deny the Reality He could not, because He was one with It, nor could any affirmation on His part have brought conviction to His hearers. No one, so far as we know, has ever been successful in proving that which is beyond proof.

It should never be lost sight of that Buddhism unlike other faiths is a religion of the Nivritti Marga, primarily meant for such people as were treading the path of return and had done with hankering after material

enjoyments of life. Therefore those who approached the Lord were advised not to talk but to live the life that led to Nirvana.

Does Nirvana mean annihilation? If it does, as some Western writers mistakenly suppose, then there is essentially no difference between Buddhism and materialism, because both in this sense lead to nothingness.

The teacher that repeatedly enjoins on the people to believe in—nay takes for granted—*karma*, rebirth, Nirvana, Dharma, Sangha, cannot possibly be supposed to be soulless or Godless, the only obvious difference between Him and others being that He set great store by the actual realization whereas others who preceded Him were simply content with the mere propagation of their views.

Granting for the sake of argument that He did not believe in Spirit, the changeless self, what is it then that reincarnates from life to life and finally is supposed to attain Nirvana as Lord Buddha Himself did? His numerous past lives are recorded to have been enumerated and pointed out by Him. In whom is a Buddhist

taught to take refuge if the holy men were consigned to mere nothingness at the dissolution of their physical bodies?

Similarly Dharma, the path of righteousness, holiness, and eradication of evil, are only means to an end, the realization of Godhead in man or becoming one with the Supreme Reality. They lose their sense and import if they do not lead a man to the High Beyond. The mere attainment of the ideal of goodness so insistently taught by Buddha does not lead men anywhere, if it does not sublimate them to a state of blissful existence called in other words Nirvana.

Has a finger on man's hand or a hair on his head any intrinsic value and use by itself apart from or outside of the whole man?

Individual egos, separate selves have no powers without the universal Self. We are God in the making. We are slowly evolving and expanding into the hidden Divinity within us. At last in Him and Him alone we shall find our rest and home, peace and Nirvana.

Intense activity with abundant rest

I have been asked many times how we can work if we do not have the passion which we generally feel for work. The less passion there is, the better we work. The calmer we are, the better for us and the more the amount of work we can do. When we let loose our feelings, we waste so much energy, shatter our nerves, disturb our minds and accomplish very little work. And if you read the lives of the great workers which the world has produced, you will find that they were wonderfully calm men. It is the calm, forgiving, equable, well-balanced mind that does the greatest amount of work.

—Swami Vivekananda

BUILDING A BETTER WORLD: A CALL TO THE ELITE

BY SRI M. R. RAMASWAMI, B.A., B.L.

It is time to think of reconstruction, as some have already begun to. When the orgy of destruction exhausts itself, the creative forces slowly begin to stir. It is on this see-saw of life and death, construction and destruction, that the cosmic spirit is ever playing, seeking expression in forms that provide most profound problems for man to solve in the course of history and evolution.

Construction is always a hard and slow process. The initial difficulty is offered by the old vested interests that are not yet dead, though they have outlived their usefulness. If they are wise enough to dig their own grave, reading future portents, mankind will be saved much trouble. But they are often more tenacious than wise, more sordid than selfless. Sheer despair will drive them to adopt any means to ensure their ascendancy in the new world, if necessary under fresh, more fashionable garb. Thus, some are already in search of new masks and labels to cover up their old, ugly faces. There is reason also to fear that secret plots are being hatched in high quarters to loot the spoils of victory. Such dark designs are sure to deepen as the bloody Armageddon comes to a close. An element of grim irony will be added to the tragic drama when, at the crucial hour of resettlement, the real traitors to the cause of peace, who have been responsible for the present tragedy, themselves proudly appear at the Peace Conference to shape the future, while the

blood of innocent millions is still dripping from their hands and vindictive fury is boiling in their breasts.

The results of such anomalous attempts to inaugurate a peaceful order in the past are visible on almost every page of history. The present catastrophe itself is now admitted on all hands to be the direct outcome of the Peace of Versailles. The Muse of History will be forced to repeat herself this time also, if mankind does not want to profit by the lessons of the past. Ability to win war is quite different from the fitness to frame peace, resolving conflicts and reconciling many interests and viewpoints. It is doubtful if the present world knows any personality endowed with this dual capacity. There is therefore urgent need to utter a solemn warning against the domination of the Peace table by victorious war-mongers and voracious imperialists. Their victory will only mean the triumph of *asuric* forces all over the world.

It is time this ominous aspect is presented to the minds of people everywhere. For, it is on them that the main burden of war and peace alike, ultimately, rests. It is also, after all, by their active or passive support that the *asuric* forces are kept on the saddle. So the eyes of the masses in all lands must be fully opened to the aims of the masters they fight for, and the gravity of the dangers to be averted in the immediate future. In spite of the

evident decay of democracy and the rapid rise of authoritarianism all round, breeding dictatorships, open or veiled, in many a land, the modern must, for a long time to come, continue to be the age of the common man, the age of the masses. In the poetic words of Tagore, the prophet of the future, 'the past has been for men, the future is for Man. We must make room for Man, the guest of this age and not let the Nation obstruct his path' Democracy of the parliamentary type may not survive the stress of the present war. Even the modern Liberal's faith in it has been considerably shaken by its administrative incompetence, electioneering corruptions and hypocrisies, its hostility to genius and tendency to drag down everything to the lowest levels of thought and culture. The war is putting an end to this lingering faith and driving the last nails in Democracy's coffin. But even if Democracy is dead or dying as a political cult, the Spirit of Demos is bound to live on. The Spirit of Man, God's grandest creation, is truly immortal. The human personality as the highest expression of the divine, immanent spirit, must continue to claim our homage. As Sri Ramakrishna has pithily put it 'Jiva is Siva.' In this sense Democracy becomes the highest religion of modern man. It must persist in this form as long as the human spirit is awake and demands due recognition of its claims not merely in the political, but equally in all spheres of life.

History, according to Swami Vivekananda, reveals 'the silent processes of permeation through which Truth is absorbed by the masses.' Reading contemporary events in the light of this view, the

present seems to be highly propitious, a veritable *punya kalam* for the functioning of this process. Adversity is always our best teacher and the masses need the schooling of big events. So we may not be depressed or unnerved by the terrific toll of death and destruction, suffering and starvation, that humanity has to pay all over the world. These poignant experiences are designed by divine, historic forces to indelibly impress on the minds of large masses of people, including the high and the low, the sage as well as the simpleton, in one mighty flash, the basic truths of life on which alone human peace, harmony and welfare can be built up. The unity of mankind was till now only the dream of idealists and philosophers. Now, however, in the school of common suffering, even the man-in-the-street has been made to realise that, for good or for evil, life in this planet is one inter-dependent whole in which isolation of any part from others is a myth. In other respects also the present is rich in precious lessons for all. The rude disillusionments caused by the heavy crash of values in the social, economic, political, moral and spiritual planes have made every one furiously think of radically revising the old, accepted codes. Considerations of space do not permit detailed examination of the many questions which have come under the searchlight of historical experience. Suffice it to say here that the benefit of these bitter lessons must be fully availed of in building the future. This can be done only if the architects of the new world are persons of deep insight and broad outlook, imbued with universal sympathies without the limitations of creed or cult, colour or country, race or nation; and

inspired by a sublime faith in the high spiritual destiny of man. Sages and savants all over the world, selfless votaries of Truth among religious men, philosophers, scientists, sociologists, historians, economists, men of arts and letters—in fact, the best elements of the higher intelligentsia in all lands, have undoubtedly a more vital and valuable part to play in the framing of the new order than the professional politicians or diplomats who are the curse of the modern world. As exponents of cultural ideals, wielders of great ideas that are more powerful than weapons of brute force in shaping the lives of people, they, the *elite* are the best fitted to inaugurate an era of peace and harmony, to lay the foundations of the new world order based on human unity and brotherhood and the recognition of the spiritual status and divine destiny of man.

But there is an evident handicap in these wise men being more or less recluses who are loth to come out of their homes, libraries or laboratories and take part in the vulgar arena of world politics. There can be no justification whatsoever for keeping to their studies in this critical situation, when all that we hold dear is in danger, when mankind needs the united effort of both recluses and men of the world, both men of thought and action, philosophers and politicians, saints and scientists. Even in the ancient, comparatively calmer days, a philosopher like Plato felt the need to utter the warning: 'The penalty that good citizens have to pay by not taking part in politics and civics is to be ruled by bad men.' The wisdom of these words is amply borne out by history. Till his last days, the late Romain Rolland,

the French sage and savant, was never tired of calling out to distressed humanity that their sufferings were caused more by the weakness of the good than by the strength of the evil forces at work. The thinkers who prefer to preach from the rarified plane of thought only give handle to the critics of the realistic school who hold that 'only its necessity to life decides the eminence of a doctrine' and that 'the test of value to be applied to a thinker is his eye for the great facts of his own time.'

It would therefore, augur well for all if the elite of mankind, the salt of the earth, come out of their self-imposed seclusion to play an active part in the world drama. Their courageous espousal of the cause of outraged humanity and truth in any part of the world will serve to infuse a new life and hope in the hearts of the helpless masses, revive their drooping spirit and prepare the ground for reconstruction. The future is sure to be an age of synthesis. This synthesis has to be achieved not only on the political and economic, but also on the social, moral, cultural and spiritual planes. Life loses its central meaning and purpose when subjected to mechanical divisions. Mahatma Gandhi is right when he insists that 'the whole gamut of man's life to-day constitutes an indivisible whole. You cannot divide political, social and purely religious work into water-tight compartments. I do not know any religion apart from human activity.' The ills of modern mankind are mainly due to the disregard of this basic unity of life and of the essential inter-relation of values and interests. This has naturally led to the violent conflicts defacing the world, to the progressive starvation of the spirit and

dehumanisation of man into an animal or an automaton.

If man should improve his lot and be worthy of his life, he should regain his inner soul, recover consciousness of his essentially spiritual nature and work incessantly for the realisation of his divine destiny. The spiritual is the bed-rock on which the new world should be built up. By being made to subserve the sovereign human spirit, it should be noted, the activities on the social, political, economic and other sectional planes stand not to lose but only to gain in colour, richness and meaning. For, the spirit is all pervading. It reaches from the surface to the very depths, to the roots of life. By the revival of this vital force, by watering the roots, every branch of life is bound to revive, grow and blossom afresh. The greatest blunder of the modern mind is the stupid, suicidal divorce between matter and spirit. This stupendous *yajna* of war, with its terrible offerings of blood and tears, will not go in vain if we realise this fatal mistake and rebuild the future on the inseparable reunion of the two in one.

India has a vital role in this drama. This claim may sound strange to superficial observers. To all appearances, India is the very reverse of a nation fit to serve the world in distress. Physically weak, unarmed and enslaved, she is the impotent witness of her own as well as the world's helpless sufferings. Poverty, ignorance, famine and pestilence are stalking over the land taking away lives faster than war itself. Communal squabbles have gained her a world-wide notoriety as the sole obstacle in the way of the freedom she badly needs. Her claim to play the part of

humanity's saviour cannot be easily understood or conceded in the face of these gruesome facts. The paradox is, however, true. The explanation lies in the other and more important fact that historic forces to-day are so shaping as to make India's and the world's problems meet at the same centre. This makes their solution inter-dependent or complementary to each other. Thus to uphold, expound and work out world unity mankind is now badly in need of a country that is free from the virus of narrow nationalism, that is not blinded by patriotic fanaticism or violent hatred for others; a nation whose love and loyalty are directed more towards God, Truth and mankind than towards herself. India is admittedly just such a nation endowed with universal insight, outlook and loyalties. Her innate genius for cultural and spiritual synthesis is as already pointed out, a great asset which the world may utilise to ensure future peace and welfare. Her gospel of non-violence and soul force offers the only cure for the poison of hatred and violence with which the world is now saturated, reducing civilisation to cinders. The prophetic call of Swami Vivekananda cannot come with a greater ring of reality and appropriateness than it does to-day! 'Up, India! Conquer the world with your spirituality. Aye! as has been declared first on this soil, love must conquer hatred. Hatred cannot conquer itself. Armies when they try to conquer armies only multiply and make brutes of humanity. Spirituality must conquer the West.'

These words put in a nut-shell present the needs of both India and the world. India's poverty and weakness, it should be noted, are

confined to the physical, material plane. Her heart is still sound. Her spiritual and moral wealth is still undiminished. Close and patient study will disclose that her present social, political and economic conditions are designed only to arouse the sleeping millions, sunk in *tamas*, and drive off their torpor. Once the dormant spirit of the masses is awakened, the innate genius of the race is bound to assert itself and flood the whole world with the waters of spirituality. The daily increasing acuteness of her communal problem is, in this view, but a hopeful symptom of the fast approaching solution. India's past achievements in the field of cultural and religious reconciliation, absorption and synthesis on the widest universal basis, cannot go in vain. The holy Dharma-Kshetra that has hitherto discharged its function so successfully cannot fail at this crucial hour. In the carrying out of this glorious task there is no need for us to be deterred by the thoughts of our present helpless plight and petty dissensions. We should, on the other hand, listen to the wise, soul-stirring words of Swami Vivekananda, proudly stand up conscious of our unique role in history and proceed to work out the nation's glorious mission in the world. Says the Swami :

India must conquer the world. We must conquer or die. There is no other alternative. The sign of life is expansion. Go out, expand, show life or degrade, fester and die..... We all know there are petty jealousies and quarrels in the country. Take my word, it is the same everywhere. The other nations with their political lives have their foreign policies. When they find too much quarrelling at home, they look for some one abroad to quarrel with and then the quarrel at home stops. We have these internal quarrels

only because we have no foreign policy to stop them. This must therefore be our eternal foreign policy—preaching the highest truths to the world. One of the great causes of India's misery and downfall has been that she narrowed herself, went into her shell, refusing to give her jewels and treasures to the world outside.

This era of isolation is, happily ended by historic world forces converging on our land, waking us from our sleep and dragging us out of our shell. India to-day is the battleground for many conflicting forces, the veritable *Kurukshetra* of the modern war, wherein alone the vital issues affecting the future of mankind will be decided. It is remarkable to note how, with striking unanimity, for successive generations, India's eminent leaders and prophets have harped on the same theme. Thus, after Vivekananda, Tagore too persisted in calling upon his countrymen to give themselves up at the altar of Truth and Humanity in order to find the nation's soul. He too was sure that, in spite of our material poverty and misery, we can save mankind as no one else can. "We, the ragged, famished, ragamuffins of the East—he cried out in his unique ways "are to win freedom for all humanity. The truth that moral force is higher than brute force will be proved by people who are unarmed". "Men of feeble faith," he went on, "will say that India requires to be strong and rich before she can raise her voice for the sake of the whole world. But I refuse to believe it. That the measure of man's greatness is in his material resources is a gigantic illusion casting its shadow over the present day world. It is an insult to men. It lies in the power of the materially weak to save the world from this illusion; and India in spite of her penury and humilia-

tions, can afford to come to the rescue of humanity."

The whole world knows how Mahatma Gandhi also, the living emblem of India's enchained soul, fully shares this faith and still passes his days in confinement awaiting the divine call to discharge the nation's glorious mission in the darkest hour of humanity's supreme need. The

impatient only will be tempted to exclaim: "How long, O Lord, how long!" Let us, however try to have the wisdom of the vedic sages to be uttering in the midst of our work the one *mantram* which all lovers of peace and human welfare must have always on their lips, especially in these tumultuous times of hatred and violence: OM SHANTI! SHANTI! SHANTI!

THE PARAMAHAMSA AS THE SWAMI SAW HIM

Sri Ramakrishna came for the good of the world—not for name or fame. Great sages come with special messages for the world, and not for name. I do not take into my consideration whether people accept his name or not, but I am ready to lay down my life to help his teachings, his life and his message spread all over the world.

He alone is a child of Sri Ramakrishna who is moved to pity for all creatures and exerts himself for them even at the risk of incurring personal damnation—others are vulgar people. Whoever at this great spiritual juncture will stand up with a courageous heart, and go on spreading from door to door, from village to village, his message, is alone my brother, and a son of his. This is the test, he who is Ramakrishna's child, does not seek his personal good. Those that care for their personal comforts and seek a lazy life, who are ready to sacrifice all before their personal whims, are none of us. Men and women, down to the Chandala—all are pure in his eyes. Wherever his name will reach, the veriest worm will attain divinity, nay, is actually attaining it. Whoever will be ready to serve him,—no, not

him, but his children,—the poor and the down-trodden, the sinful and the afflicted, down to the very worm—who will be ready to serve these,—in them he will manifest himself. Through their tongue the Goddess of Learning Herself will speak, and the Divine Mother—the Embodiment of all Power—will enthrone Herself in their hearts.

My master used to say that these names as, Hindu, Christian, etc. stand as great bars to all brotherly feelings between man and man. We must try to break them down first. They have lost all their good powers and now only stand as baneful influences under whose black magic even the best of us behave like demons.

Disciples pay their whole attention to the preservation of their master's name, and throw overboard his teachings, and sectarianism, etc., are its result. I have nothing to do with sectarianism, or party-forming and playing the frog-in-the-well, whatever else I may do. It is impossible to preach the catholic ideas of Ramakrishna Paramahansa and form sects at the same time. It was no new truths that Ramakrishna Paramahansa came to preach, though his

advent brought the old truths to light. In other words, he was the embodiment of all the past religious thought of India. His life alone made me understand what the Shastras really meant, and the whole plan and scope of the old Shastras.

Was Sri Ramakrishna the Saviour of India merely? Did Sri Ramakrishna come for this or that particular individual, or for the world at large? You must present him in such a light that the whole world may understand him.

If but a thorn pricks the foot of one who has surrendered oneself to Sri Ramakrishna, it makes my bones ache... It is that unlearned Brahman who has bought this body of mine for ever.

Do you know what the ruling sentiment amongst us is? Non-sectarianism. Our Lord was born to point that out. He would accept all forms, but would say withal that, looked at from the standpoint of the knowledge of Brahman, they were only like illusory Maya.

Sri Ramakrishna never disturbed anybody's own spiritual outlook; he always looked at the inner sameness.

Quite enough if one great Sannyasin like Sri Ramakrishna comes in a thousand years! For a thousand years after his advent, people may well guide themselves by those ideas and ideals he leaves behind. It is only because this monastic institu-

tion exists in the country that men of his greatness are born here.

Sri Ramakrishna used to disparage supernatural powers; his teaching was that one cannot attain to the Supreme Truth if the mind is diverted to the manifestation of these powers.

The history of the past has gone to develop the inner life of India, and the activity (i.e. the outer life) of the West. Hitherto there have been divergent. The time has now come for them to unite. Ramakrishna Paramahansa was alive to the depths of his being, yet on the outer plane who was more active? This is the secret. Let life be as deep as the ocean, but let it also be as wide as the sky.

See, how much thirst has been created in the minds of men to know about him! From this time they will come to know of him gradually, and will not that be conducive to the good of the country? If the people do not know him who came for the welfare of the country, how can good befall them? When they knew what he really was, then MEN—real men—will be made.

Sri Ramakrishna used to say that if you repeatedly tell a bad man that he is good, he turns in time to be good. The Tamas has entered into you—what of that? Cannot the Tamas be destroyed? It can be done in less than no time! It was for the destruction of this Tamas that Bhagavan Sri Ramakrishna came to us.

REVIEWS AND NOTICES

India's Industries, Trade and Transport: In a Nutshell: BY SAMI VENKATACHELLAM CHETTY, M.L.A. (Central), MADRAS.

Information available to the public regarding the Industrial, Trade and Transport positions of India is very scanty and unauthentic. Facts and figures relating to India's industrial potentiality is a great necessity today when the industrialization of India is a burning problem for us. Sami Venkatchellam Chetty who has endeared himself to India by his bold fights in the Assembly for an Indian Industrial policy, has done signal service to the youth of India by this publication.

The book opens with a historical background to the Indian industrial problem. It then traces the growth of large-scale industries in India since the last war. The author takes item by item, Cotton, Jute, Glass, Sugar, Iron and Steel, Matches and Chemicals etc. and investigates the avenues of better development. Seeing the evils of large scale industries in the West the author is very pessimistic about them in India. The author pertinently suggests in contexts that the whole argument of the industrialization of India would lose its point if India has not made the mistress of her own house. The book is a very useful one and deserves to be read by every Indian.

Why Starvation? BY MINOO MASANI, PUBLISHED BY THE NEW BOOK COMPANY BOMBAY.

Sri M. R. Masani who has become famous by his brilliant book *Our India* is a keen student of Indian problems and has a unique way to present facts to capture the popular mind. This brochure is based on an address delivered by him to the Progressive Group soon after his election as Mayor of Bombay. Food is the greatest question before India today and the author rightly poses this question against the background of pre-war conditions. He not only answers the question but also advances remedial measures. The book is sure to be an eye-

opener to every other Indian and we have great pleasure in commending it to all.

Srimad Bhagavadgita (TELUGU)

CROWN SIZE: PUBLISHED BY SRI RAMAKRISHNA MATH, MYLAPORE, MADRAS, Pp. 440+60. PRICE Rs. 2-8-0.

I have great pleasure in commending to the Telugu-knowing public the Telugu edition of the Bhagavadgita just published by the Sri Ramakrishna Math, Mylapore, Madras. This edition gives in Telugu characters and in differentiating sets of types (1) the original Gita slokas, (2) their word-for-word Telugu meaning and (3) their general purport in Telugu according to the commentary of Sridhara-swami. Copious footnotes from various sources including other commentaries, quotations of parallel passages from the Upanishads and Brahma-sutras and cross-reference to similar passages in the Gita are also given. The table of contents contains a useful analysis of each chapter in the Gita. The Index at the end of the book gives the references, in terms of chapter and verse, to the chief topics dealt with in the scripture. Even such details as the number of verses assigned to each interlocutor in the Gita and the various metres employed in the scripture are also clearly indicated. It goes without saying that such traditional accompaniments of the Gita (their value is hardly more than that) as the Gita-upasana, the Gita-dhyana and the Gita-Mahatmya are set forth in due order. And what is more, even these are provided with Telugu translations. There is also a scholarly introduction of 28 pages giving the essentials of the system of Vedanta which forms the background of the Gita teaching. Thus this edition is complete in every way and the Telugu rendering is everywhere simple, brief and reliable. There have been many Telugu editions of the Gita before, but none, I think, which includes so many valuable features within such a brief compass and at such a moderate price.

DR. D. S. SARMA.

NEWS AND REPORTS

THE RAMAKRISHNA MISSION General Report, for the year 1943

In spite of formidable difficulties the Mission has put up another brilliant record of service and progress.

Including the 64 Math centres in India and abroad and the 68 Mission centres, there are at present 132 centres, besides 11 sub-centres working under the guidance of the main centres. Besides guiding, controlling and supervising the various activities of the branch centres the Headquarters at Belur conducted the Charitable Dispensary, gave regular and occasional help to 229 helpless widows and invalids and to 38 students, helped 4 schools with monthly grants from the Mass Education Fund and sent out many monks on preaching tours.

Cyclone Relief

The Cyclone Relief work, started in October, 1942 in Midnapore and 24 Parganas and in the Balasore District of Orissa served 311 villages from 10 centres. During the year under report the Mission distributed 88,691 mds. of rice, 26,925 mds. of other food grains, 9,678 blankets, 35,289 new cloths, 842 shirts and frocks and 80 mds. of diet, etc. in addition to Rs. 7,038 in cash. Through four medical units, two allopathic and two homeopathic, 68,805 cases were treated. Besides, 808 new huts were erected for the homeless and 246 partly rebuilt, and 166 tanks were renovated in the area. Out of a total of Rs. 2,69,271-13-0 including the opening balance for last year the disbursements were Rs. 2,00,770-5-6 besides outstanding bills for Rs. 57,163-13-5 payable to the Government of Bengal.

Distress Relief

The Mission began the Distress Relief work in Bengal last June which covered through its 75 relief centres a maximum of 1,160 villages and 22 towns spread over 19 districts in December. During this period it distributed 23,705 mds. of rice, 2,209 mds. of other food grains, 14,696 cloths and chaddars, 2,428 blankets, 2,039 banians, frocks, etc. and Rs. 35,645-6-0 in cash. The number of recipients reached its peak in December when it came up to 1,28,972.

Milk canteens were run in 13 centres, from which a maximum of 3,070 children and invalids were daily served with milk and diet. Seven free kitchens were also organised which daily fed a maximum of 8,240 persons. The total receipts up to the end of the year were Rs. 7,04,335 and total expenditure Rs. 6,13,167—40,000 mds. of rice was also received.

The Mission feels that the Distress Relief work will have to be expanded soon and it hopes to meet the situation through the concerted efforts of all its sympathisers and friends.

Flood Relief

The Mission also carried on Flood Relief work on a small scale from July to October in the Burdwan District which was badly hit by the Damodar floods. In all, about 312 mds. of rice, 163 mds. of other foodstuffs and 280 cloths were distributed.

Famine Relief

In co-operation with Bombay Relief Committee, the Bombay Branch conducted Famine Relief work in the Bijapur District from March to November serving through its 12 centres more than 20,000 labourers by way of supervision of the controlled grain shops.

Burma Evacuee Relief

From H. E. the Governor of Burma's War Relief Fund and the Overseas Evacuee's Relief Fund the Mission distributed in 1943 Rs. 22,963-6-0 among 1,123 Burma evacuees, and 3,000 pieces of standard cloth and a bale of grey shirting among the evacuees residing in Chittagong and Noakhali Districts. A temporary Home for 36 Burma evacuee Hindu women and children was run by the Madras Branch for eight months ending in September.

Malaria Relief

The Sylhet and Habiganj branches jointly conducted Malaria relief in the village of Baniyachong in the Sylhet District. About 46 mds. of rice, 1,003 new and 1,188 old cloths and quinine were distributed. The total number of

cases treated was 24,093 of which 11,564 were new cases.

Cholera Relief

The Calicut Branch of the Madras Presidency carried on Cholera Relief in its neighbourhood for two months. It treated about 1,200 cases and supplied about 2,300 persons with rice and clothes.

BRANCH CENTRES

Medical Service

The Branches at Benares, Kankhal, Brindavan, Taki, Midnapore and Tamluk have been each maintaining a hospital. The total number of beds was 463 in 1943 as against 424 beds in 1942. These centres treated altogether 7743 indoor cases as against 6,182 in 1942. Of these, 1,161 were surgical cases. There were 48 outdoor dispensaries spread over India giving Homeopathic, Ayurvedic and Allopathic treatments according to local conditions. Special mention must be made of the T. B. Clinic at Delhi which treated 18,804 cases in 1943. With the installation of the X-Ray apparatus, the clinic has considerably increased in its usefulness. The Outdoor dispensaries of the Mission treated 13,77,858 cases in all as against 12,71,271 in 1942.

Work among Women

The Mission has always been conscious of its duty to the womanhood of India. Typical of the work done in this direction are the women's department of the Benares Sevashrama, the Sisumangal Pratishthan for expectant mothers in Calcutta, the Maternity work at Jalpaiguri and Taki, the Widows' Homes at Puri and Benares, the Sarada Vidyalya at Madras, the Sister Nivedita Girls' School in Calcutta and the Sarada Sikshamandira at Sarisha (24-Parganas).

Uplift of Backward Classes and Areas

The Mission has been trying its utmost to serve those classes and areas which lag behind in education and culture. The Ashramas in Khasia and Jaintia Hills and in villages like Taki, Sarisha, Sonargaon, Bajiati, Jayrambati, and Sargachi and various other rural institutions bear ample evidence to the Mission's concern for the masses.

EDUCATIONAL WORK

College Education

The Vidyamandira, Belur, the residential college of the Mission sent up its first

batch of 19 students for the I. A. examination, of which 10 passed in the first division, 6 in the 2nd and one stood 10th in order of merit. Attached to the Vidyamandira is the War Technicians' Section which has parallels in Madras.

Secondary Schools

The Mission conducted two types of High schools. viz., Residential and Day schools. Of the Residential schools, that at Deoghar, at Madras, Coimbatore and Batticaloa, had a strength of 150, 166, and 117 and 146 students respectively. Of the Day-schools, that at Thyagarayanagar, Madras, with its total of 2,170 boys and 154 girls is by far the biggest in the Mission; the next place goes to the Sarada Vidyalya, Madras with a strength of 1077 girls and 78 boys; and when all the units under the Madras Students Home are taken into consideration, the centre can easily rank with the best and biggest educational institutions of its own grade in India. Mention should also be made of the 12 Secondary schools in Ceylon, which had a total of 1769 students. The Mission conducted altogether 21 Secondary schools and 14 M. E. schools with a total of 5,808 boys and 2,889 girls.

Primary and Night Schools

Under the Mission there were 57 Primary Schools with 2,126 boys and 1,333 girls and 15 Night Schools with 471 students.

Industrial and Vocational Schools

There were Industrial Schools at Madras, Sylhet, Taki and Belur which had 60, 67, 47 and 16 students on their rolls respectively. Madras Centre specialises in Automobile engineering. Agriculture education was provided at the Sarisha and Mansadwip centres.

Students' Homes

During the year 38 centres accommodated 1,203 students of different schools and colleges who received a training for life.

Spread of Culture and Spiritual Ideas

For the spread of culture and spiritual ideas, almost all centres conducted Libraries and Reading Rooms and organised public lectures.

Foreign Work

The foreign work of the Mission was carried on almost normally. No news was received of the centre at Singapore. The Burma work remained suspended.

Income and Expenditure

The total receipts during the year were Rs. 21,12,386-0-3 and the total expenditure Rs. 20,60,031-4-11 the corresponding figures for 1942 being Rs. 18,19,757-11-3 and Rs. 16,82,475-7-2 respectively.

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EDUCATION SECTION

I

Now we enter the Education section of the Exhibition. On entering we find arranged on the right side of the hall a set of marvellous paintings. The first one pictures the august assembly of the convocation of an ancient Indian University in charming sylvan setting. A monarch in all regal splendour enters, but no one rises to greet him. The second one shows the king taking his seat as an ordinary visitor. A third picture depicts the head of the University, 'the Venerable of Venerables' entering and all rising and turning their faces towards him in silence awaiting his words. On the left side of the hall, in marked contrast, is the picture of a modern university convocation. The Royalty, the Governor enters and the modern sages of learning, the dons of the university rise from their seats and make their bow. We need not proceed to see the other patterns, for the last one is quite representative of the modern type picturing as

it does the general calamity that has fallen to education, its fall from its high estate into the mire of piteous cheapness. Education's spine of independence is broken. Its voice hushed, Education waits at the imperious door of the Government for its favours. The Government pays the wages and dictates the curricula.

How eloquent are these two sets of paintings of the turn in the fortunes of education in India! While the first speaks of the high honour in which Education was held in ancient India, the second signifies the slavery and dependence of education in modern India. In days of yore, the university was the temple of learning and the learned ones its only hierophants. When Learning visited Royalty, when the wise one entered a court even Sri Krishna descended from his throne and bowed at the feet of the sage. And now the picture is reversed: Learning hangs on Prince's favours. In ancient days, Education

was self-contained, self-controlled and while the State drew from it its dignity, its religion, its morality, its effectiveness and its consequent efficiency, the Legislative and Executive departments of its Government exercised over them no control and did not interfere with their management. In the modern system, education is under the control of a Government Department; the Legislature makes laws for it, the Executive appoints its Directors, or the Ministers who are really its masters, sends its inspectors into its schools and colleges, puts the educators into a steel-frame and calls it efficiency. Yes, the Government is definitely keen on calling the tune for it says, *he who pays the piper calls the tune.*

II

In ancient days kings built universities and as a sacred duty bestowed enough wealth on them but claimed no authority. But today even urgent schemes of educational reconstruction are dismissed with scant respect and scantier sympathy by the words, 'no money'. Referring to the Sargent Scheme about the soundness and merits of which there is increasing unanimity in India, His Excellency the Viceroy said in December 1943 at a meeting in Calcutta, 'I think, it is clear that from the practical point of view, the full realization of a scheme such as that outlined in the Sargent Report must wait on other developments. India at present simply has not the money for such a scheme'. And when she has the money, the Government dictates the curriculum. It is a mockery to hatch and develop plans of educational reconstruction before India gets the freedom to put

her own house in order, the freedom to act. And so the first thing in the way of applying ancient Hindu ideals to the salvation of modern education is to restore to education her old freedom, freedom from dependence on governmental favours for finance as also from its dictates of policy, in order that the new forms India is evolving shall be expressions of India's life and not strait-jackets to confine her. To this end, the Governments should assign to educational institutions the material means for their support, gifts of land, grants of money for buildings and for the necessary equipment. The Government in India can very well advance money in the form of loans to finance new schemes of educational reconstruction. How can the national wealth of the country be increased if the people are not given the education which alone can equip them to increase the wealth? It is a pity that the Government in India fails to see the wisdom in advancing loans on very fertile and paying schemes of nation-building education like the Wardha Scheme or the Sargent scheme even when the economists have been very optimistic regarding the possibility of revenue expansion accruing from such loans. Paying a tribute to the Wardha Scheme, Mr. Sargent, Educational Advisor to the Government of India, said the other day in London that 'the early stages of the scheme will have to be financed by a loan or out of such capital balance as may be available.' 'Economists I have consulted' Mr. Sargent continued, 'are unexpectedly optimistic regarding the possibility, given all-out development of India's resources or such an expansion of revenue as will enable the

cost of this and other schemes to be met.' It is very disappointing to find that even in the face of expert advice regarding the possibility of improving national wealth as also the educational standard, the Government has complacently allotted a far back seat to education in its Reconstruction Programme. Perhaps the Government wants it; it wants that the largely illiterate India remains as it is, the finest field for exploitation ever offered to human ingenuity or human greed. Why should it invite any disturbance of the labour market by introducing education on a wide scale?

III

To restore freedom, financial freedom to education then, is to restore to it almost everything; for once education is freed from playing the Government's tune, it knows how to 'deliver the goods'. We need not say that next in importance in Indian eyes are the restoration of the Mother-tongues of India to their proper place, the study in Schools and Colleges of *Indian History* written by Indians, the study of Sanskrit, the cultural language of India and such other steps in national education. Regarding these India has already made her choices. In all provinces, there is an all-out move to make the vernacular the medium of instruction in schools and Bengal must be given the credit for giving the lead in making the Mother-tongue the medium of instruction in college classes also. Years ago a committee has begun to sit at Calcutta to write a lexicon of vernacular equivalents to English technical terms in mathematics and the sciences. In the direction of writing a faithful account of Indian history

for schools and colleges a committee was constituted under the presidency of late K. P. Jayaswal some three decades ago and the committee has been doing excellent work these years. Not only in these details but in more radical or orthodox things has India shown her anxiety to come to her own, to embrace her ancient methods of education, to give up, for instance, the un-Indian custom of building universities in the midst of tumultuous noisy towns—an European influence—and to go back to the kind of her forest universities, to return to her student life of Brahmacharya and even to the ancient system of training the youths for future functions, national and social. This is reappearing in the West as specialised and vocational training extending over all avocations, commercial, trading, industrial and manual. The emphasis that vocational, technical and manual education receives in all new educational schemes in India is an earnest of India's genuine desire to bring back the ancient custom of training youths for future functions. To what shall we ascribe the popularity, prestige and success of residential universities like the one at Benares or the Gurukula college for girls at Kangeri? India is in an anxious mood to relive her ancient educational ideals and she will do so through these institutions. These are out to fuse the best in Eastern and Western education and it augurs well for the new era in the fulfilment of India's aspirations.

IV

All these attempts of India's genius at national education would have shown far more excellent results had not the Government kept the job-mania burning in the youth by

offering the temptation of big-jobs for the finished products of the universities, had they not shown that education is after all just a preparation for recruitment to the Governmental machinery and military, and more than all, if they had not scrupulously maintained the success-worshipping and highly-competitive society after the Western model. Modern education is bound to be a colossal figure of frustration so long as this success-worshipping, competitive society continues. The training in co-operation and democracy which the youth receives in modern schools evaporates as soon as he is thrown in the fray of the society and he is like any other who has not gone through these schools. Education that accompanies the youth only to the gates of the university and sends him alone into society is no education. Education worth the name must equip man for society. Judged by this standard the modern type is found woefully wanting. Says Aldous Huxley :

‘Take adolescents trained for self-government and co-operation and turn them loose into a hierarchical, competitive, success-worshipping society. Will the effects of the conditioning received in school survive? Probably not. Most likely, there will be a period of bewilderment and distress, then a readjustment like the circumstances of life.’

Here again the ancient Indian type of education wins yet another laurel. Unlike the western type, it fashions the youth for an ideal life in society, for it is Man-making education. India believes in an education that is the manifestation of the latent perfection in man. India believes in the essential goodness, infinitude and perfection of man and all true religion

in India is directed to the bringing out of this inner Man. In this sense education and religion in India stand side by side as blood brothers. Both reject happiness, success, possessions as their measuring-rod and accept growth instead. They both ask, ‘how much have you grown since yesterday? How much have you bettered your yesterday’s best?’ And when education addressed itself to this spiritual task of man’s every-day betterment, of taking man to the limit of his growth, it was only natural that such education was sought for its own sake in ancient India as the peak of human development, short only of the supreme achievement of the Para-Vidya, SELF-REALIZATION. Thus the ideal of Indian education is one that waters the entire tree by watering the root. It cures man of his imperfections by the positive method of affirming his perfection and is entirely different from the western method of applying external remedies and treating Man piecemeal. Indian education aims at the education of the physical, intellectual, emotional, moral and spiritual ‘men’ and their consequent integration into a full, complete, spiritual Man for a heightened and more efficient life. The more spiritual a man, the more is he efficient, the more is his capacity for quality-life and quantity-service in society. With such individuals society becomes transformed into a just, peaceable, morally and intellectually progressive community of non-attached responsible men and women not requiring the iron rod of law to put them on the road of virtue.

V

As we have said already there are bright signs of these ideals taking rebirth. Since 1885 India has left

behind many a mile-stone of national self-determination flowering into achievement. We have started many Hindu and Mussalman colleges and schools. We have meanwhile studied Indian history and assimilated its lessons. We have resolved to revive and succeeded in reviving to a great extent the ancient ideals of Indian education and Indian culture, to teach our children in their Mother-tongue, to make Indian ideals the basis of Indian civilization, renouncing the hybrid and sterile ideals of anglicised—Indianism. To impede this majestic march of Indian national achievement would be an act absolutely lacking in imagination and grace. Mr. Sargent in a recent speech in London stressing the urgency of educational reform said: The question 'what is there about India which makes it undesirable or unnecessary or impracticable that she should set her foot on the path taken not only by western nations but by Russia,

China and Turkey?' was being asked by the numerous members of the Allied forces that one may meet in any Indian train. It is no exaggeration to say that these fighting men appear to be gravely perturbed, if not shocked, at the contrast between Indian social conditions and those to which they have been accustomed in their own countries. They all seem to feel—and I must say, I also have the feeling—that if we are really going to hand over India to Indians in the near future, we ought to, for our own credit, hand it over as a going concern'.

Will not Britain in her own interests heed the timely counsel of one of her saner sons and well-wishers? Can Britain continue to turn a deaf ear to the numerous calls to conscience from the Allied countries and be callous to what many there as also in Britain think it her immediate duty to India?

ARJUNA'S ARGUMENT

BY DR. T. M. P. MAHADEVAN, M.A., PH. D.

In this short paper some important facts indispensable for a correct understanding of the spirit of the Bhagavad-gita are set forth with great clarity.—EDS.

The *Bhagavad-gita* appears in the Bhishma-parvan in the form of a report made by Sanjaya to Dhritarashtra, the blind aged king who was powerless to control his son Duryodhana and could not prevent him from plunging the Kuru race headlong into the Great War. On the eve of the war Vyasa made his appearance before Dhritarashtra and offered to grant him his vision in order that he might see for himself the course of the war. The king declined the offer, unwilling to

witness the massacre of his children. Then Sanjaya, the king's charioteer, was appointed reporter, who through his divine eye opened for the purpose by Vyasa could see from afar what happened on the battlefield and give an accurate account of the events to the anguished king.¹

The *Bhagavad-gita* opens with the anxious enquiry of the blind king:

¹ Otto: Sanjaya (Siegfried) has, in some miraculous way, been present at the battle, and now narrates it to the blind king. p. 34.

'Assembled on the sacred field, Kurukshetra, eager for battle, what did my people and the Pandavas do, O Sanjaya?' In reply, Sanjaya described what transpired on the battle-field. Duryodhana saw the army of the Pandavas drawn up in battle-line, approached Drona, his teacher, and named to him the leaders on both the sides. Then he gave his command to his men that they should in every way protect their *generalissimo*, Bhishma. On hearing this, the valiant old Bhishma blew his conch, as if to put courage into Duryodhana's heart. Taking the cue,

'Trumpets and drums, cymbals
and gongs and horns

Burst into sudden clamour,'^a
and there was a wild uproar. The Pandava heroes replied by blowing their conches. Krishna blew his Panchajanya, and Arjuna his Devadatta; and others followed. So wild and terrible was the noise that it rent the hearts of Dhritarashtra's sons, resounding through heaven and earth.

The battle had all but begun, and weapons had even started flying, when Arjuna expressed to Krishna, his charioteer, a desire to see the enemy hordes at close range, and asked his chariot to be stationed between the two armies. When the chariot was stationed, as he desired, betwixt the armies, Arjuna surveyed the front-ranks of his enemy forces and saw there his own kith and kin, elders and preceptors, grandsires and sires, uncles, brothers, sons, grandsons, and companions. Pity overtook him, a tremour passed through his frame, and he addressed himself to Krishna as follows :

'As I see my own people (sva-jana) assembled, eager to fight, my limbs fail, my mouth is parched, my body trembles, and my hair stands on end; Gandiva, my bow, slips from my hand, and my skin burns all over. Incapable am I even to stand, and my mind is in a whirl. I see portents that bode evil.'^b

After describing thus his physical state of helplessness and mental perturbation, Arjuna argues: 'I do not see any good in killing my own people (sva-jana) in this war. I do not desire victory, nor kingdom, nor pleasures. Of what use is a kingdom, of what use are pleasures, or even life, when they for whose sake these become desirable stand here in battle, forsaking life and wealth? Teachers and sires, sons and grandsires, uncles, fathers-in-law, grandsons, brothers—in-law and other kinsfolk—these are not fit to be slain. I do not wish to kill them, even though I may be killed. Not even for lordship over the three worlds would I kill them, much less for lordship over this earth. What delight could there be in such killing? On the contrary, only sin would result from a massacre of our kinsfolk. Therefore, the sons of Dhritarashtra, our kin, ought not to be killed. How can we be happy, I ask, after killing these? It is true that they do not see the consequences of their resolution. They are blind with greed and have lost their heads. They do not realise the sin that would result from destruction of family and deeds of treachery. But we who see the evil of this fratricidal war, how could we proceed without putting a stop to this rot?'^c

^a *Gita*, I, 28-29.

^c *Gita*, I, 31-39.

^b Edwin Arnold: *The Song Celestial*, p. 2

'The evil of war does not end with those that wage it. It is far reaching. With the destruction of a clan, the clan's eternal laws perish; and when law perishes, the entire clan yields to lawlessness, the women become corrupt, and there arise caste-confusion. To hell does this confusion drive the clan, and the ancestors fall from their celestial abodes for lack of oblations. Those who thoughtlessly destroy their kin are verily destroyers of the eternal laws which are the foundations of family and society. And for such people, we hear, hell is the reward.'⁵

'What, after all, is the cause for which we are fighting? Ostensibly it is to put down Duryodhana and his unholy allies. But is not the real reason our own greed for lordship and pleasure? Is it not a sin that we have resolved to kill our kin for such a selfish purpose? I will not fight, therefore.'

'Better I deem it, if my kinsmen strike,

To face them weaponless, and bare my breast

To shaft and spear, than answer blow with blow.'⁶

So saying, Arjuna sank upon his seat, letting fall his bow and arrows, his soul overwhelmed with grief.⁷

Krishna administered to the depressed Arjuna a mild rebuke in rather stern words. He asked him how the mood of despondency had come upon him at an inopportune moment—a mood which ill-became the noble, which was heaven-barring and infamous. He implored him not to yield himself to cowardice, to give up such faintness of heart, and to stand up to fight.⁸

⁵ *Gita*, I, 40-44.

⁶ *The Song Celestial*, p. 7.

⁷ *Gita*, I, 45-47.

⁸ *Gita*, II, 2-3.

This only drew forth from Arjuna another spell of helplessness, that made him declare with deep pathos: 'How can I shoot arrows against Bhishma and Drona who ought to be worshipped by me? I would rather beg and live than be guilty of such grievous sin. Who can say which is good in this war; to win or not to win? Victory against one's kin would be worse than defeat. It appears to me that we should not even wish to live when Dhritarashtra's sons are gone.' Finally Arjuna concluded by saying that he was greatly perplexed. He did not know what was right and what was wrong. 'I ask thee', he said, 'what is good for us, tell us that for certain. I am thy disciple; teach me as I have sought thee as my refuge.' Nothing, he added, would remove his sorrow, not even unrivalled lordship over the earth and sovereignty over the gods, and declaring that he would not fight, Arjuna became silent.⁹

It was at this point that Krishna commenced expounding to Arjuna his message. But before we turn to the message itself, let us pause awhile and analyse Arjuna's argument and the mental mood he was in when he delivered it.

The one reason which the Pandava hero repeatedly gives in the course of his argument is that it is sin to kill one's own kin. He uses the word 'sva-jana' (one's own people) and its equivalents several times. His attachment to his relations, friends and preceptors is so great that the very idea of life without them seems to him despicable. Especially the thought of having to kill the venerable Bhishma and the pious Drona appeals him. Even after

⁹ *Gita*, II, 4-9.

having listened to the discourse of Sri Krishna and seen the war half through, Arjuna finds it difficult to reconcile himself to the Fates that drive him to kill his grandsire, Bhishma. It was the night of the ninth day of battle. Yudhishthira and his brothers had gone to Bhishma to ask him to sign his own death-warrant as it were, to learn from him the method of vanquishing and killing him. Bhishma, to whom the Pandavas were extremely dear though his body had been given over to the service of his king, gave them the *modus operandi*. 'Place Sikhandin before Arjuna,' he said, 'and let Arjuna quickly pierce me on every side with his shafts'. At this Arjuna burst out, 'burning with grief and his face suffused with shame', 'How, O Madhava, shall I fight in battle with the grandsire, who is my senior in years, who is possessed of wisdom and intelligence, and who is the oldest member of our race? While sporting in the days of childhood, O Vasudeva, I used to smear the body of the high-souled and illustrious one with dust by climbing on his lap with my own filthy body. O Krishna, he is the sire of my sire, Pandu. While a child, climbing on the lap of this high-souled one, I once called him father. "I am not thy father, but thy father's father, O Bharata!"—even this is what he said to me in my childhood. He who said so, oh! how can he be slain by me? Oh! let my army perish. Whether it be victory or death that I obtain, I will never fight with that high-souled person'.¹⁰ This was the lament of Arjuna eight days after he received the Gita teaching from Sri Krishna, and shows of what stuff Arjuna's heart was made.

¹⁰ See *The Story of the Great War* by Annie Besant, p. 138; *Bhishmaparvam*, 103, 82-87.

It was extremely responsive to filial affection and could not bear to offend or harm a venerable grandsire. If his feelings ran so high at the close of the ninth day of the war and after fully grasping the Lord's teaching, how much more should they have tormented him on the first morning before the philosophy of disinterested action was taught to him? No wonder then that he shrank from the terrible deed of shooting arrows against Bhishma and Drona worthy of being worshipped by him.

But, it may be asked, did not Arjuna know this before the war was declared and he went to the battle field? Yes, he knew. He had even fought Bhishma and the sons of Dhritarashtra once before when the latter had gone on an expedition of seizing cattle in the Matsya kingdom. But that was a minor episode and not a fight to the finish. The Great War on the plains of Kurukshetra was something unprecedented. As the Epic says, only children and the old remained at home; all the others were on the battle-field. Neither of the contending parties would accept a defeat. 'Either victory or extinction' was the objective of both. It is true that Arjuna had known this before he went to the battle-field; but he had known it only on the intellectual level. Now that he was facing his elders and kinsmen, all fully prepared to die (*tyakta-jivita*), his emotions were roused and he felt a revulsion for the deed he was about to perform. Even they who bear a rough exterior are not free from the tender cords of affection. For instance, what may appear to be amazing happened at the discussion which the Pandavas were holding with Sri Krishna before the latter started

on his ill-fated peace-mission to Hastinapura. Of all persons in that assembly, Bhima the terrible, spoke in favour of peace. In a speech which was 'as unexpected as if the hills had lost their weight and fire had become cold', the great hero argued that should they go to war, they would be destroying their race. 'Kesava, laughing, chid him for his gentle mood, declaring that such a frame of mind in him was due to panic, and was 'as strange as articulate speech in kine'. Bhima fired up angrily at the taunt, declaring that he felt no fear, but only sought preservation of the Bharatas'.¹¹ If even Bhima could be moved to make such a passionate appeal for peace with cousins, it is understandable that Arjuna should grow faint-hearted and refuse to fight his kinsmen.

The nerve of Arjuna's argument, then, is that it is wrong to kill one's own people. And by a process of rationalisation the Pandava Prince also thinks of the evil consequences of war on society. He feels that the laws of family and clan would perish with the destruction of the clan and thinks that these laws are eternal and abiding. Alas! he does not know that there is a greater law which alone is eternal (sasvata-dharma) and that God is its keeper (gopta)—a truth which he realises later when he experiences the omniform of the Lord.¹² It is not bad that one should feel for his family and clan. Duryodhana who had no such qualms was rebuked by Sri Krishna when the latter found him adamant on his resolve not to yield even an inch of ground to the Pandavas. Sri

Krishna who had gone to Dhritarashtra's court as an ambassador of peace warned the first-born son of the weak old king, 'Let not thy relatives and the chiefs who follow thee be slain. Let not people say that thou art the exterminator of thy race and the destroyer of its achievements'.¹³ Such advice is meet for men like Duryodhana, who though human in form have not the humane feelings. Arjuna was most human and he had to be lifted above even that level. And so Sri Krishna rebuked him for his narrowness of outlook and his inordinate love for his clan. In his argument Arjuna turns out to be of the earth, earthy. The Lord unfolds to him the vaster region of divinity, the real home of all beings.

It is essential, therefore, to realise at the outset that Arjuna was no *pacifist* in the abstract sense of the term. He was not a *satyagrahi*. He was not against war as such. He was opposed only to a war with his kinsmen. When he said that he thought it better for him to die in the battle, unresisting and unarmed, than to kill his beloved enemy, it was not at the altar of Truth that he was prepared to lay down his life, but only at the shrine of the small god of family and clanish affections.

That Arjuna's only consideration was the fate of his group is evident from the physiological symptoms of which he complained at the beginning of his speech. His limbs failed, his mouth got parched, his body trembled, his hair stood on end, and his skin was burning all over. His bow slipped from his hand. He was not even able to stand, and his mind was in a whirl. These are symptoms

¹¹ See *The Story of the Great War* by Annie Besant, p. 120; Udyoga-parvan, Chs. 67-69.

¹² *Gita*, XI, 18.

¹³ *Udyoga-parvan*, Ch. 111.

of an agitated mind, a mind which has been thrown off its balance. Arjuna's decision not to fight was not born of a feeling of oneness with all existence. It was not the result of a philosophic reflection, though his words sounded wise (prajna-vada). Arjuna was afflicted on account of ignorance and the passions that follow in its trail.¹⁴ When he finally confessed that he was perplexed and

that his mind was clouded and was not able to distinguish between the right and the wrong, Sri Krishna undertook to remove his ignorance by giving him the light of knowledge. The teaching was not for Arjuna alone. Treating Arjuna's grief as an occasion, the Lord taught the *Gita* for the sake of the good of all beings.¹⁵

THE GOD-GURU CONCEPTION

By REV. A. P. AROKIASAMY, Ph. D., D.D.

The writer of this well-documented article gives a thoughtful analysis of the conception of Guru in South Indian Saiva Siddhanta, with some analogies in western religious thought.—EDS.

In these days when the Trade Union spirit has entered into our very schools and colleges, it is refreshing to turn one's eyes to the high esteem in which gurus in ancient India were held. There are numerous accounts of the high repute enjoyed by the guru and the profound devotion enjoined on the disciple: in the *Vedanta Sara* we find a portrait of the guru. The salient portion of it reads:

A true guru is a man who is in the habit of practising all the virtues; who with the sword of wisdom has lopped off all the branches and torn out all the roots of sin, . . . who behaves with dignity and independence; who has the feelings of a father for all his disciples; who makes no difference in his conduct between his friends and enemies, but shows equal kindness to both. . . . He is a man who performs all the acts of worship of which Siva is the object. . . . Those are the qualities which he ought to possess, that he may be in a position to show others the path of virtue and help them out of the slough of vice.

The opening line of the *Bhakta-Mala* assigns a place to the guru among the four pre-requisites of religion; namely, Bhakti (devotion), Bhakta (devotee), Bhagavanta (the Adorable) and Guru (preceptor).

This outlook of the guru may be styled Guru-God conception. Apart from raising human gurus to a divine plane the Siddhanta attempts to bring Siva himself to an identity with human gurus. The reason for this development of the traditional Hindu conception is not far to seek: the Siddhanta is one of the highly developed forms of Indian Theism; there is in it a personal God who, in the words of a Saiva sage, Tirumular, is love itself; it is in the fulness of this love of God for mankind that God comes down to dwell among men; hence the Siddhantic conception may reversely be styled 'God-Guru Conception.'

¹⁴ See Sankara's *Commentary*, Memorial Edition, Vol. 11, p. 17.

¹⁵ See Sankara's *Commentary*, p. 18.

The Siddhanta postulates a turning point in the Godward march of the soul whose progress is subsequently characterised by two notable changes for the better: first a balance of deeds is brought about; the soul attains to a condition of viewing deeds either good or bad without likes or dislikes; whereupon there remains no seed of joy or sorrow to be experienced in future and whereby the cycle of Samsara, i.e., of births and rebirths, is broken through. Secondly, Sakti-nipatam (cessation of energy) takes place: that is to say, the veiling energy which aroused the soul to varied experiences of pain and pleasure through successive embodiments is now changed into a gracious energy of enlightenment and works for the release of the soul from Samsara.

It is at this juncture that the guru appears. The need of a guru for enlightening the soul is admitted in unmistakable terms by the Siddhantists; chapter and verse can be given for it. This guru must avowedly be Siva himself; for nobody in the opinion of the Siddhantists can possibly know the infirmity of the soul and heal it:

None can know the disease within but those of the household.

Can the outer world discern it too?¹

Thus it is clear that none in the outer world can discern the state of the soul; by the outer world, the whole universe, as opposed to the interior of the soul, is understood; as Siva transcends the world he is not included in the 'outer world'; his transcendency notwithstanding Siva may in a sense be said to belong to the household, for he abides within the soul and furthers by latent grace its onward march:

¹ *Thiru Arul Payan* (Dr. G. U. Popes' translation) 5, 2.

Grace that in the time of ignorance abode within;

Now made manifest by visible signs—the king who departs not.²

Tirumular repeatedly brings home the tenet of Siva-Guru:

'He, who is above all worlds, the holy Siva. is in this world the praiseworthy holy guru'

'God himself is the Siva-Guru'.³

Siva-Guru, it is next asserted, must needs be under human form, so as to fall under sense-perception. To instruct and guide the two categories of souls, i.e., *Vignanakalar* and *Pralayakalar*, there is no need of Siva taking human form; for freed as they are from sense deception, Siva can speak to such in their inner consciousness; but with the third category, *Sakalar*, the human form is the only way of contact; this point may well be illustrated by a simile: just as wild beasts are ensnared with the help of a tamed one of their kind so does Siva conduct himself with regard to souls employing, his bodily frame as if it were a stalking-horse. In like terms poet Thayumanavar portrays Siva-Guru:

And knowing pain and knowing pleasure
With His form of manhood
Beguiling me to Him, and breaking
The twist of sin, ill's taint,
Just as a deer decoyeth
With stratagem and feint.

That the Siva-Guru assumes a human form is accepted by all; it is in determining the human form that opinions differ; here lies the crux of the question. By way of clearing the ground the question at issue may be thus stated: does Siva merely manifest himself to the disciple whom he means to instruct and guide, or does he actuate and abide in a body; in the former hypothesis we would have

² *Idem*, 5, 1.

³ *Tirumantiram*, 1576, 1573.

mere theophanies, i.e., momentary appearances of Siva in fictitious bodies; in the latter however we would be faced with the doctrine of incarnation. In the latter hypothesis it may further be asked if the real bodily frame assumed by Siva is part and parcel of himself or the body of a human seer actuated for a time. To sum up: Is the appearance of Siva in human form to be taken for (1) theophany or (2) incarnation in the strict sense of the word or (3) incarnation in a broad sense of the word i.e., possession?

A word on the progress the study of the Siddhanta has made will enable the reader to form an estimate of the conclusions arrived at in the present discussion and the arguments alleged in support of them. This school of Indian Philosophy has long been relegated to the background. In recent years several attempts to bring it to the foreground have been made and as a result a number of publications have lately come out. Despite these studies, much is yet to be unearthed, nay some of the source books have not seen the light of day. But for a brief remark in a work named, *Psalms of a Saiva Saint*⁴ the theme of this paper has not come in for discussion; even in the book just mentioned the topic is no more than broached in the introductory notes; the author seems to maintain the theory of Incarnation against that of Theophany. The following critical estimate however will show if either of them hold water.

The theory of Theophany belittles the bearing of the texts that are emphatic on the real human body of the God-Guru and whittles down

their obvious import. In the language of the Siddhanta Sastras the God-Guru is:

1. a sage in Tirumular's line of teachers (Tirumular is the author of *Tirumantiram*.)

O heavenly Guru granting lore divine,
Lord of Silence, sage of Mular's line.⁵

2. subject to human limitations of name, rank, etc.

To Him be praise
Was born and bore a name,
Who name has none.
And felt in human form and frame
Hunger and thirst, felt joy and fear,
Cravings for restful sleep,

And, for their saving, Guru He became
To Him be praise.⁶
The Guru, who, man's form assuming,
Became as I, yea one
With name and native-place and parents,
One needing sleep and food...⁷

To save me from the toils of my good and bad karma, there appeared, taking a form human like mine, in Tiruvennai Nellore, and known as he of Sweta Vanam, the Lord Himself who once changed the poison of the black sea into nectar.⁸

Hardly a cursory reader can fail to remark how well these texts cut the ground from under the feet of the defenders of Theophany. In this connexion it would be unfair to pass by another trend of thought. Passages suggestive of Theophany are not wholly absent from the writings of the Siddhantists. The obvious rejoinder is that such passages can, without prejudice to the import of the foregoing quotations, be harmonized; the reason being that these passages are

⁵ Writings of Thayumanavar.

⁶ *Pottipattodai* (by Umapathi Siva-chariar), parts of lines, 131-189.

⁷ The Writings of Tayumanavar.

⁸ *Irupa Irupahtu* (by Arul Nanti Siva-chariar) stanza, 19.

⁴ By T. Isaac Tambyah, published by Luzac & Co., London.

but incidental and indicative of manifestations which Siva grants to his devotees quite exceptionally and out of the ordinary course of events.

The claim of Theophany being so disposed of, we shall examine the theory of incarnation. The Sastras suggest the assuming of a real body by Siva as the ordinary way of communication. Is the body thus postulated, we may again ask, so exclusively Siva's own that he may be said to be incarnate in the strict sense of the word? Christian pioneers in the field of Siddhantic literature hastily answer in the affirmative. Their own religious belief and to some extent their superficial knowledge of the stratum of thought they are concerned with and of the language in which it is couched, are in the main responsible for this false step; they stumble in stretching the parallel of the Christian doctrine too far.

To such as uphold this view it may be replied that they are reading the Christian doctrine of Incarnation into a system which does not call for it. In the Siddhantic plan of liberation from bondage (*mukti*) there is absolutely no need for human nature to be hypostatically united with Siva. Freedom from Samsara is the fruit of knowledge which Siva would bestow on souls, as will be presently shown, without assuming a body of his own. It is not thus in the economy of Christian Redemption which is a reconciliation of the offender with the offended by means of a bloody reparation voluntarily undertaken by God Incarnate on behalf of the offender. To this purpose God must needs be associated with or, to use a theological term, hypostatically united to a real human nature in and

through which alone a bloody reparation is possible for God. In such a plan of redemption, it may be remarked in passing, God's love for mankind would reach its zenith and stand without a parallel. The above contrast between redemption, Hindu and Christian, makes it clear that the doctrine of the real Incarnation of Siva is foreign to the Siddhanta.

The point may next be made that incarnation proper is withal incongruous with the Siddhanta. Siva being a pure spirit as opposed to impure spirits such as souls that are whirled along the cycle of Samsara, cannot be imprisoned and fettered in a karmic body. For the transcendency of Siva over the souls on the one hand and his absolute dissociation with matter that is intrinsically evil, on the other, will have to be surrendered. This double relation of Siva can hardly be thrown overboard without impairing seriously the integrity, to say the least, of the system. Hence the theory of Incarnation has to reckon with this cardinal point before it can lay claim to our deference.

Siddhantic divines while treating of Siva-Guru assign to Siva such human limitations of birth place, name, etc., as are found verified in the sphere of human history. Arulnanti, for instance, states, that Siva who became a guru, was a native of Nellore and was known by the name of Meykanda Devar.⁹ Now, Meykanda Devar is an historical figure, the author of twelve *sutras* which form the ground-work of Siddhanta. Umapati¹⁰ likewise worships the God-Guru in the person of

⁹ *Irupa Irupahtu*, Stanza 5.

¹⁰ *Nenju Vitu Tudhu*, (and *Vina Venba* line 165.

Maraignana Sambandar, one of the three hymnists of Thevaram fame. By these statements the protagonists of the theory of incarnation are faced with a quandary, they have either to distort against all principles of sound exegesis, the texts that give us the foregoing data or to debase Siva, much against their belief and liking, by subjecting Him to innumerable incarnations or embodiments, successive and simultaneous according as the time, place and needs of souls demand.

The theory of divine Possession steers a middle course between the Scylla of the theory of Theophany and the Charybdis of the theory of Incarnation. It is by way of possession that Siva appears as Guru. Formally the soul of the human seer, and virtually his body pass for a time into the possession of Siva. In the words of *Sivagnanapotha Padayam*: 'God takes the soul of the human teacher as his body just as our soul informs our body': whereby all the acts and words at the time of possession are not merely prompted by, but also proceed from, Siva; there is a complete occupation of the mental faculties by a sacred energy and the human seer does not act but as the mouth piece of Siva. The person of the human teacher is overpowered by the divine *afflatus* and remains inactive; this condition of the devotee may be described as a divine seizure (*katoxos* or *Theoleptos*). This state of possession may further be explained in the light of two words: enthusiasm and ecstasy, both derived from Greek, (*Eutheos*, *Ekstasis*); the first originally signified the indwelling of divine energy and the second the release of the soul from its corporeal subjection at the entrance and as the result of the divine energy.

This opinion neither disregards the full import of the text nor destroys their force. Can the devotee, one may here object, under the influence of divine energy be truly, addressed as Siva in bodily frame, subject to human limitations? To understand and appreciate the answer to this question it must be borne in mind that the language concerning 'Siva in human form' is used not so much to lay down points of doctrine as to lay increased stress on the mystical value of the communication, nay on the quasi-identity of the devotee with Siva. It is then but natural that we meet with interchanges of attributes between the devotee and Siva. The importance of this remark is considerably enhanced by the fact that such overstatements are solely found in the devotional literature of the Saivas. Hence far from being construed as subscribing to the theory of Incarnation these over-statements may, by an analogy, be well interpreted in support of the theory of divine possession.

If in the religious history of peoples vestiges of doctrines of Incarnation of God are found, they may be traced to a primitive revelation made by God to the first members of the human family. With some branches of human race the tenet is preserved in its integrity; with others however it is found modified into or even superseded by tenets that are a mere echo of the original; divine possession may be classified as one of those poor substitutes.¹¹

¹¹ A comparative study of the forms of divine possession in vogue among peoples of diverse culture and civilization yields the following results:

1. The possessed is as a rule addressed as the Deity who takes hold of the subject; for example in Plato's writings we read: 'Many are the thyrsus-bearers but few are

Now, to the objection proposed a little before. In the light of what was observed in the other strata of thought, the writer of the present article envisages and interprets the Siddhantic conception of the divine Possession; the interchange therefore of name and attributes between the seer and Siva does not so point to an identity of persons as to raise the question of the Incarnation of Siva but to a mental confusion of personalities such as we have seen to be true in cases of possession.

The mental confusion of the personalities of god and guru may yet result from another source. According to the Siddhanta the soul by reason of its attachment and assimilation becomes that to which it is united; this potentiality of the soul is a postulate of prime importance in the system. On this score

the inspired Bacchi'. The sense is: though there are many priests of Bacchus who hold the staff symbolic of their god yet few of them are inspired and possessed by Bacchus. The human worshippers therefore assume the name of the god who possesses them. In like manner Sabi and Sabae are the names given to the possessed worshippers of Sabazius.

2. In the state of possession an unavoidable confusion of personalities and interchange of attributes between the Deity and the devotee is observed. A passage from the Aeneid strikingly illustrates this: Aeneas lands in Italy and visits the temple of Apollo and the cell of the Sibyl. There, at the bidding of the Sibyl, who is now overpowered by the god, Aeneas asks about his destiny; his prayer is addressed now to the god Phoebus, now to the holy prophetess; one and the same request is partly made to the god and partly to the possessed; the reply besides is given in the name of the Sibyl without reference to the god. This manner of speech, we argue, presupposes and proceeds from a confusion of personalities and interchange of attributes.

let not Siddhanta be supposed to have Monistic leanings for, its goal is Advaitam (not two), the *via media* between Ekam (one) and Dvaitam (two). In keeping with this cardinal point, Manikkavasagar speaks of his personal experience:

.....
I saw me drawn anigh
To where besides Thee there is none,
O Perunturai's Holy One,
Nearer, yet no more I,
Yea closer, until all of me,
Worn to an atom, worn to be
No longer I, was One
With Thee, Siva, Who art not aught ..¹²

Thayumanavar is more explicit on the point at issue:

They are God to me who on Him
meditate
Day and night drawing nigh unto Him,
nigher,
Light of eye-light and innermost sense
Who is
Brightly.....
So good a man deserves to be
Deemed Siva's self, high Deity.

The foregoing texts make it abundantly clear that the devotee and the Deity are viewed by the Siddhantists as one. Should we not then with reason conclude that this attitude of mind would have given rise to the expressions and indiscriminate predication of attributes in question.

Finally, the theory of Possession gains strength by reason of a conventional term, 'athittithal,' widely current among the commentators and of a common practice observed in the religious life of S. India. The word ('அதிதீப்தல்' from the Sanskrit *atishha*, means: standing on or abiding in. Far from even connoting any

¹² *Thiruvasagam*.

idea of incarnation, either of the significations only endorses the theory of Possession; for the two phrases distinguish alike the person who stands or abides from the person on or in whom the former stands or abides; and this is what is denoted by the word Possession as opposed to Incarnation.

Instances of possession authentic or otherwise, by an evil spirit, are of frequent occurrence in the popular religious rites and festivals of the South. The possessed affects to commune with the spirit; the simple villagers believe that the will of their gods can be known through these mediums; this popular practice and belief may be an offshoot of the doctrine of Possession.

Three opinions, to wit: Theophany, Incarnation and Possession, are propounded as genuine interpretations of

the God-Guru conception to which the Siddhanta lays claim. The first two are extreme views while the last keeps the golden mean. The theory of divine Possession is at one with that of Incarnation in defending, against the theory of Theophany, the obvious sense of the texts that point to a real, as opposed to a fictitious, body of Siva-Guru. But in determining how Siva actuates this real body, the theory of Possession differs from that of Incarnation. Regardless of the discrepancies that follow in its wake, some have resorted to the theory of Incarnation as the only one that justifies the over-statements to be met with in the Siddhantic literature. The theory of divine Possession however admirably accounts for these over-statements; harmoniously expounds the God-Guru conception; and is admittedly the genuine interpretation.

SPIRITUAL PATH

BY ARAVIND U. VASAVADA

Like applied science we may speak of an applied philosophy. The writer of these paragraphs draws attention to the latter, mostly in the incisive words of Sir S. Radhakrishnan.—EDS.

It may be interesting to know the practical side of the spiritual life presented in the philosophical writings of Prof. Radhakrishnan. What sort of discipline is required for one to realise the spiritual goal? The reader may find in the well-known writings of the distinguished philosopher an analysis of the situation and the particular application of the traditional discipline to suit our need. The nature of man remains the same throughout all times, although some sides of his life receive a particular emphasis more than others at parti-

cular periods of history, due to the economical, political and other forces predominant in that age.

Our age is known for its tendency to exalt the intellectual and to overlook the spiritual. Our pursuit of sciences has cleared all our illusions and our naive attitude towards the world has dispelled the mystery from our life. Life is a dull and monotonous show. There is no zest and vigour in it. 'We believe that we have conquered nature, simply because science has pushed the boundaries of the unknown farther from

us, yet we are as far as ever from having conquered our own nature.'¹ Sciences of the intellectual level have given us luxuries to make our life comfortable upon this earth, the democratic government to satisfy our individualistic temper, and religion of Humanism to suit our taste. But there still lurks a deep discontent in the heart of man. We have left our normal and natural life and have become suspicious of everything. All this is traceable to the separatist tendency of the intellect.

As soon as man knows the unchangeable processes of nature in contrast to his own short life inevitably to be ended with death, he begins to fear death. This fear of death creates an antagonism between him and the changing nature. 'Though he is born of the cosmic process he feels himself at enmity with it ... An overmastering fear thwarts his life, distorts his vision, and strangles his impulse.'² Secondly, his individualistic temper brings him in conflict with society. He does not want to submit easily to the organisation of society. 'He looks upon himself lonely, final, and absolute, and every other man as his potential enemy.'³ Thirdly, his whole inner life gets disrupted due to these fears of death and isolation. 'He becomes divided, riven being, tormented by doubts, fear and suffering. His identity splits, his nucleus collapses, his naivete perishes. He is no more a free soul.'⁴ He gets nervous and clings to anything to run away from fear; yet he cannot cling to anyone. He suspects everything. This is the life of man to-day. And 'the world in which we live to-day, is

the world of incessant fear (*bhaya*) and violence (*himsa*), of wars and rumours of war, where we are afraid of everything, suspect mines under our feet, snipers in thickets, poison in the air we breathe and the very food we eat. '...'

Can we remove this fear? It cannot be removed either by changing the circumstances or by going down to the sub-rational level, for neither is possible. Firstly, we are creatures of circumstances and secondly, we cannot become brutes. Wisdom (*jnana*) alone can remove fear. The truth of spirit casts out all doubts and suspicions. 'When we discover the secret seed of spirit which lies concealed within the coatings of our nature, and live by it, life becomes a pure flame of light and happiness.'⁵ Fear of death and isolation vanishes when we enter the life of spirit; we feel kinship with the whole of nature. Spirit is immortal, it gives us *abhaya*. *Abhaya* and *ahimsa* are the two features of the religious or spiritual life.

Life of spirit is not something superimposed from outside. We ourselves are the spirit. We have glimpses of the spiritual ideal in our common activities of life, only we do not care to see it more clearly. 'The relation of our life to a larger spiritual world betrays itself even in the waking consciousness through our intellectual ideals, our moral aspirations, our cravings for beauty and our longing for perfection.'⁶ Spirit is the unconscious background of all our thoughts, feelings and activities.

Distrust and fear are not natural to man. They are the illusions of intellect. Faith and love are the basis of

¹ *Eastern Religions and Western Thought*, p. 40.

² *Ibid*, p. 43.

³ *do.* p. 43.

⁴ *do.* p. 44.

Ibid, p. 44. (slightly changed)

do. p. 45.

do. p. 37.

our life. 'The feeling of fellowship with the whole humanity is implanted in our nature.'⁹

Practically, the goal can be reached through purification, contemplation and identification which are not so much as stages as different points of view.

The first stage aims at the purification of our body and mind, through vows of chastity, non-injury, truth-speaking, etc., the *yamas*; and contentment, austerity and devotion to God—the *niyamas*. This ethical discipline of the first stage prepares for the higher stage of spirituality. The second stage consists of *asana*, *pranayama* and *pratyahara*, all of which lead to the life of contemplation. Proper posture with the control of breath makes the mind steady and the withdrawal of mind from the objects of sense disciplines the mind for the higher and deeper concentration. *Pratyahara* helps to gather the fitting energies of mind in order to be used for deeper concentration. The last stage consists of *dharana*, *dhyana* and *samadhi* which trains man for the final unification with the spirit.

In this stage, starting with small beginnings, by repeating some text or concentrating upon some object external to us, we make our mind one-pointed. The last step is *samadhi*, in which 'the conscious division and separation of the self from the divine being, the object from the subject, which is the normal condition of unregenerate humanity, is broken down. The individual surrenders to the object and is absorbed by it. He becomes what he beholds.'¹⁰

Describing the experience further, Sir S. Radhakrishnan says, 'Tasting nothing, comprehending nothing in particular, holding itself in emptiness, the soul finds itself as having all. A lightning flash, a sudden flame of incandescence, throws a momentary but eternal gleam on life in time. A strange quietness enters the soul; a great peace pervades its being.'¹⁰ We are filled with rapture and the bliss of the experience permeates our whole being.

Spiritual life is not easy for an ordinary man and is very difficult for one who is conceited and self-willed. Unless, we break our egotism and illusion which it creates we cannot breathe the pure air of the spirit. Our 'whole substance must groan and travail, must liquify in order that we may reach the life eternal. All must be surrendered. Annihilation is the condition of abundance, death of life.'¹¹

The goal of spiritual discipline is not less of life but more of it. It is not an annihilation of the self but of what is not-self. It is not the disruption of personality but the unification of it. Prof. Radhakrishnan puts it thus: 'The test of authentic spiritual insight is an increased integration of the personal life, quickened sensibility, heightened powers, and universal tenderness. The fusing of the finite and the infinite, of the surface consciousness and the ultimate depths, gives the sense of a new creation.'¹²

Spiritual life is the life of the reborn or the resurrected. 'The resurrection is not the rise of the dead from their tombs, but the

⁹ Ibid. p. 40.

¹⁰ do. p. 50.

¹⁰ Ibid. p. 50.

¹¹ do. p. 51. (*italics mine*)

¹² do. p. 98.

passage from the death of self-absorption to the life of unselfish love, the transition from the darkness of selfish individualism to the light of universal spirit, from falsehood to truth, from slavery of the world to the liberty of the eternal.¹³

A man thus reborn sees the world in a new light. His patriotism is not attached to one nation or the other but to the whole humanity. He understands that, 'Nations like individuals are made, not only by what they acquire, but by what they resign.' He can see through the wickedness of the world the essential goodness beyond. 'He is aware of the central drive of the universe. It drives through him and he has a vision of what it is driving at, the transformation of the indwelling of God into a realisation. He has the sense of power by which he creates meaning and beauty out of the conflict of human desires and passions.'¹⁴ He does not retire into the monastery or to the mountain top but is intensely interested in raising and helping his fellow beings. He becomes a fitting instrument of God or the spirit¹⁵ and

¹³ Ibid p. 47.

¹⁴ do. p. 42.

¹⁵ do. p. 52.

¹⁶ 'When the perfected individual works for the world he is the channel through which the divine influence flows. He is only the instrument (*nimittamatram*). He works in the spirit of the words, 'I, yet not I' (*kartaram akartaram*). Ibid. p. 54.

works at a stupendously high velocity. 'Eternal life is here and now. It is the life of the eternal part of us, of the light within us, of intelligence and love whose objects are incorruptible.'¹⁷

Life of spirit is the life lived here and now in detachment from the world and retirement into the solitude of the inner self. To put it in the words of the author cited, 'All things of the world are to be enjoyed by man, but in the spirit of detachment. What matters is not the possession or the non-possession of things eternal but our attitude towards them.' It is what a man is, not what he has, his frame of mind matters. To be detached is never to want anything for oneself. If we cannot be satisfied with the beauty of the flower until we pluck it and put it in our buttonhole, we cannot be at peace. From detachment come wisdom, harmony with the environment, peace.'¹⁸ Spiritual life is the life of one who has gained full mastery of himself and has attained 'that contentment in depths, that eternity in the soul, that profound peace which is not mere emotion, what the Hindu calls *santi*, which enables its possessor to say, 'I have overcome the world.'¹⁹

¹⁷ Ibid. p. 53.

¹⁸ do. p. 131.

¹⁹ do. p. 52.

THE PARAMAHAMSA AS THE SWAMI SAW HIM

A time comes when differentiation vanishes and we cannot perceive it at all. I have experienced that state in my own life. One day in the temple-garden at Dakshineswar Sri Ramakrishna touched me at the heart, and first of all I began to see that the houses, rooms, doors, windows, verandahs, the trees, the sun, the moon,—all were flying off, shattering to pieces as it were, reduced to atoms and molecules,—and ultimately became merged in the *Akasha*. Gradually again, the *Akasha* also vanished, and after that, my consciousness of the ego with it; what happened next I do not recollect. I was at first frightened. Coming back from that state, again I began to see the houses, doors, windows, verandahs and other things. On another occasion I had exactly the same realization by the side of a lake in America.

One day in the Cossipore garden, I had expressed my prayer to Sri Ramakrishna with great earnestness. Then in the evening, at the hour of meditation, I lost the consciousness of the body, and felt that it was absolutely non-existent. I felt that the sun, moon, space, time, ether and all had been reduced to a homogenous mass and then melted far away into the unknown, the body-consciousness had almost vanished, and I

had nearly merged in the Supreme. But I had just a trace of the feeling of Ego, so I could again return to the world of relativity from the samadhi. In this state of samadhi all the difference between 'I' and the 'Brahman' goes away, everything is reduced into unity, like the waters of the Infinite Ocean—water everywhere, nothing else exists—language and thought, all fail there. Then only is the state 'beyond mind and speech' realised in its actuality. Otherwise, so long as the religious aspirant thinks or says 'I am the Brahman,'—'I' and the 'Brahman', these two entities persist—there is the involved semblance of duality. After that experience, even after trying repeatedly I failed to bring back the state of samadhi. On informing Sri Ramakrishna about it, he said, "If you remain day and night in that state, the work of the Divine Mother will not be accomplished; therefore you won't be able to induce that state again; when your work is finished, it will come again." Sri Ramakrishna used to say that the Avatars alone can descend to the ordinary plane from that state of Samadhi, for the good of the world. Ordinary Jivas do not; immersed in that state, they remain alive for a period of twenty-one days; after that their body drops like a sere leaf from the tree of samsara.

Prophets preach, but the Incarnations like Jesus, Buddha, Ramakrishna can give religion; one glance, one touch is enough.

Sri Ramakrishna never recognized any sin or misery in the world, no evil to fight against. After twelve years the quiet prophet of Dakshineswar had worked a revolution not only in India, but in the world.

Each devotee colours Sri Ramakrishna in the light of his own understanding and each forms his own idea of him from his peculiar standpoint. He was, as it were, a great Sun, and each one of us is eyeing him, as it were, through a different kind of coloured glass.

Sri Ramakrishna held highly liberal views.

Pointing out mistakes wounds a man's feelings. We have seen how Sri Ramakrishna would encourage even those whom we considered as worthless, and change the very course of their lives thereby! His very method of teaching was a unique phenomenon! We shall have to raise men by scattering broadcast only positive thoughts. First we must raise the whole Hindu race in this way, and then the whole world. That is why Sri Ramakrishna was incarnated. He never destroyed a single man's special inclinations. He gave words of hope and encouragement even to the most degraded of persons and lifted them up. We too must follow in his footsteps and lift all up, and rouse them.

Sri Ramakrishna is our centre. Each one of us is a ray of that light-centre.

The knower of Brahman never seeks his own happiness. But what is there to prevent him from doing work for the welfare of others? Whatever work he does without attachment for its fruit brings only

good to the world—it is all 'for the good of the many, for the happiness of the many.' Sri Ramakrishna used to say, "They never take a false step."

That activity and self-reliance must come to the people of the country in time—I see it clearly. There is no escape. The intelligent man can distinctly see the vision of the next three yugas ahead. Ever since the advent of Sri Ramakrishna the eastern horizon has been aglow with the dawning rays of the sun which in course of time will illumine the country with the splendour of the midday sun.

Now my one desire is to rouse the country—the sleeping Leviathan that has lost all faith in his power and makes no response. If I can wake it up to a sense of the Eternal Religion, then I shall know that Sri Ramakrishna's advent and our birth are fruitful. That is the desire of my heart; Mukti and all else appear of no consequence to me.

This is the Message of Sri Ramakrishna to the modern world: "Do not care for doctrines, do not care for dogmas, or sects, or churches, or temples; they count for little compared with the essence in each man, which is spirituality, and the more this is developed in a man, the more powerful is he for good. Earn that first, acquire that, and criticise no one, for all doctrines and creeds have some good in them. Show by your lives that religion does not mean words, or names, or sects, but that it means spiritual realization. Only those can understand who have felt. Only those who have attained to spirituality can communicate it to others, can be great teachers of mankind. They alone are the powers of light."

The more such men are produced in a country, the more that country will be raised; and that country where such men absolutely do not exist is simply doomed, nothing can save it.

REVIEWS AND NOTES

Warning to the West : By KRISHNALAL SHRIDHARANI. DUELL, SLOAN PEARCE (NEW YORK) AND INTERNATIONAL BOOK HOUSE LTD. BOMBAY. PRICE RS. 4-14-0. PAGES 189.

This is a brief but brilliant exposition of the East-West problem, than which there is no more vital question on which the future of world peace depends. The remarkable changes that have already come over the world, the shifts already seen in the international political, economic and cultural centres of gravity, might very well make one doubt if the time for warnings is not already long over and if the West has not already missed the bus. By its reckless abuse of power and opportunity in the past, Anglo-Saxon Christendom, has earned only the hatred of the coloured millions and thus lost the leadership of the world. But it is never too late to mend: If not to lead mankind in future, at least to survive the impending perils and live securely as equals in a changed world, the West must shed its obsession of superiority purge its mind of the poison of racial exclusivism. This book is meant to help this process of purification; as such it deserves to be read, pondered over and inwardly digested by every white man.

According to Shridharani, the white man is the world's problem No. 1. With his highly insular and arrogant outlook, he regards Asia 'either as a harmless old man or as an insufferable upstart'. In spite of their caste and religious restrictions, Asiatics, in the author's eyes, are not so rigidly exclusive or offensively discriminating as the westerner. It is to the centripetal trend of the western mind that the author traces the modern oriental's centrifugal consciousness of kind. The white Sahib is the symbol of western imperialism in the East. Shridharani holds him to be largely responsible for the revolt of Asia against the Anglo-Saxon hegemony of the last century. In the section wherein he gives graphic pictures of 'The White Sahib of India,' we are told how 'not only the political and military bureaucrats, but even the missionaries became white Sahibs, whose presence throughout the East made Asiatics conscious of their humiliations...

Even the various nationalist movements of Asia, and their subsequent merger into a general revolt of Asia against western arrogance, have sprung up as a reaction to the white Sahib mentality of the Europeans. It is not only the great masses but also the privileged groups who have reacted violently against such mastery, and the leadership of India has not escaped the peculiar and lingering sensations caused by sad personal experiences with the white Sahib'. (p. 45.)

Two separate sections head-lined 'The turning point at Tushima,' and 'A revolution Backfires' deal respectively with the fond hopes of Japanese leadership of Asia against the West raised by her vindication of Asiatic strength and self-respect in 1905 on the one hand and the subsequent disillusionment, on the other, produced by her unprovoked attacks on China in 1937. The contrast between the early promise and the later disappointment is clearly brought out by the author who says: 'With one characteristically reckless stroke the Japanese destroyed the structure she had built up with the help of history. The dreamed of revolution against the West became instead a civil war. What had begun as the rise of a united Asia against the tyranny and exploitation of western powers developed into a mortal struggle among Asiatic countries themselves' (p. 77.) In this context, the full original correspondence between Tagore and Noguchi on the Sino-Japanese war is given as laying bare the tormented soul of Asia and discussing the supreme moral and spiritual issues involved in the conflict. Shridharani holds that in view of Japan's lapse into imperialism, a strong and independent China, with a strong and independent India can alone safeguard the peace of the Pacific and the vital interests of Asia.

In the section 'Heart beats of the Heartland' the author makes a bold venture into the sphere of *Geo-politik* with the profoundly interesting problems of continental regionalism in the place of the old balance of power and empire systems. For want of space we must resist the temptation to refer at any length to Shridharani's valuable suggestions on the future orienta-

tion of world politics to fit in with the needs of the new age of the airplane and neo-technics. But we may not fail to draw the readers' attention to the great importance that the author attaches to an alliance or federation to be forged in future among India, China and Russia, the three great nations in the Heart-land of Eurasia—a vast contiguous land mass, which occupies a little more than one fourth of the earth's land surface and holds more than 1,000,000,000 human beings—to safeguard world peace and place the relationship between the East and the West on an invulnerable footing. It will surely take some time for the yet unborn soul of the Heart and to incarnate itself in the body of the Great Triangle of Eurasia. But the need to forestall Japanese hegemony over Asia is urgent and the most practical step which the western powers should immediately adopt is, in the author's view, the recognition without delay of Indo-Chinese leadership in the East. 'It would be far more reassuring to the world if the emerging Asiatic regionalism were firmly held in the friendly hands of India and China'.

This brings us naturally to the section on 'India today' in Shridharani's book. It is the last and most crucial question dealt with in the book. The author has done a distinct service to the country by lucidly explaining the intricacies of the Indian problem for the benefit of his foreign readers, the proper solution for the difficulties presented by the Princes and the Moslems, the real reasons behind the failure of the Cripps mission and the truth about Gandhiji's great fight. He clearly exposes the British Government's unwillingness to arm the people of India in the present crisis on the basis of a truly national army, controlled by a national government, 'lest the masses turn against the old aggressors as well as the new'. He is of the view that the solution of the Indian problem alone can save the situation in the East for the allied cause. 'The way to keep the Japanese at bay in India', he says, 'is to create another China in India.' This will mean the immediate

grant of the Indian claim for independence so as to cure India of this obsession and enlist the whole-hearted co-operation of the people on the side of Democracy and Freedom. The choice in India today according to the author, lies only between Nehru and Bose—Nehru who is an honest anti-Fascist, thirsting to lead the Indian people's army against the Japanese and other alien aggressors and Bose who has openly allied himself with the Nazis and the Nipponese for the sake of winning freedom for his motherland. This clearly shows that the battle of Asia is as much psychological as military. 'The final outcome' we are told, 'will not depend entirely on military might or soldierly prowess. It will greatly depend on preventing Nehrus from becoming Boses.' (P. 187).

It is on such a background that Shridharani sounds his friendly warning to the white man. His faith in Britain is shaken not merely by past experience, but also the present dogged persistence of British politicians like Churchill and Amery in the old path of distrust and disregard of Indian aspirations. He feels that long years of imperialism and racial arrogance have deprived the Britisher of the capacity of introspection and self correction, even when enlightened self-interest demands it. Leadership, therefore, he expects to come only from the United States of America. To America, then, the appeal in the concluding pages of the book is addressed, not to put limits on the freedom for which the united Nations profess to fight. When freedom is qualified, he says, we are entering a dangerous zone, more familiar to the Nazis than to the Allies. To insist on the equal application of freedom on a global scale might involve the unpleasant task of injuring the pride of some of its great allies in the effort to free Asia. 'Nothing less will do if the war in Asia is to be won'. The future will show how far Shridharani's warning produced the intended results. We heartily commend the book to our readers' attention.

—M. R. Ramaswami.

NEWS AND REPORTS

THE RAMAKRISHNA MISSION DISTRESS RELIEF IN BENGAL

Report from June, 1943

The Ramakrishna Mission began the Distress Relief work in Bengal last June, and gradually extending its area covered, through its 75 relief centres, a maximum of 1,169 villages, spread over 19 districts, in December. Reports of this work have been published from time to time. We are now presenting a consolidated report up to January last, when the first phase of our work ended.

Till the end of January we distributed 37,002 mds. of rice, 2,955 mds. of other food-grains, 28,964 cloths, saris and chaddars, 8,169 blankets and 4,371 banians. The number of recipients reached its peak in December, when it came up to 1,28,972, the figures for September, October, and November being 5,201, 27,227, and 51,113 respectively. In January the number came down to 93,430. Besides free doles, Rs. 35,645-6-0 was distributed as pecuniary help. Relief in the form of supplying rice and other food-grains at concession rates was given to 4,172 persons on an average per month, the total amount of rice thus sold being 2,752 mds. and other food-grains 634 mds.

Milk canteens were run in 13 centres, from where a maximum of 3,070 children and invalids were daily served with milk and diet. Seven free kitchens were also organised by the Mission, which daily fed a maximum of 8,240 persons.

Along with this, medical aid was given through most of our centres. Homeopathic medicines were given free to general patients and quinine to the malaria patients. We also got considerable help from our permanent dispensaries at about twenty places.

The total receipts upto the 15th March this year were Rs. 8,75,451-2-11 and the total expenditure Rs. 7,01,132-7-4. Besides we received in kind about 40,000 mds. of rice and other food-grains and 54 bales of cloth and blankets during the period.

From February, the second and restricted phase of our relief work has begun.

Owing to various reasons, of which lack of funds is the principal one, we have had to curtail our activities to a great extent. At present the work is being conducted only through 50 centres. We are now concentrating mainly on medical relief and test relief, and giving free doles on a restricted scale only to the absolutely needy or the disabled. The total quantity of quinine distributed in the two months of January and February was about 15 lbs. 5 ozs. and cinchona 26 lbs. 4 ozs.

But we feel that in a short time the Distress Relief work will again have to be expanded. It is only through the concerted efforts of us all that a recurrence of the last year's tragedy can be averted. We, therefore, appeal to the generous public to help us in every possible way and thus save our countrymen from destitution, misery and death.

Contributions, however small, will be thankfully received and acknowledged by the Secretary, Ramakrishna Mission, P. O. Belur Math, Dt. Howrah.

SWAMI MADHAVANANDA.
Secretary, Ramakrishna Mission.
2-4-'44.

LATE PROFESSOR J. B. PRATT

The news of the death of Professor James Bissett Pratt, Professor of Philosophy in Williamstown College, U. S. A. was received here in the second week of May. In him India loses a sincere and understanding friend of Indian aspirations and a good devotee of Indian Religion and philosophy.

Professor Pratt was an intimate friend of the Mission and has been for many years a distinguished contributor to the columns of the Mission's English journals, *The Vedanta Kesari* and the *Prabuddha Bharata*. For some time past his health was very indifferent and his eye-sight not at all good. Still in answer to our requests he was kind enough to send us contributions.

Amongst his books, *The Psychology of Religious Consciousness, India and Its Faiths* deserve special mention.

While we pray for the *santi* of his soul we convey our sincere sympathy to his bereaved family.

The Udanta Kesari

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INDIA AT THE WORLD-EXHIBITION OF 1944

SECTION FOR SOCIETAL PATTERNS

I

Keyserling finds in Socialism 'one of the bitterest enemies of culture that has ever appeared in history.' Karl Marx sees in it the fulfilment of human destiny. The views of these two regarding the same social pattern are diametrically opposed because they look at culture from two poles. And both are types in themselves. In a socialistic society Marx sees the panacea for *all* evils, for all will receive equal economic opportunities for their optimum development and the more-cultured-than-thou brows will be banished from society for ever. This all-are-equal society is just the sort of place, Keyserling avers, where culture finds its grave. Culture, he says, to take root and thrive, must be fenced round by barbed wires with the intellectual *elite* as the only priests at culture's sanctum. In the *melee* of a socialistic 'market', culture is trampled to death. These two seem to typify the two interacting forces that have governed the march of

civilization: the centrifugal and the centripetal, the one anxious to spread the fruits of civilization to all and sundry and the other to guard the treasure of culture zealously and even jealously. And the social and political patterns (these two partake of the same colour; since scientific society came to stay, the political pattern determined the social pattern) have always resulted in history as and when the one or the other of these two forces gained the upper hand. When the centrifugal motion gained, decentralization and democracy came to stay; when the centripetal force gained, centralised governments and monarchies or autocracies resulted. Society has been oscillating between these two points. Both are extremes and extremes in all things are to be avoided. Man must choose the golden mean. The most evolved men in society must become seers, men of vision, to guide and inspire society. Only the eyes can see and

pilot the body safely and not the hands or legs. Freedom and a full measure of life's opportunities must be the undisputed ground of the common man. The present age has given the go-by to both these ideals. It started enticing the people with the slogan of many 'freedoms' and the individual's enthronement, but has ended in hounding intelligence and men of vision and in rounding up the individuals for despatch to the 'fronts.'

Let us not miss the increasing purpose in the history of civilization, the uniform stress on the maintenance of intelligence in society, not confined to a class but in all people. From the Upanishadic philosophers and Plato to the present day all social and political philosophers have averred that through the amicable influence of an evolved and intelligent strata of people, through education and through the inspiration a common religious idea can offer, the people in a society must be made intelligent and must be equipped for an intelligent participation in the art of government and the exercise of social responsibilities. The fall of Rome, says Russell, was due to the fall of intelligence. With many more such lessons history can teach, the world has thought many a time that society can do without brains. And whenever it has thought so, wars, Dictators and Duces have been the result. The third Reich like Revolutionary France has decided that it has no need of savants. A few tame professors survive to perform the correct mumbo-jumbo, but, in the main, the scientific intellect of Germany is in exile.

II

How true it is that when a people prefer to be blind, believing

and docile, to be indifferent to the affairs of their own government they are punished by being ruled by a bad government. As things are at present, millions of men and women come into the world disfranchised by nature, congenitally incapable of taking any intelligent interest in long-range, large-scale political issues. And of modern wage-slaves what Lenin wrote is perfectly true: 'They remain to such an extent crushed by want and poverty that they can't be bothered with democracy. They have no time for politics.' The attitude of a large majority of people towards the affairs of their governance is best expressed in Pope's *Essay on Man* with its twin assertions that 'whatever is is right' and that

For forms of Government let fools
contest.

What ever is best administered is
best.

Can this indifference towards their own affairs go unpunished? In his *Studies in History and Jurisprudence* Bryce suggests that the main reason for obedience to law is simply indolence. And among the many poisonous fruits of this 'political' indolence are tyranny, dictatorships and wars, says Huxley. Rightly has the Buddha classed indolence and sloth amongst the most heinous sins. While stressing them as religious sins the Buddha has naively foreshadowed their political punishments. Weakness of any kind is not for this world. Weakness is sin, declare our Upanishadic seers, and has to be banished at all costs, if man wants to be happy and fruitful, individually or socially. If only the world had taken to this teaching seriously and practised it, the Democracies that have built themselves strongly on the weakness of subject-

peoples would not have made the world so uninhabitable. To lift society from indolence and the blind belief and worship of its heroes, to the level of a wise and active part in the affairs of Government is definitely to make an atmosphere suffocating to the Dictators or Imperialists. In such an atmosphere men cannot get the bite of ambition and avarice. When the 'people' are an educated, inspired and consulted part of the community, the cobras of ambition and power-lust may bark, and may even bite, but the bite is ineffective.

III

So the political and social problem boils down to a religious issue—religion viewed in a wide sense. Towards building an ideal society, men must be lifted from the mire of their indolence and sloth, from weaknesses and imperfections—which essentially is the business of religion. Men must be educated and trained in democratic ways of life. This religion can do, for all religions have a core of democracy in them, the idea of essential equality that places all on a *par*. And again, most important of all, men must be equipped for an intelligent part in the affairs of their governance and for the right exercise of social responsibilities. This is achieved effectively by religious inspiration, for side by side with the contemplative aspect, all true religion has stressed the social *dharma* man should fulfill efficiently and well if he is to attain his *summum bonum*. How in the absence of anyone of these sustaining factors, well-built communities have fallen to pieces is shown by Wells: He starts with an instance where education fell and the whole community fell:

In the case of the Roman Republic history tells of the first big 'community of

will' in the world's history, the first free community much larger than a city, and how it weakened with growth. One of the most evident causes was *the want of any wide organisation of education* to base the ordinary citizens' minds upon the idea of service and obligation to the republic, to keep them *willing* that is; ...

More than that

There was no efficient religious idea behind the Roman state.

And when a common religious idea was at the back, with what cohesive efficiency it worked and brought life to a down-at-heels, pulverized community:

'By the eleventh century, the idea of Christendom had been imposed upon all the vast warring miscellany of the smashed and pulverized Western empire as a uniting and inspiring idea. It had made a shallow but effective "community of will" over an unprecedented area and out of an unprecedented multitude of human beings.' (Wells: *Outline of History* p. 739). A much earlier and more shining example of a common religious inspiration creating a society of culture, power, and efficiency is India between Asoka (273 B.C.) and Harsha (647 A. D.). The period of Buddhist growth from Asoka to Harsha, says Will Durant, was in many ways the climax of Indian religion, education and art.

Wells says that it was by the thirteenth century only that the first intimations dawned in the West of an ideal of government, the modern ideal, the ideal of a world-wide *educational government*, in which the ordinary man is neither the slave of an absolute monarch nor of a demagogue-ruled state, but an informed, inspired and consulted part of the community. In India such an ideal government prevailed as early as the second or first century B. C. The system of

popular teaching and the universities which the Catholic Church of the 13th century can boast of, were anticipated far earlier in the Taxila, Nalanda and the other Buddhist Universities which attracted scholars from beyond the seas. The cohesive force, the democratic *elan* that congealed the whole of India into one had emanated from no less a person than the Buddha in the words: 'Have you heard, Ananda,' Buddha is represented as asking his St. John, 'that the Vajjians foregather often, and frequent public meetings of their clans? So long, Ananda, as the Vajjians foregather thus often, and frequent public meetings of their clan, so long may they be expected not to decline, but to prosper. (Will Durant: *Story of Civilization* p. 398).

IV

Yet with all the education and religion since Asoka and the dawn of the ideal government in the 13th century—to which Wells referred—the rays of that dawn have not cleared men's hearts of fear, suspicion and distrust of each other. If asked about the future of society we can only say what Richard Hooker said of God, no doubt the safest eloquence is silence.

Speaking in 1938, Russell said, that 'in forecasting the future of our societies, we are met by two reasons for doubting their stability. The first is war, the second the declining birth-rate. But if they can be eliminated there remain two forms of possibly stable scientific society, one democratic and the other oligarchic. Both will demand the control of all important economic matters by the State, but politically they will differ widely. In the democratic form, education will be general, and all will

have equal economic opportunities. Two trends support the forecast in favour of a democratic scientific society. After the war and revolutionary ferment of to-day, stability will be a psychological necessity and hence an easy possibility. And constituted as the world is to-day, only a democratic form of society can hope for any stability. Another psychological outcome of the increasingly destructive wars is the growing feeling for the establishment of a world government. As a matter of fact never before have men's minds hankered for world government as it is to-day. Mr. Wendell Willkie's recent call to the Republican Party for the creation of a Council of United Nations as the first step toward the ultimate formation of a general international organisation bespeaks the true type of the enlightened political philosopher of the day. 'Secondly', Willkie goes on, 'we should emphasize that our sovereignty is not something to be hoarded but something to be used. Thirdly, tariffs must be lowered and trade barriers replaced by reciprocity arrangement. Fourthly, world currency stabilization which is indispensable for the revival of world trade must be effected. Fifthly and finally, the Republican platform must state the conviction that contrary to what Mr. Churchill has said, our ideologies for which we fight have not become blurred for us in the course of fighting but have become clearer everyday. We are fighting a war of freedom. We are fighting a war for men's minds. This means we must encourage men's just aspirations for freedom not only at home but everywhere.' But where is the capital for all this international planning, the 'spiritual hinterland' for this pro-

jected international commerce of freedom and opportunities? 'No international or social cure is possible', writes Gerald Heard, 'if there is no psychological change. You must change human nature. All the other ills flow from that.'

V

In the chapter entitled, 'The Quadri-type Organization of Society' in his new book, *Man: The Master*, Gerald Heard discusses the new problems modern society has to face, the challenge of science, the threat of the Dictators, etc., and asks what type will be fruitful and stable in these days: 'There seems no answer', he says, 'to this but the four-fold organization of society. There must be above the practitioner, the seer. Himself not touching actual power he will be able to keep both himself and the handler from contamination.' Does this not remind us of the Aryan ordering of society, the *Chaturvarnya*, into the four functional organizations with the seer at the top to pilot society. This, then, is the age-old but ever new contribution of India to social reconstruction.

It has become the fashion today with 'men of affairs' to talk of international organisations and Freedom for all, even as the modern youths talk glibly of Communism and an

international revolution. The latter seem to forget that first must come their inner moral revolution and then only can there be an international revolution. With their bank balances safe and fat jobs inviting them, all talk of Communism and international revolution is sheer bunkum. Those who preach Communism, are they ready to embrace the religion of disinterestedness and self-denying service of their less fortunate brethren? True Communism is the practice of the religion of self-denial and service. Pretenses cannot long continue. They will be put down by their own Nemesis. Those Imperialists and Dictators who have thrown this world in this bloody war saying that it is 'For the Freedom of all, but who still cherish in their hearts the hope of fencing freedom at home after peace and are intent on keeping the *status quo* in other countries, for them there will be no peace. The truth of what they profess but do not practise, will come as the Nemesis and force them to be true to their words. Peace to them will be more horrible than war, for this Nemesis like a nightmare will make the peace years one long sleepless night more awful than what the death-raining bombers make it to-day.

In the meanwhile let us work and let us not abuse our country, let us not curse and abuse the weather-beaten and work-worn institutions of our thrice-holy motherland. Remember always, that there is not in the world any other country whose institutions are really better in their aims and objects than the institutions of this land. Work out the salvation of this land and of the whole world, each of you thinking that the entire burden is on your shoulders.

—Swami Vivekananda

THE TRANSFORMING FRIENDSHIP

BY PROF. P. S. NAIDU, M.A.

Bhagavan Sri Ramakrishna's teachings as embodied in his biography and in the sacred Gospel compiled by M., have won many a waverer to the path of righteousness, and have inspired many a believer to climb to the sublime heights of Hinduism. But there is something much more precious than all this sacred heritage that the Bhagavan offers to us, and that is the transforming power of His intimate friendship. Blessed is he who gets this gift, for he will be really transformed by it into a new man. This gift, this precious friendship is however, to be had not through argument, but through living personal experience. You have to feel that *touch divine* and lo! you will feel its ancient power. That touch worked miracles—it transformed an illiterate Behari lad (Latu) into a mighty saint; it silenced the doubts of a mighty intellectual (Swami Vivekananda) and made him God-intoxicated; it worked wonders on the minds of many blessed men and women. 'Can I feel the touch? May I too have that blessed experience?' You may ask, dear reader. Why not? For Sri Ramakrishna is a living presence in our midst to-day. He is eternal.

The shrine at Dakshineswar, the abode of the universal Mother was really the refuge of the oppressed, the suppressed and the depressed in mind and body. Sri Ramakrishna was there to receive the refugees and give them solace. Crowds went there weak and drooping, and they returned home strong and rejoicing. He did not go and live in a cave in

the forest, or in some mountain fastness to be consulted as an oracle by tolling pilgrims who then went back without him. He came right into the midst of man's toil. He was a toiler himself. He was always available. He would spend all the night with a sincere seeker after truth, while an unheeding city slept. He was never too busy nor rushed nor worried. He got through tremendous masses of work, and yet there was a poise of spirit, a quiet heart and an inward peace. He was 'gathered into Himself'. When you spoke to him you never had the impression that you were intruding on the time of a very busy man. He went to each task freshly and quietly. He did that task with all the strength of His personality. To all folk He was the same kindly, sympathetic Friend. He was never servile to the rich or condescending to the poor. Poverty, nor riches, nor social position, nor education, made any difference to this Friend. 'He was a refuge for every hunted life'. He was the personification of the friendliness of God.' Nay more, He was the personification of the infinite and unfathomable Love of God, and of the great passion to win man over to Himself. How could you help loving such a gentle teacher whose heart was overflowing with the love of human kindness!

One of the oft quoted verses of the Gita says that the Lord incarnates Himself to destroy unrighteousness and to reestablish virtue in her rightful place. In the Ramakrishna Avatar the true meaning of the verse

comes to light. The Lord incarnates Himself not only to destroy evil and rescue virtue, but also to win the heart of man by pure love. Virtue swayed the mind of Rama; Love the mind of Krishna; the Virtue of Love was enthroned in the heart of Ramakrishna. Witness the agony of his heart when he, after his God-realisation, longed passionately for the coming of those pure souls who were to be his disciples and co-workers in salvaging wrecked human souls. Let us hear the words of the Bhagavan himself; 'I would climb to the roof of the building in the garden, and writhing in anguish of heart cry at the top of my voice, "Come, my boys! Oh, where are you? I cannot bear to live without you". A mother never longs so intensely for the sight of her child, nor a friend for his companion, nor a lover for his sweetheart, as I did for them! Oh, it was indescribable. Shortly after this yearning the devotees began to come in.' And when they came, with what infinite love he received them? He saw into the depths of their heart, and recognised the pure souled ones. And to them he gave without end of his deep compassionate love. He fed them with his own hands, tucked them up in bed, wept bitterly when they were irresponsive; in short, he was a mother to them. What other religious teacher has the world

produced who could compare with him in the depth of his love?

I am afraid we are losing our sense of kinship with Sri Ramakrishna. We are making an *institution* of him, we are converting him into an abstract idea, a symbol or a formalised personality. Sri Ramakrishna used to say of the Mother that so long as you kept at a great distance from Her, She looked terrible and forbidding, but when you came quite close to Her and claimed Her as your own, she became the blissful Mother. The same is true of the Bhagavan himself. Let us not permit this distance to creep in between him and us.

'There is no greater need in our time than that those who teach religion should concern themselves to make Sri Ramakrishna real to men; to invite them into that transforming fellowship which cannot be proved save by personal experience, but which, when realised, brings men that glorious exhilaration, that sense of ineffable peace and that escape from all bondage which Vedanta promises.'

That is the inspiring thought that I would like to leave with those who are charged with the task of making Hinduism a living, dynamic force in the present-day world.

ASPECTS OF ADVAITA (II)

PURE ADVAITA

By PROF. P. N. SRINIVASACHARIAR, M.A.

The identity philosophy of Ajati affirms the self-existence of non-duality and the non-existence of duality and it may be called Purnaism as contrasted with acosmism and nihilism. The only definition of Advaita is an experience definition or *anubhava* which transcends thought and its theoretic activity. But the Advaitin is a philosopher who is obliged to explain the method by which we can go from duality to non-duality. It is an enquiry into the nature of Atman or Atmavichara by a rational demonstration of the truth of Advaita and the falsity of Dvaitajnana or dualistic thought and is an important variety of pure Advaita. The keyword of Atma-Sastra (Mahavakya) is furnished by the Upanishad namely 'Prajnanam or pure consciousness is Brahman' and it is the 'I' thought in which thought is analysed away and the 'I' shines by itself for ever. The criterion of pure Advaita is the principle of non-contradiction or sublation. Whatever cannot be abstracted or sublated is non-duality and whatever can be abstracted or sublated is duality. As Bradley says, 'If you predicate what is different, you ascribe to the subject what is not and if you ascribe what is non-different you say nothing at all'. There is no thought without difference and duality and with difference there is no reality. Atmavidya presupposes the distinction between Atma and Anatma or the self and the non-self and the possibility of transcending this distinction by the removal of Avidya or the innate

obscuration of Truth. The true 'I' is the one without a second and the false I is illusory like the snake idea superposed on the rope. True knowledge arises when the false I is annulled and not absorbed or transmuted; the non-self is stultified and non-existent. In following this method, the Advaitic thinker proceeds from the objective to the subjective, from the gross to the subtle and from dualistic consciousness which is thinking with something to non-duality or pure thought. The cosmological problem with its theistic solution has no attraction for him and he prefers the psychological approach to that of cosmology. He recognises only two kinds of reality of truth namely Pratibhasika Satya like the dream world and Paramarthika Satya or absolute truth and dispenses with Vyavarika Satya or the phenomenal reality of the space-time world. The Atman, the inner Self, is identical with Brahman, the Cosmic Self. Whether the philosopher enquires into the Atman or seeks Brahman, the result is the same, owing to their identity, but the former method has a fascination to the pure Advaitin as it offers full and free scope for rational study. He prefers the way of Bradlean thought to theological faith.

The enquiry into the nature of the Atman is not a mere intellectual speculation but a process of introversion based on *viveka* and *vairagya*. The Advaitic philosopher discriminates between Atma and Anatma,

dissociates himself from the non-self by renouncing the outward-looking standpoint and realises his eternal and infinite nature. In the *Bṛihadaranyakopaniṣad* Yagnavalkya initiates his wife, Mitreyi into the nature of Atman in the immortal words, 'Verily a husband is not dear that you may love the husband, but that you may love the self is the husband dear.' The objects of enjoyment in the world like husband, wife, riches and so on are dear on account of the self. Verily the Atman is to be seen, to be reflected on, and realised. By *Sravaṇa* the vision is turned inward and the self is analysed introspectively. *Manana* is the process of abolishing the *vasanas* and *Nitidhyasana* is the vanishing of *vasanas* or the cessation of Citta activity. Owing to the false limiting adjuncts of *Avidyā*, namely the body, *Manas* and egoity, the one eternal and infinite self imagines itself to be the subject and object of experience and is subject to misery and death. But really the Atman is the one without a second; and there is no other seer but he, who is beyond the subject-object relation. This truth is established by the idealistic interpretation of the world of *Nama-rupa*, the knowledge of the true I as contrasted with the counterfeit ego and the realisation of the transcendental state of *Turiya* by the analysis of the three states of consciousness. The world is first shown to be my idea or creation. The I is then distinguished from the 'me'. The subject *Drik* is proved to be different from and opposed to the object or *Drīya*. There is only one I or the seer and the objects are its semblances. Lastly, the three states of consciousness are proved to be self-contradictory and the fourth state of *Turiya*

alone true. Though the method is subjective, it is free from the faults of subjectivism and the ego-centric fallacy and it has the merit of simplicity as it proves the illusoriness of the false I and the truth of the absolute I. What is required is the ceaseless thinking on thought till the *tripuṭi* of thinker, thinking and thought ceases to be and consciousness shines in its self-effulgence.

An idealistic view of Reality

Pure Advaita rejects realism and insists on an idealistic interpretation of the universe. The realist says that the external objects are out there and are independent of the mind. The idealist demolishes this view by the counter-argument that the world is only a mental construction or creation. The Advaitin utilises the arguments employed by the western idealist and the Buddhist in refuting the reality of the external world consisting of persons and things. The existence of a thing consists in its being perceived and is only in the medium of consciousness. The so-called external object is only a cluster of sensations and all sensations primary as well as secondary are only in my mind. The furniture of the earth and the choir of heaven are only my ideas. The world of space is an extension of the sensation of extensity that is in me and the world of time is likewise a succession of events that are mental. Space and time are only forms of the mind and they adhere to the mind and are prior to the objects. There is no difference between the blue and the blue sensation and between a succession of events and their mental transition. The world is really not space and time but is space-time and is relative

to the observer. The theory of the relativity of knowledge leads to relativism and subjective idealism. The forms of idealism like objective idealism and absolute idealism are only attenuated forms of subjective idealism. The world of space-time—cause is not an idea in the objective sense but is my idea. Idea as such is only empty abstraction but it is truly an idea in my mind. The object is a projection of my idea; it is idea externalised. The world of *nama-rupa* is created by me, sustained by me, and is merged or dissolved in me. The cosmos is a *kalpana* or imaginary creation without any substantiality or permanence. What is called *akasa* or elemental ether is a projection of *manas* and a reflection of *citakasa* or pure consciousness. The so-called visible and tangible universe is the creation of *avidya* and is a phantasm and not a fact. Even the idea of the creator is a creation of the religious imagination and is not real. Idealism like this furnishes a background for the abolishing of the *vrittis* and the apprehension of the Atman.

The 'I' Philosophy

The Metaphysical and metaphysical enquiry into the Atman is a world-destroying meditation on the true I. The Atman is the one without a second and is self-effulgent and infinite and changeless, but it is enveloped by the cloud of unknowing and *avidya*, which is somehow caused by it and so imagines itself to be the changing non-self or Anatman. *Avidya* stains the white light of the shining self or *svayamjyotis*; it distorts the one and divides it into the many by the process of veiling and variation known as *avarana* and *vikshepa*. The so-called emanation

of the Atman into the five *kosas* of the self, reason, consciousness, life and matter is really a process of increasing envelopment till pure consciousness is perverted into the joyless state of inert material existence. *Atmavichara* reverses the process and it consists in lifting the veils. The false I is eliminated and the true I is affirmed. Matter is dull, dead and inert and the gross body made of the five elements is the Atman made gross and mechanised. Life is higher than matter as it is self-originated and not externally caused but it is devoid of consciousness. Atman is not even *manas* or the subtle body as consciousness is a momentary mental modification without any stability. Atman is not even *vijnana* or reason as reasoning by itself leads to ultimate doubts and discontent. Self-consciousness is not necessarily the consciousness of selfhood. The self or the Jiva is higher than *vijnana* as it is an entity that thinks, feels and acts and thus imparts unity to the varying physical changes and psychical presentations in the psycho-physical organism. But even selfhood or personality has no stability or identity as there is no personal identity as in the cases of multiple personality or dissociation of personality. Besides as the Jiva is finite and encased in *Avidya* it has no freedom. Thus by the elimination of the five *kosas* of matter, life, consciousness, reason and self-hood the Advaitic philosopher rejects the false views of Atman like materialism, vitalism, mentalism, rationalism and personalism. But the process of elimination is not yet complete as the I freed from the obscuration of the five *kosas* and the three bodies may be stranded in aloneness or the Samkhyan Kaivalya. The 'I' is not a

silent spectator that witnesses nothing and does nothing but is the infinite and self-effulgent Atman. It cannot be even called soul, spirit or self as these terms presuppose the polar opposite of body and matter, and are relative and self-contradictory. The Atman somehow mistakes itself for the Anatman as an individual mistakes the post for a person. It poses as the non-self, is opposed by it and finally returns and reposes in itself. By lifting the veils of the Atman successively, the non-self is negated and the self is affirmed. When the thinking process is thought away, the thinker alone remains as *purna* and *santam*.

The Subject Philosophy

Another aspect of the philosophy of the 'I' may be called the subject philosophy based on the distinction between Drik or the seer and Drisya or the object of presentation and the possibility of the Drik dissociating itself from the subject-object relation. The Upanishadic saying that the knower cannot be known serves as the key thought to the subject philosophy. The subject appears to be objectified by Avidya and subjected to misery. The Kshetrajna alone is real and the Kshetra or the object of experience consisting of the three bodies is an imaginary creation like the snake idea superimposed on the rope. The moment we think the I, negation enters into being and the 'I' becomes the me or the not self. The 'I' falsely imagines itself to be Manas, Buddhi, Citta and Ahamkara which form the 'me'. Even the bodily self and social self form the object and are only the illusory properties of the Avidya-ridden self. The contents of the conscious self are different from the self that is aware of them and they are only its

semblances. The subject does not pervade the object but is perverted by it. The subject is the sole reality and it never enters into any relation internal or external. The real is neither true nor false but it is only the idea of the real, of which the attributes of truth and falsity are predicated. The whole world of Jagat, Jiva and Iswara in so far as it is a presentation of dualistic consciousness is an object of experience and only an idea of the real and not the real itself. Even the distinction between Drik and Drisya arises from the confusion of Avidya and its self-contradiction. The philosopher should abandon the objective outlook and become the eternal Sakshi or spectator of all time and existence. The witnessing Atman is different from the worldling or Jiva like light and darkness. When the subject withdraws himself from the subject-object consciousness, the *vrittis* vanish and the 'I' alone shines by itself as the one without a second. The logical conclusion of the subject philosophy or singularism is what is known as Ekajivavada or the theory of the single self. As the 'I' exists by itself and there is only one 'I' in the world of experience, the Jiva is one and Avidya is equally indivisible. The Jiva is one and the so-called other Jivas are creations like dream images or its semblances. In another sense the Jiva is one though it functions in many bodies. The one 'I' is distorted by Avidya and divided into many Jivas which seem to be numerically distinct but are really illusory and non-existent. The Jiva is threefold, the pratibhasika, the vyavaharika, and the paramarthika. The first is the illusory 'I' like the dream consciousness; the second is the phenomenal self that experiences the

waking state and the third is the absolute 'I' that is never sublated by something more real than itself. The distinction between the three states or kinds of the Jiva is itself fictitious as the subject shines for ever in its secondless state.

The Analysis of Consciousness

The analysis of Avasthatraya or the three states of consciousness is closely allied to the enquiry into the nature of the self or the knower or the subject and its importance to pure Advaita lies in its analogical proof of the reality of non-duality and the illusoriness of duality. It is the method by which consciousness frees itself from its psychic functions and limitations. Its basic principle is that of *apaccheda* which holds that what cannot be stultified or eliminated is pure consciousness or Turiya. Turiya is superconsciousness in the sense that consciousness which is distinct, dim and latent is self-contradictory, and sublatable and pure consciousness is non-sublatable. In the waking state consciousness becomes and pervades the external objects and is a subject-object relation and the pervading self is called Visva. In the dream state, the senses are in a state of rest and the dream images stored up in the subtle body or the subliminal region take wild and fantastic shapes and the dreamer called Tajasa creates these psychic changes which seem to have sensory vividness as long as they last. Sound sleep is not the abolition of consciousness as there is a vivid recollection that I slept soundly, but the sleeper who reposes in Avidya in its causal or potential state has no consciousness of distinction or duality. Sushupti, therefore, affords an analogi-

cal proof of Turiya and non-duality and it is strengthened by the observational method of Anvaya and Vyatireka: Where there is subject-object consciousness there is duality and misery as in jagrat and svapna and where there is no subject-object consciousness, there is non-duality and bliss as in sushupti. The difference between sushupti and Turiya is the difference between Ajnana in its latent state and Jnana in its fullest sense. Though the three states are psychologically continuous they are philosophically self-contradictory and point to self-transcendence as the true state. The realism of the waking state is incongruous with the mentalism of the dream state and both are different from the nihilism of the sleep state. The 'I' is one though its states vary and vanish. The dream experiences are stultified in the waking state and proved to be fictitious and the *vrittis* of the waking state are stultified in the super-conscious state of Turiya. There the 'I' wakes up from Avidya, from subjectivity and objectivity and shines as pure contentless consciousness beyond the distinction of the knower, knowing and the known. Turiya transcends *triputi* and cannot be described as a totality of the three states. Advaita is beyond mathematical additions as well as metaphysical distinctions. The pure 'I' is free from the confusions of Avarana and the distractions and distinctions of Vikshepa. It is the void without the *vrittis* and the *vasanas* and the Purna or the fulness of being.

The logical intellect of the pure Advaitin is not satisfied with the examination of the three states of consciousness. The analysis is further continued leading to the seven stages known as Bijajagrat, Jaagrat, Mahajagrat, Jagratvapna, Svapna, Svapna-

jagrat and Sushupti. There is a gradual transition from the gross to the subtle and the subtle to the causal state. The first is Bijajagrat or the potential waking state which is the root of the subject-object experience and it is the seed of all semblances. The second is Jagrat in which egoity sprouts into self-consciousness. It becomes Mahajagrat when the 'I' sense is concretised and projects itself into the world of space-time. The fourth is Jagrat-svapna in which the creations of the waking state become a prolonged dream. Svapna is dream experience as a pure subjective experience. In the sixth state known as Svapna-jagrat, the memory of the past appears like a long reverie. In the last stage of Sushupti the objective or dualistic consciousness is in its most attenuated but subtle form. It is Ajnana in an unanalysable causal state. Atmajnana is the stultification of jnana itself. The Advaitic introspectionist points out seven stages of progression from Ajnana to Jnana and employs the familiar illustration of ten illiterate men crossing a river and counting all the ten people except the counting man and thus missing the tenth. In the first stage of Ajnana the ignorant man says, I do not know the Atman just as the illiterate man says I do not find the tenth man. Ajnana deepens into Avarana or dense ignorance arising from the feeling that there is not Atman at all just as the feeling arises that there is no tenth man at all. In the third stage *avarana* leads to confusion or *bhrami* when the Atman is mistaken for Anatman and Anatman for the Atman. These three strata of Avidya produce the ills of bondage and reach the lowest levels of life. The next four stages are a progression in knowledge starting with *viveka* and ending with

Atmajnana. The *mumukshu* has *paroksha-jnana* when his *avarana* is removed by Aptavakya or the knowledge that the Atman is real and can be realised just as it is true that there is the tenth man. What is inferred in a mediate way is immediately intuited and then *paroksha-jnana* develops into *aparokshajnana* and destroys Ajnana as well as *avarana*. The direct consequences of this Jnana is *bhramtinasa* in which the confusion is dispelled by self-realisation. In the last stage known as *anandaprapti* there is not only the removal of doubt and sorrow but positive joy and peace. In this way the cause of Avidya is fully analysed in order that the cure may be effected.

Advantages of Atmavichara

The advantages of pure Advaita as a philosophical discipline and knowledge may be summarised and appraised. It is self-knowledge by self-reliance and not by dependence on an outside agency like the grace of God. Its idealistic interpretation of the world avoids the defects of materialism and solipsism. The philosophy of the 'I' has its starting point in self-consciousness and in its development it steers clear of the ego-centric fallacy. The subject-philosophy rightly stresses the superiority of self-knowledge over the knowledge of the world and it has the merit of overcoming the evils of subjectivism. The analysis of the Avasthas leads to the enjoyment of the peace or quiet of Turiya which passeth all understanding and escapes the pitfalls of quietism. The philosopher is required to avoid the obstacles to introversion like Laya, Vikshepa, Kashaya and Rasasvada. Avidya is a lapse from Vidya and no lapses arising from

slothfulness and quiescence should be justified or acquiesced in. The outgoing tendencies of the mind should be arrested and the outlook should be transformed into insight. As every attachment has its reaction in aversion, the distractions arising from these opposites have to be stopped. The major defect or evil in the method of Advaitic introversion is in mistaking the stages of inner quiet for the stopping place. There are many phases of contentment in the process of stilling the *vasanas* and seeking *santi*. False contentment often masquerades as *mauna* and is therefore to be rejected. Avidya has its chief allies in worldliness, bodily attachment and the conceit of learning and these three *vasanas* should

be destroyed root and branch. The sovereign remedy prescribed by pure Advaita to overcome these obstacles is thinking on thought till thinking is transcended and it is philosophically preferable to the ascetic suppression of desires, psychic sublimation and passive withdrawal of the mind from the sense plane. The Advaitin who has thus subdued his mind by ceaseless *vichara* has every reason to enjoy his inner victory and thus proclaim the glory of *Atmajñāna* thus: I am the formless and the unconditioned. I am not the three states of consciousness. I am above *samkalpa* and its cessation. I am not the world of duality. I am without attributes and action. *I am Brahman.*

THE MESSAGE OF THE BUDDHA¹

BY DR. S. K. MAITRA, BENARES HINDU UNIVERSITY

To-day,* the anniversary of the birth of the Buddha, our thoughts naturally turn to the life and work of that great Prince of Peace. What was his message? What was the central core of his teaching?

The Fourth of July for all Mankind

His birthday is really the fourth of July for all mankind, for it symbolizes freedom not only for one race or nation, but for the whole of mankind. His message is a message of liberation for the whole human race. His words: 'Not until every human being attains Nirvana, can I enter into Nirvana myself', will remain for all time the most glorious message of

universal liberation that has ever been proclaimed. The idea of individual liberation never appealed to him. He cast in his lot with the whole of mankind and did not want any advantage for himself which he could not share with the rest of mankind.

Buddhism is not Humanism

This does not mean, however, that Buddhism is nothing but humanism. The nineteenth century view of Western scholars that Buddhism is a species of humanism, is now definitely discarded. We know to-day enough of Buddhism to understand that it is not a form of humanism. It produces a radical change in the outlook of man and does not cling to what is called the human point of view. It holds no brief for the Protagorean *homo mensura* doctrine, which is the

¹ Contributed exclusively to the *Vedanta Kesari* and the *A. B. Patrika*.

² Written on the occasion of the birth anniversary of the Buddha (May 7, 1944.)

gospel of humanism. The *homo mensura* doctrine is a false doctrine. It for ever pins man down to his present achievements, barring the way to future progress. Buddhism has faith in a higher destiny of man—a destiny which he can only fulfil by a complete change in his angle of vision. From this point of view, it is a form of transcendentalism.

Nor is Nirvana something negative

Another very common error is to look upon the Buddhist ideal of Nirvana as something purely negative. It cannot be too strongly emphasized that the Nirvana of Buddhism is positive and not negative. In *The Questions of King Milinda* (S.B.E. Vol. XXXVI, p. 106) Nagasena replies as follows to the statement of King Milinda that Nirvana is a condition which does not exist. 'O King, Nirvana exists. And it is perceptible to the mind. By means of his pure heart, refined and straight, free from obstacles, free from low cravings, that disciple of the Noble One who has fully attained can see Nirvana.' Nirvana, in fact, is the Buddhist Absolute. The conception of extinguished fire as a symbol of the Absolute is a very old one, and we find it in the *Svetasvatara Upanishad* (vi. 19). where the Absolute is compared to a fire, the fuel of which is completely burnt out (*dagdhendhanamivanalam*). All systems of Buddhism recognize an Absolute. Even Nagarjuna's system, commonly known as nihilism, recognizes an Absolute. As Stcherbatsky says (*Vide The Buddhist Conception of Nirvana*, p. 47) 'he (Nagarjuna) extols the principle of Relativity and destroys through it every plurality, in order to clear up the ground and

establish on it the unique, indefinable (*anirvacaniya*) Essence of Being, the One-without-a-Second.' I would go even further. I would say that the Absolute in Nagarjuna's philosophy occupies a more important place than it does in other schools of Buddhism. I would refer in this connection to his famous statement: —

संसारस्य चनिर्वाणा

जास्ति किञ्चिद्विशेषणम्

न निर्वाणस्य च संसारात्

किञ्चिदस्ति विशेषणम् ॥

which shows that, according to him, Nirvana is not only a transcendent, but also an immanent principle. As I have interpreted this statement elsewhere (*vide* my second article on *The Buddhist Conception of Absolute*, *The Vedanta Kesari*, Sept. 1942), 'Nirvana or the Absolute is present everywhere. It is not something which stands above the errors, the sins, the weaknesses of the world of phenomenal existence. All these characteristics of the phenomenal world are, when viewed *sub specie aeternitatis*, nothing but the Absolute or Nirvana. Nagarjuna in this way brings Nirvana into contact with everyday life.'

Is there a Contradiction in Buddhism?

Some scholars have maintained that there is a fundamental contradiction in Buddhism, inasmuch as it advocates the total extinction of desires and at the same time enjoins the practice of the virtue of compassion. How can a man, it is argued, be compassionate if all his desires are extinguished? To my mind, far from there being a contradiction here, the one principle necessarily implies the other. We must remember that what the Buddhists mean by compassion is

compassion not only for all human beings, but also for all creatures. Such compassion requires as its essential condition the complete obliteration of the distinction between *mama* and *na mama* ('mine' and 'not-mine'). And this is what is meant by desirelessness or complete detachment (*anasakti*). In the *Mahabharata*, Santi Parvan, Chap. 13, Sahadeva in his speech to Yudhisthira, entreating the latter to give up his resolve to renounce the world, says that the two letters मम connote death, and that the three letters नमस connote Brahman, the idea being that what is wanted is that one should completely get rid of *mama* (attachment) and act in a spirit of complete detachment. This is what is called *Karmayoga* in the Gita and is declared superior to *Karmasannyasa* (v. 2). So *vasanaccheda* or complete extirpation of desires means nothing else than a total loss of all attachment or a spirit of complete detachment.

The only Way to Lasting Peace

The Buddha's way is the only way to lasting peace. Better than all Atlantic Charters, better than all Pacific Charters, is the Buddha's way to peace as laid down in the celebrated Eightfold Path. The essence of this path is the conquest of one's enemies within and attainment of empire over oneself (*svarajya*). Unless man is able to overcome the enemies which

dwelt within him, that is to say, his egoism, his selfishness, his love of power, his desire to dominate and oppress, no amount of pacts or treaties can ensure peace. It is for this reason that the Gita says (vi. 3) :

उद्धरेदात्मनात्मानं

नात्मानं मवसादयेत् ।

आत्मेव ह्यात्मनो बन्धु

रात्मेव रिपुरात्मनः ॥

'Raise yourself by yourself. Do not be down-hearted. For verily is the Self the friend of the Self and verily is it the enemy of the Self.'

There is the lower self of man which is his enemy, and there is the higher self which is his friend. Unless the former is conquered by the latter, there can be no peace. What is true of the individual self is true also of the national self or the racial self. It is the inordinate growth of national or racial egoism in Hitler, Tojo and Mussolini which is the root-cause of the present World War, perhaps the most destructive war that it has been the misfortune of man ever to witness. If we are to wage a war that will really end all war, that war must be very different from that contemplated by Wells and other modern Western thinkers, for it must be a war against our internal enemies, a war against all forms (both individual and racial) of egoism, selfishness and lust for power. This is the great message of the Buddha.

THE MINIMUM WORKING HYPOTHESIS

BY ALDOUS HUXLEY

Research into sense-experience — motivated and guided by a working hypothesis; leading, through logical inference to the formulation of an explanatory theory; and resulting in appropriate technological action. That is natural science.

No working hypothesis means no motive for research, no reason for making one experiment rather than another, no way of bringing sense or order into the observed facts.

Contrariwise, too much working hypothesis means finding only what you already *know* to be there and ignoring the rest. Dogma turns a man into an intellectual Procrustes. He goes about forcing things to become the signs of his word-patterns, when he ought to be adapting his word-patterns to become the signs of things.

Among other things religion is also research. Research into, leading theories about and action in the light of, non-sensuous, non-psychic, purely spiritual experience.

To motivate and guide this research what sort and how much of a working hypothesis do we need?

None, say the sentimental humanists; just a little bit of Wordsworth, say the nature-worshippers. Result: they have no motive impelling them to make the more arduous experiments; they are unable to explain such non-sensuous facts as come their way; they make very little progress in charity.

At the other end of the scale are the Catholics, the Jews, the Moslems, all with historical, one-hundred-percent revealed religions. These people have their working hypothesis about non-sensuous reality; which means

that they have a motive for doing something about it. But because their working hypotheses are too elaborately dogmatic, most of them discover only what they were initially taught to believe. But what they believe is a hotch-potch of good, less good and even bad. Records of the infallible intuitions of great saints into the highest spiritual reality are mixed up with records of the less reliable and infinitely less valuable intuitions of psychics into the lower levels of non-sensuous reality; and to these are added mere fancies, discursive reasonings and sentimentalisms, projected into a kind of secondary objectivity and worshipped as divine facts.

But at all times and in spite of these handicaps a persistent few have continued to research to the point where at last they find themselves looking through their dogmas, out into the Clear Light of the Void beyond.

For those of us who are not congenitally the members of an organised church, who have found that humanism and nature-worship are not enough, who are not content to remain in the darkness of ignorance, the squalor of vice or the other squalor of respectability the minimum working hypothesis would seem to run to about this:

That there is a Godhead, Ground, Brahman, Clear Light of the Void, which is the unmanifested principle of all manifestations.

That the Ground is at once transcendent and immanent.

That it is possible for human beings to love, know and, from

virtually, to become actually identical with the divine Ground.

That to achieve this unitive knowledge of the Godhead is the final end and purpose of human existence.

That there is a Law or Dharma which must be obeyed, a Tao or way which must be followed, if men are to achieve their final end.

That the more there is of self, the less there is of the Godhead; and that the Tao is therefore a way of humility and love, the Dharma a living Law of mortification and self-transcending awareness. This, of course, accounts for the facts of history. People like their egos and do not wish to mortify them, get a bigger kick out of bullying and self-adulation than out of humility and

compassion, are determined not to see why they shouldn't "do what they like" and "have a good time." They get their good time; but also and inevitably they get wars and syphilis, tyranny and alcoholism, revolution, and in default of an adequate religious hypothesis the choice between some lunatic idolatry, such as nationalism, and a sense of complete futility and despair. Unutterable miseries! But throughout recorded history the great majority of men and women have preferred the risk—no, the positive certainty—of such disasters to the tiresome whole-time job of seeking first the Kingdom of God. In the long run, we get exactly what we ask for. (Reproduced from *The Vedanta and the West*, March-April).

A BRAHMANA PRAYED THUS

भूमन् ! कायेन वाचा मुहुरपि मनसा त्वद्बलप्रेरितात्मा
यद्यत्कुर्वे समस्तं तदिह परतरे त्वय्यसावर्पयामि ।
जात्यापीहृक्षपाकस्त्वयि निहितमनःकर्मबाणिन्द्रियार्थं
प्राणो, विश्वं पुनीते न तु विमुखमनाः त्वत्पदाद्विप्रवर्यः ॥

—*Narayaniyam*

O Infinite Being! All that I do by body, word or mind are prompted by Thy power and I offer them all at Your feet. A man may be a Chandala by birth, but when he places his whole mind in You and dedicates his thought, word and energy to You, purifies the whole world by his existence. Not so even the foremost among Brahmanas who has turned away from You.

THE PARAMAHAMSA AS THE SWAMI SAW HIM

Sri Ramakrishna used to deprecate lukewarmness in spiritual attainments as for instance, saying that religion would come gradually, and that there was no hurry for it.

Two or three days before Sri Ramakrishna's passing away, she whom he used to call 'Kali' has entered this (my) body. It is she who takes me here and there and makes me work without letting me remain quiet, or allowing me to look to my personal comforts. Two or three days before his leaving the body, Sri Ramakrishna called me to his side one day, and asking me to sit before him, looked steadfastly at me and fell into samadhi. Then I really felt that a subtle force like an electric shock was entering my body! In a little while, I also lost outward consciousness and sat motionless! How long I stayed in that condition I do not remember; when consciousness returned I found Sri Ramakrishna shedding tears. On questioning him, he answered me affectionately, "Today, giving you my all I have become a beggar. With this power you are to do many works for the world's good before you will return." I feel that that power is constantly directing me to this or that work.

In the highest truth of the Paramahman, there is no distinction of sex. When the mind is wholly merged in the homogeneous and undifferentiated Brahman, then such ideas as 'this is a man' 'or that a woman' do not remain at all. We have actually seen this in the life of Sri Ramakrishna. We have seen in Sri Ramakrishna how he had the idea

of divine motherhood in every woman, of whatever caste she might be, or whatever might be her worth.

Sri Ramakrishna used to say, "In the morning and evening the mind remains highly imbued with sattva ideas; those are the times when one should meditate with earnestness. The ground under the Bilva tree is very holy. Meditating here quickly brings about an awakening of the religious instinct."

Sometimes the mind is concentrated on a set of ideas—this is called meditation with *vikalpa* or oscillation. But when the mind becomes almost free from all activities, it melts in the inner Self, which is the essence of infinite Knowledge, One, and Itself Its own support. This is what is called *Nirvikalpa Samadhi*, free from all activities. In Sri Ramakrishna we have again and again noticed both these forms of Samadhi. He had not to struggle to get these states. They came to him spontaneously, then and there. It was a wonderful phenomenon! It was by seeing him that we could rightly understand these things. He was the embodiment of infinite religious ideas.

There are many things to learn, we must struggle for new and highest things till we die,—struggle is the end of human life. Sri Ramakrishna used to say, "As long as I live, so long I learn."

A certain young man of little understanding used always to blame Hindu shastras before Sri Ramakrishna. One day he praised the Bhagavad Gita, on which Sri Ramakrishna said, "Methinks, some European Pandit

has praised the Gita, and so he has also followed suit!"

Sri Ramakrishna used to say "Unless one has a good physique one can never aspire to self-realization". Sri Ramakrishna used to say, 'one fails to attain Realization if, there be but a slight defect in the body'.

Whosoever loves Sri Ramakrishna, whatever be his or her sect, or creed, or nationality, my visit to that person I hold as a pilgrimage. Whoever could have thought that the life and teachings of a boy born of poor Brahman parents in a wayside Bengal village would, in a few years, reach such distant lands as our ancestors never even dreamed of?

This is the message of Sri Ramakrishna to the modern world: "Do not care for doctrines, do not care for dogmas or sects, or churches, or temples; they count for little compared with the essence in each man, which is spirituality, and the more this is developed in a man the more powerful is he for good. Earn that first, acquire that, and criticise no one, for all doctrines and creeds have

some good in them. Show by your lives that religion does not mean words or names, or sets, but that it means spiritual realization. Therefore my Master's message to mankind is "Be spiritual and realize Truth for yourself." He would have you give up for the sake of your fellow-beings. He would have you cease talking about love for your brother, and set to work to prove your words. The time has come for renunciation, for realization, and then you will see the harmony in all the religions of the world. You will know that there is no need of any quarrel, and then only will you be ready to help humanity. To proclaim and make clear the fundamental unity underlying all religions, was the mission of my Master. Other teachers have taught special religions which bear their names, but this great Teacher of the nineteenth century made no claim for himself. He left every religion undisturbed, because he had realised that, in reality, they are all part and parcel of the one Eternal Religion.

(concluded)

REVIEWS AND NOTICES

Selections from Swami Vivekananda: PUBLISHED BY THE ADVAITA ASHRAMA, WELLINGTON LANE, CALCUTTA. PRICE RS. 6. PAGES 612.

Tomes have no attraction for the busy reader of today. They frighten him away. He wants everything 'at a glance', 'in a nut-shell'. He may like to know what the great Swami Vivekananda has said about the many problems of interest both to India and the world but he has no time nor patience to go through the 3000 and odd pages of the Swami's published speeches and writings. By bringing this vast wisdom within the compass of 600 pages

the present *Selections* has done a distinct service to such people. Not only to them but to those who have not the means to purchase the seven volumes, has the book under review done a definitely good turn.

To pick and choose from the speeches and writings of Swami Vivekananda with an idea to give a picture of that many-sided personality is indeed a hard and delicate task. Swami Vivekananda was not simply the patriot—monk of India, as some love to call him, not the 'chosen' of the Chicago Parliament, not even the pet of the Paramahansa merely. He was all these and something more. The *Selections*

has attempted to do justice to such a many-sided genius by selecting from the different sections of his writings and speeches each a representative piece and compiling them to make a complete picture.

The compilers must be congratulated on the special care taken for giving prominence to such problems as are of immediate interest to India. The selections from the letters of the Swamiji make stimulating reading and show good judgment.

We feel that the publishers can very well take up a topical arrangement of the Swami's speeches and writings as a sister idea, and it will surely be a companion-volume to the present one.

The get-up and printing are good and the price modest considering present day conditions of paper and printing.

The Kalyana Kalpataru: SRI KRISHNA-LILA—NUMBER II. PAGES 196.

We heartily congratulate the Kalyana Kalpataru on its reappearance in new and attractive garb after an year's conspicuous absence. The readers of this monthly may remember that two years ago the publishers brought out the Sri Krishna-Lila Number I.

The volume under review opens with an article from Prof. Akshay Kumar Banerjee on 'Sri Krishna and His Lila'. Three other articles on the different aspects of the Lord and His glory follow. The bulk of the number is devoted to the translation of the tenth Skandha of the *Bhagavata*, begun in the last issue. The publishers have rightly chosen this portion, for this more than any other brings out the sweetest part of the Lord's Lila and is most fruitful to devotees. The translation is simple and chaste and the narration of the story is rendered very lively by sketches of scenes which appear almost in every page. Eight tri-colour plates add to the glory of the volume and make it worthy of permanent possession. The number ends with articles

from the pen of Swami Aseshananda, Pro P. S. Naidu etc.

In these difficult days of printing and paper the volume is nothing short of an achievement. It is a worthy monument to the true devotion of the Gita Press to their self-chosen duty of the propagation of spiritual ideas and love of God, a genuine flower of their labour of love. We have great pleasure in recommending the volume to all lovers of God and spirituality.

Sankaracharya's Select Works:
PUBLISHED BY G. A. NATESAN & Co.
MADRAS, PRICE RE. 1-4-0. PAGES 256.

This, the Third Edition, is a revised and enlarged one, and some miscellaneous Stotras from Sri Sankara's compositions have been added to it. The value of such books can never be over-estimated. It is not possible for all to go through the voluminous Bhashyas of the great Acharya on the Prasthanatraya and get a faithful picture of the 'Paragon of Advaitins' that he was. It will seem as though Sri Sankara anticipated this difficulty and wrote for the lay reader hymns and bouquets of verses which were marvellous condensations of the wisdom of our ancients. Turn, for instance, to his stanzas on *Aparokshanubhuti* (Direct Realization) or the *Satasloki* (Century of Verses) in the *Selections* and we find the whole of the Acharya there, the Acharya of the extensive Bhashyas.

The book is of immense value in another way also. There is often an impression among people that Sri Sankara was a dry Advaitin and of Bhakti he can give very little or none. Let those people who think so, turn to the *Haristuti* and *Dhakshina-murtietnam* in the present *Selections*. They overflow with the devotional fervour and love for the Lord, that was the inner Sankara. Yes, the great Acharya was all *jnani* without and all Bhakti within.

We have great pleasure in recommending the book to every lover of Indian wisdom.

NEWS AND REPORTS

Sri Ramakrishna Math Charitable Dispensary, Mylapore REPORT FOR 1943.

Yet another record of devoted service has been added to the service-capital of the above Dispensary. It has been passing through very difficult days, days of increasing diseases and decreasing money and medicines, but that it has kept up its excellent traditions of efficient service preached and practised by its Great Ones is testified to by its steadily expanding sphere of usefulness. In 1925, the year of its inception, it treated 970. In 1943, it served 73,253. And the success is not a whit less due to the devoted services of its doctors.

Till recently the dispensary was having only the Allopathic department. The Homoeopathic section started six years ago has become very popular and effective and an increasing number of patients is being treated successfully.

Like all philanthropic activities of the Mission, the Dispensary depends mainly on private financial support. Due to general depression its door - to - door collections have gone down considerably. Hence the authorities are forced to the painful necessity of limiting their range of service to the poor.

No limit can be placed to the extent of medical relief India needs today. Insufficient nutrition has reduced the stamina of her people almost to nothing and they easily fall a prey to all sorts of ailments. Such conditions call for added efforts on the part of institutions like the above Dispensary. It is earnestly hoped that the charitably - disposed people would, by their substantial support make such added and much - needed services of the Dispensary available for the needy and the indigent of the locality.

Sri Ramakrishna Ashrama, The Vilangans, Trichur. (Cochin State) REPORT FOR 1943.

It is very remarkable that in spite of the stress and strain of the times and the peculiarly distressing food condition in the State the Ashrama has maintained

its various departments of work at a high level of efficiency.

The High School had a strength of 455. The results of the S. S. L. C. examination, and the III Form Public examination were creditable, with 29 passes out of 34 and 29 passes out of 31 respectively. The Industrial School which will soon be housed in a new building showed satisfactory improvement.

Gurukul and Mathrimandir—Due to the very high cost of living and want of resources, the Ashrama had to restrict the number of new admissions. The Gurukul—the residential section for boys—was 13 strong and the Mathrimandir for girls was 12 strong. Of this 25, 19 were free boarders.

Over and above other activities like agriculture and dairying and religious activities, the Ashrama undertook some amount of relief work in the locality from May onwards when the cholera epidemic visited the village.

The institution is now 17 years old but the bloom and brimming vigour of youth is not its yet. It wants money ; but more than money it wants men, young men with the spirit of service and self-denial. On them depends the destiny of such institutions. Let us hope that the much-needed services of this institution will not be allowed to languish through want of support of its sympathisers.

The Ramakrishna Math & Mission Karachi

REPORT FOR 1941—43.

Started in 1934 the Centre has been extending its activities in various directions. Over and above the weekly religious discourses by the President which form one of the brightest features of the Math's activities, the centre conducted a Library, a Reading Room, a free Homoeopathic Dispensary, Day and night schools for Bhils and Sanskrit classes for the Sindhi boys and girls. In 1941 the total number of cases treated at the Dispensary was 49,669 and in 19 43,26,981.

Special mention must be made of the substantial work the Mission at Karachi did in collecting money from the locality for the Distress Relief in Bengal and Malabar. The Karachi centre sent in all 13,463 bags of rice, 100 bags of atta, 3 bales of cloth besides Rs. 12,720 in cash. They also sent Rs. 20,500 to the relief of orphans rendered destitute by the cholera epidemic in Malabar and Rs. 1,225-8-0 for Rajputana Flood Relief.

The authorities of the Math and Mission while thanking their sympathisers for their kind co-operation look forward to the early fulfilment of the following needs :

(1) A hall for the Library at an approximate cost of Rs. 25,000.

(2) A lecture hall for weekly discourses at the same estimate.

(3) Land and building for a Students' Home.

(4) Land and building for a free eye clinic at an approximate cost of Rs. 1,00,000.

DISTRESS RELIEF IN TRAVANCORE STATE

RAMAKRISHNA MISSION'S APPEAL

Travancore State is one of the worst affected areas by the prevailing food situation in the country. In pre-war days it used to depend for about 60 per cent of its rice supply on Burma. The State has now introduced universal rationing, but still distress prevails in very acute form, especially in the coastal regions where there are about 3 lakhs of people of low-income groups at varying stages of destitution.

In these regions the Mission is at present running two relief-reconstruction centres. Besides helping about 3,000 destitute people with food, clothing, medicine and shelter, the Mission centre at Thuravoor, in order to increase the income of indigent families has introduced cottage industries like spinning, weaving and coir-making. Ten looms and one hundred charakas are worked to full capacity, while 300 families receive loans of cocoanut husks for coir-making. Similar centres are being organised in two other badly affected areas, Arur and Kanjikuzi.

For the extension of the reconstruction work we require at least Rs. 25,000 while an indefinite amount will be required for giving gratuitous relief to distressed families. We therefore appeal to the generous

public all over India to help the work with liberal contributions. Contributions may kindly be sent to the Secretary, Ramakrishna Mission, P. O. Belur Math, District Howrah.

(Sd). SWAMI MADHAVANANDA.

Secretary, Ramakrishna Mission,

14-6-44.

RAMAKRISHNA MISSION DISTRESS RELIEF IN BENGAL

From February last the Ramakrishna Mission's relief activities entered the second and restricted phase. Owing to paucity of funds it was no longer possible for the Mission to conduct the work in the way it would like to. So it concentrated mainly on medical and test relief work, giving gratuitous relief only in places where it was found absolutely necessary and even that to a limited number of recipients.

Medical Relief: Diseases in an epidemic form have followed in the wake of famine. Lack of vitality and resistance caused by living on a starvation diet for nearly a year have left the people a prey to all sorts of diseases. Malaria, small pox, cholera, epidemic, dropsy, dysentery, etc. are all taking a regular toll of human lives. People have been dying by hundreds. Our different relief centres tried to mitigate the sufferings of the people by distributing medicines and diet. 45 temporary dispensaries have been run besides 20 permanent ones. Specially harmful has been the effect of malaria. It has been raging in a virulent form in the different districts. To cope with the situation we purchased at the controlled rate a good quantity of quinine from the Government and have been distributing it through our different centres. We have till now distributed about 200 lbs. of quinine to 87,406 patients. To cater to infants and their mothers and patients milk canteens were run, from where milk and diet were distributed.

Test Relief: To keep up the moral tone of the people and to rehabilitate them in their old professions, thereby preventing the disintegration of families, test relief work was begun in many of our centres. We advanced about Rs. 50,000 for this purpose, and the results so far have been very satisfactory. Various classes of artisans, such as carpenters,

weavers and fishermen, were reinstated in their crafts, while others have been introduced to new industries like paper-making, cane work and smithy. In some places works of public utility like road laying, excavation of tanks, etc. have been taken up to give work to able-bodied labourers who are not able to get work and therefore are facing starvation.

All the types of relief work have immediate scope for expansion and intensification. Free doles of food grains also should be resumed immediately, since there has been no improvement in the condition of the people. We must very shortly begin this work. But we are very much handicapped for want of funds. Therefore we earnestly appeal to the generous public to contribute liberally to our funds and thus strengthen our hands to assuage the distress of the people.

Contributions, however small, will be thankfully received and acknowledged by the Secretary, Ramakrishna Mission, P. O. Belur Math, District Howrah.

(SD). SWAMI MADHAVANANDA.
Secretary, Ramakrishna Mission.
 18-6-44.

LATE ACHARYA P. C. RAY

Sir Profulla Chandra Ray—may his tribe increase—was one of those few great sons of India who put her on the world-map by amassing for her 'scientific' renown. After a distinguished educational career at Edinburgh, he joined the Presidency College, Calcutta as the professor of Chemistry in 1888. From there he went to the Calcutta University Science College where he continued to work to his last day. He was honoured with many distinctions from foreign Universities and Societies and it was his discoveries in Mercurous Nitrites and its Derivatives and Amine Nitrites that won for him world-fame. He was anxious to quicken the pace of India's technological development and the Bengal Chemical & Pharmaceutical Works was a step of his in that direction.

In Sir Profulla the achievements of western education and the true type of the Indian savant met. A *brahmachari* all through life, he devoted his life for the quest of Truth, as Science saw it. He was a *Vijnanayogi*. His publications include the *History of Hindu Chemistry* in two volumes and the *Life and Experiences of a Bengali Chemist*.



The Vedanta Kesari

VOLUME XXXI



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INDIA AT THE WORLD-EXHIBITION OF 1944—IV

ART SECTION

Art being the most sensitive of man's spiritual children has been the first to be affected by the slender diet of cheap and rationed ideals. Her face is pale but is fatty as is common to a sensual life. Our modern mind, a hasty tourist, in its rush for the unusual and the original, would fain ransack cheap markets of trinkets to beautify this face of modern art. The oppressed spirit of Art struggles to free itself from the grip of these ornaments, from the screws and bolts of unmeaning obsessions. How many faces has this machine age changed and disfigured but none so cruelly as the fair face of Art. By the middle of the nineteenth century the period of non-art began, writes L. Mumford. The period of industrialism undermined most of the traditional arts and depleted their vitality. It gave a mechanical colouring to life and a commercial paleness to Art. She is drooping and sullen with anaemic sensibility. Seeing this India is depressed and she enters the Art Exhibition for a new inspiration that will recapture the old vigour and will move her brush, pen and chisel to the blaze of immortal perfection in creation. India has not gone to buy, and she is besieged by hawkers. The miles of painting and literature and the massive columns of sculpture and architecture in the Art Section were with their thousand tongues hawking their goods. They vie with each other to be the 'best seller.' 'Have I come to a market or an exhibition' India asks herself in chagrin. She is struck with the plethora of Art's goods under which Art lies submerged and neglected, even as a garden lies buried

things has come up and the mania for bricks and mortar has given this rubbish heap a deceiving form. Art though pale has enough energy and has gone to embellish the aero-planes and other engines of destruction giving it the noble name of the Engineering art.

Art is born of superfluity. 'The voice that is just enough can speak and cry to the extent needed for everyday use, but that which is abundant sings, and in it we find our joy'. But by its own virtue art suffers. The abundance lacking direction has found pernicious channels. Art today, as life itself, is like a pilotless plane steering without purpose. It even goes to war. Instead of going to embellish the equipments of life, Art must be made to embellish Life first. The beauty that is in the harmony of lines, colours, sounds or in the grouping of words or thoughts is not in themselves but is the reflection of the beauty that is in Life's centre, the Self. Without the eye where is the sight? Without the healthy seer, where is the beauty of the scene. There sits within us the beauty connoisseur *par excellence*, the touchstone of all artistic perfection, the ever luminous Self by virtue of which we discover the changing beauties in the world without. To discover and gain this Self is to gain All Beauty, is to make life not only beautiful, but blissful. For rightly has the poet said, 'a thing of beauty is a joy for ever.' The art of gaining the Self is not done by colours but by culture. To the man of truth, of synoptic vision, who is self-controlled and meditative, the Self

of the Self, the vision splendid is beheld, Bliss becomes the fountain-light of all his being, beauty, the rhythm of his movements. In the 'beautiful' sea of the Self, verily the hub of his personality, come and meet the spokes of emotion, imagination and will, to gain the golden sheen to themselves and to impart to the parent personality, that completeness and perfection which religion calls Yoga and art calls harmony.

The lives of spiritual mystics are resonant of this harmony, are beautiful in this behalf, and so those lives were the shock absorbers of outer disharmony. In their presence, disorder and ugliness, passion, anger and violence, the enemies of life and art vanish. With them art illumines life first and life's goods got brightened in turn.

This ideal of art illumining life first and life's goods next though pre-eminently the wisdom of India is not altogether new to the West. There were artists who by their lives more beautiful than their artistic creations claimed equal rank with spiritual mystics. Since then the West has travelled far with science into the wilderness of non-art. The world is discordant with shrieks and swagger, ugly with violence and war. It is for the artist to remind this world that there is the soul of beauty in things ugly, waiting to be won. It is for the artist to make this man-made world more an expression of man's creative soul

than a mechanical device for some purpose of power and guard it from hardening itself by acquiring efficiency at the cost of the subtle suggestiveness of living growth. It is for the artist to inspire man in his creative activities and make nature instinct with his own life and love. And according to our immortal poet, to achieve all this, it is for the artist to proclaim his faith in the everlasting Yes—to say—'I believe that there is an ideal hovering over and permeating the earth, an ideal of the Paradise which is not the mere outcome of fancy, but the ultimate reality in which all things dwell and move'. (R. Tagore: *Religion of an Artist*). Such faith was and continue to be the very breath of Indian artists and mystic—*cum*—artists and so they were able to fulfil the high functions mentioned above. No mean artist can achieve them: not the one who like the broom cleans the place but is in itself unclean but the one who like the light itself luminous illumines everything. When a light shines, all other things shine and the light seems to forget itself, to merge its individuality in the general illumination. In this self-forgetting, and in a higher degree, self-sacrifice must the true artist flourish, for in it he earns an acknowledgement of his experience of the Infinite, the life-breath of all true art. When Art comes to this self-forgetting, Infinite-experiencing life, it will transfer to Life a leaven that hitches its waggon to the stars.

SELF, WORLD AND THE ABSOLUTE IN ADVAITAVADA

By PROF. S. N. L. SHRIVASTAVA, M.A.

Acharya Gaudapada suggests a very significant distinction between the *paramarthachintakah* or the seekers of Ultimate Truth and the *srstichintakah* or the world-theorists. The latter attempt a theory of the world, *assuming* that the world as experienced by us is ultimately real, that the world has been created, that there is a creator of this world, that the plurality of selves and objects is ultimately real, and so on. The former do not start with these assumptions; they would simply

analyse experience with a view to determining the ultimate nature of reality. In these days when philosophy, whether in the East or in the West, is avowedly a *srstichintana* in the sense indicated above, any defence of Advaitavada, with its programme of *paramarthachintana* must mean sailing against the current. Be as it may, I propose to dwell in this paper on what may be regarded as the crux of the Advaitic philosophy, the relation between

the self, Absolute and the world, *jiva*, *Brahman* and *jagat*.

The most striking difference that we notice between the Hegelian and Neo-Hegelian Absolutism of the West and the Indian Advaitic Absolutism is this that while in the former the finite existences are sought to be integrated in the Absolute itself and the Absolute is regarded as a coherent system of eternally existent finite members,¹ the latter denies any possibility of logically conceiving the relation between *Brahman* which is the ultimate Real and the phenomenal order of finite existences² from the metaphysical standpoint.

The Subject and the Objective

The best and the most direct clue to understanding the ultimate or metaphysical non-relatedness of the Absolute and the world is furnished by a critical consideration of the essential characters of the Subject and the Objective (*dr̥g-dr̥śya-viveka*). The discrimination of the Subject from all that is objective in character is of cardinal importance in understanding the Advaitic position and the subject is discussed in a much more thorough-going manner in the Advaita philosophy than anywhere else. The Advaitins point out that the Absolute construed as the ultimate Subject of experience or the foundational Being-Consciousness and the world as the totality of all that is objective exhibits such radically contrary characters that to understand the one in terms of the other is utterly impossible and futile. To seek to integrate the being of the world order in the being of the Absolute would be the most violent breach of all logic and reason. We could logically synthesise the Absolute and the world only if the categories through which we comprehend the latter could also be applied to the former. But this cannot be done. The inexpugnable distinction of subject and objecti-

vity which is at the root of all experience precludes *ab initio* the remotest possibility of any logical synthesis of the two.

The most generic feature of reality which can be formulated at the very start of any reflective enquiry into its nature is that it is Subject-Objective, a correlated whole of a knowing or comprehending intelligence which we may call the Subject and a known objective. All meanable existence is *intelligible* or experienced existence, implying an intelligence or consciousness for which it *is*. That the experiential character of reality requires as its prime presupposition an experiencing consciousness is a truism which admits of no doubting or denial. For, were it not for such an ultimate unwitting consciousness, all experience would be *blind* which is the same thing as saying that there never would be an experienced world at all. So the most indubitable and initial fact in reality is the ultimate witnessing Consciousness which being there, everything *is*. In appraising properly the character and status of this basic Consciousness, we shall discover that it is the central and *unique* principle in reality to which the categories of thought pertaining to the objective are wholly inapplicable.

The Self and the Absolute

The concept of the Subject in Advaitism needs clarification. When we speak of the Subject of experience in Advaitism we mean by it both what is commonly understood as the 'self' as well as the Absolute. Advaitism holds that in the last analysis they are one and the same. *Ayam Atma Brahma*. Transcendentally, there is only one knowing consciousness; call it *Atman* from the individual end or *Brahman* from the cosmic end. The identity of the 'self' with the Absolute is, as is well known, the corner-stone of the Advaita Vedanta. The position needs to be clearly understood. It would be a grievous mistake to think that Advaitism asserts the identity of the 'empirical ego' with the Absolute. The 'empirical ego' as we shall show in the sequel is not the 'knowing consciousness' but a known content, a part of the *totum*

¹ In Bradley these members are regarded as phenomenal or *appearances* and yet the Absolute is viewed as an inclusive and a harmonious blend of all appearances.

² *na cha samvrittiparamarthatasah paramarthikam mithunamastiti.*—*The Bhamati*.

objectivum. What the principle of identity properly understood means is this that if by the self we mean, as we do mean, 'that which knows, the ultimate subject', then, such a subject cannot be the 'empirical ego' but it can only be the *Transcendental Consciousness* or *Brahman*. That is your true Self.

It may be pointed out here that there is a fundamental difference between the Vedantic and the Kantian approaches to the problem of self and a no less fundamental difference between the meaning which is given to self in Advaitism and that which is given to it in all other systems of philosophy, Eastern or Western. To Kant the self is merely a necessary *postulate* of experience, an Idea of Reason, an object of moral *faith*, and not a principle realised in direct experience. For Advaitic thinkers the self is an indubitably (*asamdigdham*) and directly apprehended (*aparokshanubhava-siddham*) Verity of experience. Further the self construed as the *percipere* of all that can be objectively presented to it is non-different from the universal and foundational Being-Consciousness which is the initial FACT in reality.

For an adequate understanding of the central Advaitic doctrine of the non-difference of the self from the Absolute and of the foundational and *unique* character of the self as well as its radical difference from all objective reality such that there is no conceivable possibility of integrating the being of the latter into that of the former, it is necessary to be perfectly clear about the peculiar meaning which the concept of self acquires in Advaitic thought. To do this we must closely scrutinize our own patent experience of *I am* or self-knowledge which furnishes the best clue for the purpose. What are the distinctive marks or characters of the *I* or what I call my 'self' as is evidenced to me in my self-awareness? To anyone who reflects deeply enough to answer this question, it will become evident that in all cases he means by *himself* the one unchangeably persisting self-

conscious *percipere* which stands over against and consciously self-distinguished from all the changing and manifold *experienced* contents that constitute the realm of the objective. Immutable self-sameness and self-aware, self-distinguishing, trans-objective subjecthood are the marks of the self. In the very core of self-awareness is also embedded the awareness of the self as unchangeably self-same. I am conscious of *myself* as *being ever the same*. The deepest and most unmistakable deliverance of my self-experience is: 'I am the same I that I ever was' with an invincible conviction that 'I will remain the same I so long as I exist at all'. Secondly, everyone is aware of himself as the *percipere* (*drg*) of all that is perceived or objectively presented to it (*drsyā*) the former standing in conscious self-distinction from the latter.

If we proceed with our enquiry into the ultimate nature of self, taking these two criteria or marks of self-hood, we cannot but come to the conclusion that the self in the last analysis is identical with the foundational Being-Consciousness, the First Principle in reality, *Brahman* or the Absolute. Proceeding, then, with the criteria of immutability and trans-objectivity, we find that the self cannot be the body for it is characterised both by mutability and objectivity and cannot be what is intuited³ as *ever the same I* in all self-awareness.

Nor can the self be equated with any nucleus or cross-section of the passing stream of psychical or mental phenomena.

³ Self-knowledge or awareness of the self, when closely scrutinized, is found to be an *intuitional* or integral awareness of something which is of the nature of a trans-objective *percipere*. This intuitional nature of self-knowledge differs fundamentally from our knowledge of external objects as well as from our introspection of psychical contents. The self that is thus intuited is, however, nothing like what Bradley suggested as consisting of 'an inner core of feelings, resting on what is called coenacothesia'. What Bradley refers to is only a psychical state of feeling, whereas the real self is the trans-psychical subject.

Berkeley was aware of the fundamental difference between the knowledge of self and the knowledge of objects or what he called 'ideas.' The former kind of knowledge was, according to him, 'notional'.

The psychical stream is as much an *objective content* as the body and extra-organic objects are. It is an *experienced* continuum and cannot therefore pass for the *experiencing* subject.

The self, therefore, in its ultimate essence as the subject or *percipere* is identical with the foundational Consciousness or *Brahman*. Now, an important and insistent question crops up, a question which has been brought to the forefront of contemporary philosophical discussions by the Personalists⁴: How, it is asked, shall we explain the *individuality of the self*, the otherness or exclusiveness of one self from other selves, if we identify the self with the Absolute Consciousness? It will be urged that we have explained away the 'self' rather than explained it. The Advaitin ventures to point out that what passes for a man's 'individual personality' is found on deeper reflection to be devoid of the essential characters of selfhood and is therefore only the *apparent self* and not the *real self*. Now, what is that a man calls himself or his individual personality? It is usually the psychophysical organism constituted by his body and his psychic make-up comprising his permanent dispositions and purposive attitudes towards the various elements of his surroundings. Now, in this psychophysical system, changing as it continually is, there is nothing to constitute an unchanging identity which makes the self what it is. Then, again, the psychophysical system, characterised by objectivity as it is, cannot pass for the self, which, as the ultimate subject of experience, stands in conscious self-distinction from all that is objectively comprehended by it. The distinction between the *real* and the *apparent* self is the occasion for Samkara's

formulation of the theory of *adhyasa*. Samkara's emphatic contention is that the self as the subject of experience is *ex hypothesi* distinct from everything that is objective and is of an immutably self-same nature; and yet everyone in common experience takes the body-mind-complex which is both objective and mutable as his 'self'. This could only be by what he calls *adhyasa* or an innate erroneous tendency to translocate the properties of one entity to another (of subject to object and of object to subject), the two entities having radically different properties. When in ordinary experience the body-mind-system is called the self, there is the evident mistake of taking as the subject what in its very nature is objective. This same fact may also be expressed, reversing the relation, as the evident mistake of equating the self or the subject with an objective something, of failing to see the subject beyond the body-mind-system as the transcendental *percipere*. This tendency of taking what is objective as the subject, of understanding a thing as something which it is other than (*atasminstadbuddhik*), is *adhyasa* which sustains our belief in 'individual personality'.

Thus, Advaitism denies metaphysical separateness between the self and the Absolute. There is, in the end, but one Eternal Knowing Consciousness which we may call self (*atman*) from the individual end and the Absolute (*Brahman*) from the cosmic end. We shall refer to this principle here as the Subject. Our analysis so far, then, leaves us with two ultimate principles—the Subject and the Objective. In the following lines we shall see how we can proceed from these two to the ultimate Unity.

The Absolute and the World

The most discussed and the most knotty point in the Advaita system is its theory regarding the metaphysical status of the external world. The Advaitic conclusion is that the 'world' as we are wont to perceive it in our every-day life has

⁴ Personalism is the name given to the school of philosophy which finds in personality the key to reality. The ultimate reality of the soul or the self and its metaphysical separateness from other selves, as well as the separate personality of God, are the fundamental presuppositions of personalism. Typical personalism is theistic and insists on the separation between man and God as essential to morality and religion. A standard work on the subject is *The Philosophy of Personalism* by Albert C. Knudson.

vyavaharika satta only and not *paramarthika satta*; that is, it is relatively real but not absolutely real. It is real in the form we are wont to perceive it, relative to our present rational consciousness, but cannot obtain in the form we perceive it a higher supra-rational level of experience which is called the *Turiya*. Such a conclusion appears to be contrary to all common-sense and to the deepest convictions of every day life. But in philosophy, as Bosanquet says, we should be prepared to 'turn our usual ideas upside down.' Have not the conclusions of modern science turned our usual view of things upside down? But the present trend of speculative inquiry is towards 'Common-sense Philosophy'. Common-sense affirms: 'The world as we perceive it is absolutely real and there is no reason why this should be denied'. If the common-sense man is asked why he believes in the absolute reality of the world, he would undoubtedly answer: 'Because I perceive it from day to day and perceive the things therein not as in a dream or a vision but as *'out there'* external to my mind and *distinguished from the ideas and mental states within my mind*. What further proof is needed to assert the reality of the world? To this the Advaitin would reply: 'In a dream also you perceive (see, feel, hear, touch, taste and smell) things and perceive them as *out there* external to your mind and *distinguished from the ideas and mental states in your mind and have the same conviction in their absolute reality all the while you are dreaming which you have in the reality of the objects in your waking experience*. In the dream also you consider what is merely contemplated in the mind as unreal and what has an extra-mental existence as real, but on waking you find both to be equally unreal. How, then, can you take "perceivability", "externality", and "extra-mental existence" as the criteria of absolute reality and by applying these criteria to the world say that it is absolutely real and has no chance of being adjudged unreal in a higher Wakefulness?' In fact, it cannot

but be admitted by any candid thinker that the absolute reality of the external world *cannot be logically established*. 'In one sense it must be admitted' says Bertrand Russell, 'that we can never *prove* the existence of things other than ourselves and our experiences. No logical absurdity results from the hypothesis that the world consists of myself and my thoughts and feelings and sensations, and that every thing else is mere fancy. In dreams a very complicated world may seem to be present, and yet on waking we find it was a delusion; that is to say, we find that the sense-data in the dream do not appear to have corresponded with such physical objects as we should naturally infer from our sense-data..... There is no logical impossibility in the supposition that the whole of life is a dream, in which we ourselves create all the objects that come before us.'⁵ Why, then, should we hold that the external world is real if it cannot be logically proved that it is so. Because, says Russell, we have an 'instinctive belief' in the reality of the world and our instinctive beliefs should not be questioned. 'All knowledge, we find,' he tells us, 'must be built up upon our instinctive beliefs, and if these are rejected nothing is left.'⁶ Could there be a flimsier argument than this? About the likeness between waking and dream experiences, here is the testimony of one who is regarded as the father of modern philosophy: 'When I consider the matter carefully, I do not find a single characteristic by means of which I can certainly determine whether I am awake or whether I dream. The visions of a dream and the experiences of my waking state are so much alike that I am completely puzzled, and I do not really know that I am not dreaming at this moment.'⁷ The Advaitin, therefore, points out that the absolute reality of the world cannot be taken for granted. The waking experience is on a par with the dream and deep sleep experiences and is like the latter 'imaginal'—to borrow a term from Douglas Fawcett.

⁵ *The Problems of Philosophy*: Pp. 34—35.

⁶ *Ibid.* P. 39.

⁷ Descartes: *Meditations*, P. i.

THE NEED OF THE HOUR

BY SRI GURDIAL MALLIK

There are the needs of the hour and the needs of all times. The former are, however, a pale reflection of the latter.

What are the needs of all times? Life, Light and Love. A bird's-eye view of the world of to-day reveals a lamentable lack of all these values and verities.

But all through human history the price of progress has been opposition. And, pray, why? So that man may receive the trinity of truth, in question, in his own right, as a result of striving and suffering and self-realization, and not as alms from the hands of the Divine as if he himself were but a beggar. For, God's technique of training humanity to tread the royal road of righteousness is through the text and tune of tears.

Is this not the ancient path of awakening the mind of man, caught up as it is amidst distractions of all sorts, to the poetry and perspective of *This* and *That*, the Finite and the Infinite, the Pleasant and the Good?

From the standpoint of the inner life the present period of pain and privation, to which we are dumb and dazed witnesses, is but a silent and striking response to humanity's cry and call, down the ages, 'Lead me from the unreal to the Real'. The global war is a gilt-edged invitation to all of us to enter the radiant realm of the Eternal.

So the first and foremost need of the hour is Faith. Like love, which they say is blind, Faith also is blind. But it is blind only to the ugly, the incomplete and the insecure, thus testifying to the existence, in the heart of the universe, of the

beautiful, the perfect and the permanent, in other words, of God.

This faith should be deepened in the daily life. How? Through Fellowship, which is the second need of the hour. Each one ought to contribute what is the highest and the holiest in him to the corporate life so that he may be a perennial pointer to the presence of the supreme spirit.

This will require a twofold process. First, the individual should hitch his own particular waggon of worldly work to the star of some aspect or other of the Truth of Life. Secondly, he should let his brother-man share the fruits of this adventure of his in idealism. For, to keep these to himself would be to repeat the story and suffering of Penelope who wove a web during the day only to undo it at night. His *sadhana* should be like the shield, one side 'exposed' to God and the other to Humanity.

For, in the ultimate analysis it remains true that in the currency of Heaven, love of God is the obverse of the self-same coin of the love of Man. And this is the message which is carried to us every morning on and through the first rays of the sun: 'I have come to thy door (says God) to-day to be thy guest, O man. How wilt thou entertain me?'

It is, then, for each of us either to entertain God to a feast of fellowship in everyday work and worship, or to let Him stand in the outer courtyard, if not on the road, as if, He were a pariah who must not 'touch' us!

SEEING THE UNSEEN

BY DR. T. R. SESHADRI, Ph. D.

Here is a scientist who shows that there is more of science and less of mystery in 'seeing the unseen' and that the job is equally his, as it is the philosopher's.—EDS.

The above phrase has been employed in a metaphysical sense as referring to the realisation of God whose unseen hand is

guiding our destiny. Few probably realise that it is applicable equally well with reference to our knowledge of His creation

to study which is to see more and more clearly what was unseen before. Complete knowledge, which is the ideal of all intelligent persons, may be said to consist of two main parts (1) knowledge of matter and (2) knowledge of the spirit. There may be sub-divisions and other modes of classification, but the above simple division will do for our purpose. One should be incomplete without the other. Frequently some have been accused as over-emphasising one or the other. The Hindus have been said to be spiritual and other-worldly and hence have not been successful in this world whereas the Westerners are said to be materialistic which is the cause of their troubles. Deeper enquiry will show that it is not quite so definite. In ancient and mediaeval ages a man of learning in the West or in the East was well-versed in all that was known at that time relating to both matter and spirit and he was interested in both equally well. As time advanced and as knowledge became more and more vast, specialisation became inevitable and different lines have been followed by different savants. Many of our troubles in this world do not seem to arise as the result of one kind of knowledge or the other being over-emphasised but seem to have a different origin. Abuse of knowledge of any kind leads to serious difficulties; even religion has been the cause of deplorable wars. Obviously something more than mere knowing is necessary for happiness.

The question may be asked, Is it possible to study matter without relation to the spirit and *vice versa*? A direct answer may be difficult. It may be possible though we may not know how to do it. But we do not seem to be familiar with spirit without relation to matter nor of matter without relation to spirit. What may be considered to be dead matter, for example a stone, is vibrating with energy in every atom present in it. We have now considerable knowledge about this movement. Is it not therefore possible that investigations begun at the material end will lead us eventually to the spiritual

side and may not material knowledge be taken as an essential step for the study of the spirit? Matter and spirit seem to be so closely united that attempts to segregate them may be very difficult or impossible.

There has also been an impression that the ancient and mediaeval men were more spiritual and that the modern man is more materialistic. If we do not lay emphasis on faith and piety as essentials of spirituality this will not be correct. Our age has witnessed a remarkable advance in the limits of material knowledge. But material knowledge *need not* make an age materialistic.

One of the great causes of the progress of material knowledge is the discovery of newer and newer methods of perception. The natural sense organs such as the eye, etc., are capable of working only within narrow limits and are not precise enough. Even the keenest eye cannot see beyond a particular distance. Details of distant objects such as the sun and the stars have become perceptible only with the help of the telescope which in effect brings them nearer and within the field of vision. The microscope on the other hand helps the study of near objects which are too minute otherwise to be seen in detail. There are even smaller particles which could not be seen by the best microscope. Then ultra-microscope makes them visible. If ordinary light is not satisfactory ultra-violet and infra-red rays and X-rays are used and the picture is obtained on the photographic plate which serves as an indirect eye. Again a very large number of chemical reagents have been used in recent years. They make invisible details easily visible. The result is that we now see clearly into details of matter which were not known before and this has led to far reaching consequences.

As an example sugar may be mentioned. The name sugar may give rise to different feelings in different individuals: a white crystal or a brown lump capable of being sweet, easily soluble in water, a valuable and costly commodity at the present time are the items of information of the

common man or woman. But the chemist has a deeper revelation of the molecule of sugar which explains all its characteristic properties. He has a definite picture of the sugar molecule. It contains 12 carbon atoms, 22 hydrogen atoms and 11 oxygen atoms woven into a definite structure, having two rings which are linked together. In their turn the various atoms again have their individual structure. From these details explanations can be found for the special properties of the substance concerned. These are not simply freaks of imagination. The knowledge obtained by improved methods of perception could be verified by what is known as chemical synthesis. Based on definite rules these structures could be built just as a builder builds according to plan. The synthetic products are found to be identical with the natural ones and thus the original picture is verified.

Armed with the new knowledge and with new means of perception the scientist gains a clear insight into the mysteries of material creation. His information is more precise. He sees oneness where to the common man there are differences and *vice versa*. There are many sweet things in life, I mean articles tasting sweet. Sugar cane is sweet, and beet root is also sweet. They belong to different kinds of plants and grow under different climatic conditions. However in both of them the same sweet substance, called either cane sugar or beet sugar and more appropriately sucrose, is found to be present. The identity has been established beyond any doubt. But it should not be taken that all sweetness is due to this sugar only. Honey is sweet and contains a different sugar and saccharin, the sweetest of substances is not a sugar at all from its structural make-up. It is a synthetic substance and the molecular appearance is very different from any sugar. The position is quite similar in regard to substances which produce the sour taste. Lemons, tamarinds and apples are sour due to the presence of different substances. But lemons and oranges of various kinds have

the same acid, citric acid. It is really a very important philosophical enquiry as to how tastes and colours and other properties of different substances arise. Though no mathematical correlation has yet been established a great deal of knowledge has been collected regarding molecular structure and properties of compounds, with the result, great advances have been made in the preparation of new colours and new and potent drugs.

The newly acquired material knowledge has been used in innumerable ways to the benefit of humanity and has brought about far-reaching changes in the economics of the world. It was recognised some time back that a substance called cellulose is present in cotton, in various plant fibres, in grass and in wood. A clear knowledge of the qualities of this entity has led to the modern methods of manufacturing various grades of paper from wood and straw and to the production of rayon, otherwise known as artificial silk. Enormous quantities of rayon are manufactured every year from wood pulp. Except in its appearance as a solid thread it is very different from silk which is a nitrogenous material. Silk and wool are nitrogenous and are based upon protein structure. Consequently successful attempts have been made to make artificial wool from casein, a protein present in milk. Certain similarities in chemical structure between cellulose, starch and sugar have led to one being used in the place of the other. For example glucose can now be made on an industrial scale not only from starch but also from saw dust. Based on similar analogies vitamin C is now manufactured from glucose and eventually from starch and certain efficient substitutes for hormones like stilboestrol have been obtained.

Apart from the above benefits progress of material knowledge wisely directed should be of great help in the acquisition of spiritual vision also.

The creator can be understood correctly from a study of his creation. Indian Religion teaches that the God of heaven becomes the God in nature, that the God

in nature becomes the God who is nature, in the process of spiritual enlightenment. The qualities of mind and heart required for the proper study of matter are not in any way different from those of a spiritual enquirer. As the *rishis* of ancient India

were seers of spiritual truths, the scientists are the seers of scientific truths. The same dedication, steadiness of purpose and respect for truth are found in both. If the two branches of knowledge cannot be the same they are at least complementary.

THE FIRST PREPARATION¹

BY SWAMI VIVEKANANDA

The first preparation is that a man must desire nothing else but the truth and truth for truth's sake. See how this boy (Nachiketa) rejected all these gifts which Death offered him—possessions, property, wealth, long life—and everything he was ready to sacrifice for this one idea, knowledge only, the truth. Thus alone can truth come.

Do not believe a thing because you read it in a book! Do not believe a thing because another has said it so! *Find out* the truth for yourself!

Very few men ask for the truth, fewer still dare to learn the truth, and fewest of all dare to follow it in all its practical bearings. It is not their fault; it is all weakness of the brain. Any new thought, especially of a high kind, creates a disturbance, tries to make a new channel, as it were, in the brain matter, and that unhinges the system, throws men off their balance. They are used to certain surroundings, and have to overcome a huge mass of ancient superstitions, ancestral superstitions, class superstition, city superstition, country superstition and behind all, the vast mass of superstition that is innate in every human being. Yet there are a few brave souls in the world who can con-

ceive the truth, who dare to take it up and who dare follow it to the end.

That satisfaction in the senses.....is one of the causes which have spread the veil between truth and ourselves. Devotion to ceremonials, satisfaction in the senses, and forming various theories have drawn a veil between ourselves and truth.

And here is the test of truth: anything that makes you weak physically, intellectually and spiritually, reject as poison; there is no life in it, it cannot be true. Truth is strengthening. Truth is purity, truth is *all-knowledge*; truth must be strengthening, must be enlightening, must be invigorating. These mysticisms, in spite of some grains of truth in them, are generally weakening. Believe me, I have a lifelong experience of it, and the conclusion that I draw is that it is weakening..... Therefore I am bound for your sake and for truth's sake to cry 'Hold!' and to raise my voice against this degradation of my race. Give up these weakening mysticisms, and be strong. Go back to your Upanishads, the shining, the strengthening, the bright Philosophy, and part from all these mysterious things, all these weakening things. Take up this Philosophy.

Everything can be sacrificed for truth, but truth cannot be sacrificed for anything. The search for truth is the expression of

¹ The above extracts were compiled by Sri V. Subramania Iyer, Retired Registrar, Mysore University.

strength, not the groping of a weak, blind man.

Truth will never come into your mind so long as there will remain the faintest shadow of Ahankara (egoism). All of you should try to root out this devil from your heart.

Forget yourselves; this is the first lesson to be learnt, whether you are a theist or an atheist, whether you are an

agnostic or a Vedantist, a Christian or a Mohamedan. The one lesson obvious to all is the destruction of the little self and the building up of the Real Self.

The adamant wall that shuts us in is egoism; we refer everything to ourselves, thinking I do this, that and the other. Get rid of this puny 'I'; kill this diabolism in us;.....To give up the world is to forget this ego, to know it not at all, living in the body but *not* of it.

THE STAFF FOR THE BLIND

BY SWAMI YATISWARANANDA

Maya's meshes are so strong that the spiritual life can only be taken up by the very, very few. That is why it is wrong to count on anybody at all. There may be control, but so long as there are the subtle desires and a wish for subtle enjoyments, spiritual life cannot be taken up in real earnest,—not what we in India understand by spiritual life at least. Sooner or later such a person will slip and fall. From the plane of subtle enjoyments and subtle desires one is bound to fall one day and take up gross enjoyments and gross desires. There is no other way out.

If there is any license in the life of the married man, why does he look down upon a person having love-affairs, but not being married? The moment the married man allows any form of sexual license in his married life, he is no better than the man having love-affairs without marriage.

All people are either gross sensualists or refined sensualists, but the sensualist, whether gross or refined, has no place at all in spiritual life. The desire for subtle enjoyment is just as bad as the desire for gross enjoyment. Who cares for God? Who is going to take up spiritual life in real earnest? We are so low. We cling to our subtle desires and subtle enjoyments and call ourselves spiritually-minded people? Very few do care for God after all. Very few ever realize what spiritual life really is.

There is nothing wonderful, nothing to make a song about, in the refined sensua-

list. The refined sensualist, priding himself on his refinement, but running after refined and subtle enjoyments and sense-pleasure must very soon come down to the plane of gross sensual enjoyment and gross sense-pleasure. There is no other way out for him, whatever he may think. But then,—people will not listen if I tell them the truth.

So long as there is lust, as there is any sexual impulse, even a very, very, very subtle form, so long as there is passion, people only see the skin and go in for it. Really speaking, this body is an awfully nauseating thing, why take it to be so nice, why want to enjoy it? It is all worms and filth. Why have no discrimination?

People are clinging to falsehood, to the unreal, to the transient, why should they not get nice kicks and troubles and miseries? Why not? Why expect happiness or a better state of things if your whole life becomes just one big lie and untruth?

We all want happiness while we go on clinging to falsehood, and clinging to it merrily, clinging to the unreal, to Maya, in all her forms, with the greatest tenacity and a perfect lack of discrimination; so we really deserve kicks and kicks and kicks. Why should we not get kicks and troubles and pain and terrible suffering? For many, kicks are the only means to make them proceed. Why should we not suffer and suffer and suffer?

So long as I am clinging to the idea "I am So-and-So, I am a man, a woman, a European, an Indian" etc., etc., there can never be any happiness at all. People are such miserable, petty beggars. They are so easily satisfied with the cheap things, with tinsel. When they get something small, a mere nothing, something utterly flimsy, they feel satisfied and pleased. Such beggars!

The moment you believe yourselves to be "So-and-So", a man, a woman, a European, an Easterner, etc., etc., the moment you thus desperately go on clinging to falsehood, you get nice knocks and kicks, because you are clinging to falsehood, to false ideas, to unreality, to Maya, to something that is not ultimately real. But then, there always comes a time when you find out the falsehood to be falsehood and nothing but falsehood, and then your heart breaks or is broken. But this day will come for all, sooner or later, in this life or after many lives. And misery and suffering and pain and frustration alone can bring us to our senses, stop our abnormal craving for enjoyment and sense-pleasures, be it on the gross or on the subtle planes.

Yes, there should be greater pain, greater suffering, greater misery, greater evil to bring people to their senses; and only when a person has been chastened to some extent, there can be a higher life. Not otherwise.

If suffering and pain and misery increase, a larger number of people will be drawn away from material things and towards the Divine. Naturally some will break down. Others will find out that they cannot cling to human bodies and idols and dolls and to their own false personalities, to mental and material enjoyment, gross or subtle. And then only will they awaken to the reality of life.

We are just a filthy mass of dirt and blood and phlegm and bones. Remembering these bones to be bones, learn to live. There are some Buddhists who always carry some bones with them and sleep with them. This is not necessary for all aspirants, but we should always remember what a filthy thing our bodies and other bodies are.

To us, in our unhealthy craving for enjoyment, what is filthy appears to be nice, what is horrible appears to be pleasant and attractive. So on our part sincere attempts should be made to minimise these unhealthy and untrue desires and have true desires.

Very often so-called moral men, leading so-called moral lives, are moral on the gross plane and immoral on the subtle plane.

So long as you do not develop any real dispassion for the world and the phenomena and, at the same time, true desire, spiritual life can never be maintained by you.

Moral life must always be based on true desires, otherwise you can never maintain it in the long run. Without the higher ideal and the higher longing it can never be maintained by anybody. Unless the outlook is changed, unless a serious attempt is made to minimise our desire for sense-enjoyment, gross or subtle, one can never be really moral. The whole outlook has to be changed, and we should really make a sincere attempt to do this.

In the Bhagavad Gita Sri Krishna denounces such spiritual people and types, controlling the senses outwardly and yet thinking of sense-pleasures and subtle enjoyments. One should control the senses, and, at the same time, think of the Divine. Then only does one become established in the moral life and create a true basis for spiritual development. Otherwise one will fall and become a proper hypocrite.

There is nothing so small but that we may honour God by asking His guidance of it, or insult Him by taking it into our own hands; and what is true of the Deity is equally true of His Revelation.

—*Ruskin*

A DRINK DIVINE

By 'INTOXICATED'

It is not often that we find the utmost appropriateness between the name and the substance. It is only very rarely that a name reveals the essence of the thing named in all its entirety.

We are not told exactly why M. the great recorder of Ramakrishna's utterances, named his Diary, *Sri Ramakrishna Kathamirta*. Perhaps he did so, having in mind the *Chaitanya Charitamrita*, for he often saw great similarity between Ramakrishna and Chaitanya. Whatever was the impulse that stirred him and helped him to get at the name, *Kathamrita*, there is no doubt that he hit upon a title which is very suggestive, very true and very striking.

It is said in the Puranas that when the ocean of milk was churned and nectar came out of it, the Lord Himself in the form of Lady Mohini undertook to serve the immortalizing drink to the waiting gods. M. too like a modern Mohini serves to a thirsty world the *amrita* that issued from out of the milk-ocean of Sri Ramakrishna's personality.

The Gospel of Sri Ramakrishna is a drink divine to the human soul. It quenches and cools. It refreshes and rejuvenates. It touches up the springs of inner consciousness and gives vigour, clarity and hope.

Sri Ramakrishna, when he lived, was a mighty magnet. He drew people to him by his simple profundity. When men came to him once, they came to him again, and remained with him to the end.

This power to attract men which Sri Ramakrishna possessed has not disappeared with his physical disappearance. It has on the other hand been gathering in volume and intensity, till to-day its repercussions are felt all over the wide world.

Sri Ramakrishna always took care to make himself available to men. His room at Dakshineswar was ever open and to none was admission denied. Often he came to Calcutta, moved by an urge to

make himself accessible to a greater number.

Now, however, the entire world has become his Dakshineswar. The stage on which the divine drama of the Paramahansa troupe was enacted has now widened to the uttermost limits of inhabited earth.

We of to-day who belong to the second or third generation after Ramakrishna can still have access to his soul-uplifting presence, for spiritual realities by their very nature transcend the limitations of time and space.

All that is required of us, if we want to establish contact with the Paramahansa, is a preliminary pilgrimage to the Dakshineswar of his Personality.

This pilgrimage is easily done. For Sri Ramakrishna is not dead. How can this Man who lived in the space of fifty years the five thousand years of our national existence, and within whose human frame lay infinite spaces and tremendous depths ever cease to be?

Certain material aids are happily also available to help us visualize Ramakrishna.

Reverent hands have preserved for us his authentic photograph. How attractive indeed are the photographic pictures! In one we see him seated cross-legged, in a high state of yoga. His unshaven face, his half-closed eyes, his lips parted in a bewitching smile, his fingers intertwined in tender clasp, his simple clothing—everything is striking, and his whole bearing suggests to us a float lying motionless on the bosom of a vast, deep, calm lake. In another we see him lost in ecstasy; standing with his flowing robes tied up at the waist he stretches his right arm upward, and his fingers are expressive of some mystic *bhava*; the white gleam of his teeth lends a charm to his countenance; 'a lightness and grace' permeates his whole being which suggests to us a wave of joy upon an ocean of bliss.

These photographic representations help us in some measure to picture to our mind's

eye the Ganges of Ramakrishna 'with its depths and its reflections, its liquid surface and its currents, its windings and meanders and the millions of beings it bore and nourished'. (Romain Rolland).

Another material aid consists of the books and articles on Sri Ramakrishna written by those who came in direct contact with him and by those who studied his message and thus got an understanding of his personality and his mission, though they did not have the privilege of physical proximity to him. Swami Vivekananda who was the chief disciple of the Paramahansa did not, unfortunately, write a biography of the Master (though all his utterances and all his words had only one purpose viz: the propagation of his Master's mission), but in addition to that inspired outburst of a lecture on *My Master*, he has in several places in his lectures and writings made valuable references to his Guru. Many other direct disciples of Ramakrishna have also given us useful bits of information in the course of their talks, some of which have been recorded and published. One direct disciple, Swami Saradananda, has written a valuable treatise on the Master in Bengali (*Sri Sri Ramakrishna Lilaprasanga*). Pratap Chandra Mazumdar, the Brahmo savant, has left a moving picture of the Master. Prof. Max Muller and M. Romain Rolland are two eminent Western scholars who found much that was unique in this unlettered temple-priest of Bengal and wrote excellent appreciations of him. The authorities of the Ramakrishna Math have brought out a lucid biography of the Master with a striking short preface by Mahatma Gandhi. There are several other studies also by eminent members of the Ramakrishna Order which help us to understand the Paramahansa's Unique Message, the Power behind the Man and his contribution to Spiritual Renaissance, etc, etc.

All these numerous books and theses help us a good deal in comprehending this great Prophet whose message is now bringing solace to millions of heavy-laden

souls. The more we know of him the more do we want to know of him, and every little incident connected with him, every expression in his homely language appears to us to be a new window revealing yet another facet of his wonder-personality.

Among the several books dealing with Ramakrishna the *Gospel* by M. is of a class by itself.

The *Gospel* is indeed a Sanjaya. But for it we may have remained in utter ignorance of many of the happenings in the *Dharmakshetra* of Dakshineswar. The blind Dhritarashtra was helped by Sanjaya to know what took place at Kurukshetra; the *Gospel* helps us of a later generation to know the background behind the marvellous human drama that was enacted at Dakshineswar and its neighbourhood in the second half of the nineteenth century—a drama which was of epic grandeur and epochal significance.

The excellence of the *Gospel* is due to several unique features and factors.

It is original in conception. Swami Vivekananda himself complimented M. on the production of a unique book like the *Gospel*, in the words, 'The move is quite original. The language also is beyond all praise. Our Teacher and Lord was so original, and each one of us will have to be original or nothing.'

It is cent per cent reliable. M's 'exactitude is almost stenographic.' Sri Ramakrishna's words are preserved for us in their original form and undiluted melody.

Objectivity is another noteworthy trait of the book. It is very rarely that a Prophet escapes distortion at the hands of his interpreters. But M. is, a plain glass of perfect transparency. In the words of Vivekananda again, 'never was the life of a great Teacher brought before the public untarnished by the writer's mind; M is entirely hidden'.

The dramatic manner of presentation makes the book very lively. The vivid minuteness in portrayal transports us, as it were, to the very scene of action.

Sri Ramakrishna was a superman, but was extraordinarily human. He was the

Man—God. And M's book is through and through a 'human document.' With a hundred subtle touches and suggestive hints M. succeeds in picturing to us the Paramahansa as he actually was. But the greatest merit of the *Gospel* is that it is the Gospel of *Ramakrishna*. Numerous autobiographical references strewn over the book form valuable data for the travellers on the road to the Spirit. The several monologues which Sri Ramakrishna breaks frequently into are fascinating in the extreme. There is wisdom on every page of the book. Convincing remarks on the certainty and reality of things spiritual alternate with wise saws of practical wisdom, and if the dizzy heights of spiritual perfection are portrayed in one place, the ease and naturalness of godly living is stressed in another place. No problem of spiritual life has been left unsolved. In fact the reader feels in several places that his own special problems have been anticipated in the pages of the *Gospel*.

The reader feels but one regret. M. has recorded the things connected with Ramakrishna, which he said or heard of from authentic sources. But there must have been several scenes (equal in charm and value to those sketched in the pages of the *Gospel*) at which M. was not present

and which have gone by unrecorded and so have been lost to us.

But there is one consolation however. In the words of Ramakrishna himself, if one desires to touch the Ganges, one way do it anywhere in its long course; it is not necessary that one must journey down from Haridwar to Gangasagar. So too the Ramakrishna revealed to us through the pages of the *Gospel* is 'sufficient for our purposes.' This one book is intoxicating enough; there is no need for us to measure all the wine in the tavern. But it may be helpful to remember that M's *Gospel* has not exhausted Ramakrishna.

The care and the diligence with which the translator has done his work deserve unstinted praise. A solace and light which till now was available only to the Bengali-knowing people has, as a result of his labour of love, become available in its entirety to the world in general.

Out of the vast amount of literary output relating to an era, only a very few books are of imperishable interest. The others are merely books of the hour, they float for a while and then disappear.

Even those books that exist for ever are not often of universal interest.

The *Gospel*, however, is the Bible of Humanity. It is a Book for All Time.

BE NOT BEGGARS BEFORE GOD

किमलब्धं भगवति प्रसन्नं श्रीनिकेतने ।

तथापि तत्परा राजन् नहि वाञ्छन्ति किञ्चन ॥

What is unobtainable for the one who has pleased the Lord, for is He not the abode of all temporal and spiritual wealth? But wonderful of all, those who are blessed with the Lord's Grace never desire anything. They are never beggars before the Lord.

REVIEWS AND NOTICES

Practical Nature-Cure: By SARMA K. LAKSHMAN. THE NATURE-CURE PUBLISHING HOUSE, PUDUKOTTAH (TRICHY), PAGES 490. PRICE Rs. 7 OR 15 SH.

To-day we don't know what to pray for: shall we pray for arresting the alarming increase of diseases or the more menacing increase of medicines. Better the latter, for, it seems there is no end to this drugging the system. In this

distress the message of the Practical Nature-Cure comes to us as a blessing. The cure is along natural lines and consists in allowing the system to make use of its maximum resources to combat the disease and in using any external aid just to strengthen the reserves of the system and smoothen their function. Hence, it is the line of least resistance, the very antipodes of allopathy.

That the author is no product of any traditional school of medicine by far enhances the value of the book. He was taught in the school of Experience and so he wrote from Anubhava. 'I first came to try Nature-Cure for myself' says he, after I had been definitely abandoned by allopathy.' The success in his own case encouraged him to try the method in other cases and slowly he came by enough experience that compelled him to put it in book form for the good of others.

The book is divided into nineteen chapters: Historical View; Philosophy of Nature Cure; The Law of Druglessness; Mental Healing, Vital Economy; Positive Food; Fasting—Cure; Other Rules of Health, The Light within; A Few Typical Cases; Diseases Classified; The Sun cure; The Water-Cure; Acute Disease; Chronic Disease; Destructive Disease; Motherhood; Rearing and Treatment of Children; and Natural History of Disease. Although all the chapters are instructive, the chapters on Positive Food, Fasting-cure, The Sun Cure and the Water-Cure are very valuable as they contain very practical and easy methods of curing many of the aches and pains that mar the happiness of our daily life. The author has spared no pains to make the book comprehensive and scientific by giving case histories and developing the theory side.

By laying open his own book of fruitful experience and inviting the world to benefit by it the author has placed the world under a deep debt of gratitude. We have great pleasure in recommending this very valuable and interesting book both to the healthy and the ailing, for the former can use the knowledge for the relief of others and the latter for their own good.

The Ganga Oriental Series: No. 1
ENTITLED AKABARSAHI—SRINGARADAR
FANA OF PADMASUNDARA EDITED BY

K. MADHAVA KRISHNA SARMA, M. O. L.
CURATOR, ANUP SANSKRIT LIBRARY,
BIKANER, PAGES XXXVII+46+60. PRICE NOT
STATED.

The development and conservation of Sanskrit language have immensely been helped by the munificence and patronage of Rajahs, Maharajahs and Chieftains of India all through the history of the country. The various Oriental Series that are being published under the authority of Baroda, Kashmir, Mysore and Travancore Governments have already become famous throughout the world for the rare works on various branches of Sanskrit culture they have brought to light and published for the use of scholars everywhere. The State of Bikaner has now followed the example of the other enlightened States and has started the above Series.

Padmasundara, the author of the present poem, was a Jain writer patronized by Akbar the Great. The nine well-known Rasas are described and illustrated here with the help of verses in different metres. The editor has done all that is possible to make the text useful for scholars by supplementing the body of the work with a detailed list of contents, manuscript variants, first line index to verses, and a Foreword and Prefatory Note from the pens of Major K. M. Panikkar and Dr. C. K. Raja respectively. The importance of the present work is mainly to the students of history who possess here another brilliant document revealing Moslem patronage to Sanskrit learning—a remarkable sign how the great Moghuls were welding India into a nation for the good of the country at large, and not encouraging vivisection of it. We eagerly look forward to the other great and useful works on philosophy, religion, Dharmasastra and other branches of Sanskrit learning that may be appearing in the above series.

NEWS AND REPORTS

To Our Subscribers

We are glad to inform our subscribers that in answer to the representations we made to the Government of India in connection with the Paper Control (Economy) Order 1944, requesting a grant of more printing area than is allowed by the above Order, the Government have been pleased to sanction us 60% of the average consumption of paper for the body of our monthly for the last six months. So the *Vedanta Kesari* appears only with 16 pages of body matter.

We hope our subscribers will appreciate the present difficulties and extend their full co-operation enabling us to continue the magazine in this form till we are in a position to compensate this shrinkage by future improvements.

The Vedanta Kesari

VOLUME XXXI



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INDIA AT THE WORLD-EXHIBITION OF 1944—V PHILOSOPHY SECTION

A famous philosopher has condensed the wonders of life to two: the starry heavens above and the moral law within. These are every-day wonders and still we miss them. Because we are not philosophers. In our busy lives by chance we look up one starry night and then feel how many nights we have been missing this ever-old but ever-new wonder of the heavens! An immoral act pricks us and we are reminded of the 'moral law' within. We then swear to obey its dictates but it proves only to be a pious wish. We always avoid looking within and facing the 'moral man', even as we evade meeting a friend or an elder when we are doing a wrong action. One hero amongst many proves his mettle by looking within. And there he sees to his great surprise not only the stars of the heavens but all the furniture of earth and choir of heaven. Even as Yasoda saw in the mouth of baby Krishna all the worlds and the heavens and at last her own self, he sees his own self. Not his usual puny self, but the all-seeing, all-knowing Self, the enjoyer of everything. The vision brings him supreme peace and happiness and his life acquires an intensity and abundance that was not before. He realises that nothing more is to be achieved, that he has gained the supreme, for he feels nothing is separate from him. This synthetic vision, the *samyagdarshanam* is the goal of all religion. When the man of this vision tries to make his private experience public, by giving the *rationale* of his religion and showing scientifically that his experience

This philosophy again leads to religious experience in others. Thus religion and philosophy are inseparable. If one is the flower and the other the fruit, the fruit gives birth to the tree and the tree blossoms and so on endlessly. Religion is nothing but the practical side of philosophy and philosophy is the theoretical side of religion.

In India philosophy and religion are viewed as one and this gives the emphasis to the practice of philosophy in life. This is nothing special to India. In the West, from the dawn of civilization to the present day, great minds have laid stress on practising philosophy and living a completer life. 'The uncriticized life' said Socrates, meaning the life that has no searching philosophy in it—'is a life which no man would care to live'. Plato said that the 'philosopher' is the only wise man to rule the state. In Spinoza we get a perfect system of ethical philosophy that rationally persuades man to a life of virtue. Descartes, who is considered the father of modern philosophy, insisted that philosophy should begin with the self and travel outward. But despite his insistence the industrialization of Western Europe drove thought from thought and in the direction of materialism.

Not only did the West agree with India in emphasising philosophy as a way of life. They concurred in their views of philosophy also. Arguing the primacy and

Upanishadic seer said *pratibodha viditam*, the self is known in every act of knowing, for it is the very substratum of knowing. A clear echoe of this is to be found in the words of Prof. Alexander who holds that 'every act of consciousness is an act of self-consciousness. Teaching and counsel were not lacking in the West, but after the Middle Ages the preparedness to live up to the teaching was lacking in the West. It is a lesson of history that as time speeds emphasis shifts and this time it has shifted to the intellect-side. There was lop-sided growth and life was divided against itself when intellectual pursuits were put at a premium and the other aspects of life at a discount. Sciences developed. And in their blinding success they forgot their mother philosophy. But science without philosophy cannot save us from havoc and despair. Science can give us knowledge but philosophy only can give us wisdom. The success of the sciences influenced men's minds to make success and workability the criteria of Truth and a 'philosophy of utility' resulted. And this philosophy has led us to prefer in artistic life the supremacy of form to content, in politics organization to liberty, in morals authority to personal experience, in religion orthodox systems to spiritual life and in philosophy system-building to the love of wisdom. India finds herself surrounded in this Philosophy Section of the Exhibition, by a hundred 'systems' Monadism, Biotism, Vitalism, Pragmatism, Instrumentalism, Realism, Neutral Monism, Holism and a host of other 'isms'. Can India give to the world a philosophy which is above the 'strife of systems' and which will close up the division in life by integrating the strands of life into a whole experience and heightening its value and intensity by making it spiritual?

Acharya Sankara while pointing out the invulnerability of Advaita, says that the dualistic systems like Dvaita and Visishtadvaita in postulating two realities, Jiva and God (Brahman) have gone against the fundamental tenet of philosophy.

True philosophy is the Knowledge of Truth as Unity and so must build itself on a non-dual Reality. On the contrary, the dualistic systems choose to sail in two boats and go on labouring the point of the 'real' identity of the two, when all the argument of Advaita is silence. Advaita rests on the firm, uncontestable rock of the Self within us and so it need not argue its validity. We can doubt everything, but not our own selves. The doubter cannot doubt himself. Advaita is the philosophy that confirms the reality of this undoubtable self within us' and the unreality of all other things. This self is the primordial and present witness too. When all things outside change, it witnesses the changes and remains itself changeless. For only a changeless thing can witness the changes. It is the all-knowing subject, for even in sleep it is awake as without it we could not have known that we slept well. It is non-dual. Its non-duality flows from its all-knowing nature. Through knowledge the subject makes all things one with it. To know the self in the above perspective as the subject, as changeless, all-knowing and non-dual is the end and aim of Advaita. This is no ordinary knowing where the knowing faculty goes out and comprehends an object and where the knower, and the known are separate. Here the knowing faculty reverts on itself and illumines itself. The knowing subject alone shines in all its puissance and so knowing here is Experience and that too the whole of it, in all the three states, waking, dream and deep sleep where the self is the witness all along. This is Advaitic Experience, the Experience *per se*, the goal of all religion and philosophy.

The superiority that Advaita enjoys over the dualistic systems of philosophy holds good in the case of those 'systems' which Western thinking has given birth to. For they also suffer from the same weakness of basing themselves on a dual reality. Even in Absolute Idealism, the nearest approximation to non-dualism, the absolute non-duality of the subject does not obtain itself. The consciousness is

associated with *vrittis* (ideas) and so is not in its real native state. If strife between systems is to cease, the subject-philosophy of Experience that is Advaita must be enthroned. There is much talk in the West now about the 'meeting of the extremes' in philosophy. Logic, aesthetics, ethics, politics and metaphysics, the five members of one family were, they say, not on talking terms. Now there seems to dawn a *rapprochement*. If there is to be any real reconciliation, organisation and integration of these strands of thought, such reunion can be brought about only on the altar of Advaita, in the sacramental communion of Advaitic Experience. For logic, aesthetics, etc., are in fact the functions of the various phases of man's personality to integrate which there is nothing more efficient than the unitive experience which Advaita speaks of.

Another supreme merit of Advaita is that it affirms this Advaitic experience to be our possession every minute of our lives. To borrow the phraseology of

Bosanquet, there is no experience, however empirical *prima facie*, that is destitute of metaphysical implication. Is it not supremely elevating and comforting to be told that Eternity presides over our present, that a transcendental divine Reality reigns over our finite existence? It lifts us from our imperfections and littlenesses, from our squabbles and narrowness to an impartial contemplation of the unity of all existence, which is very near the joy the mystic experiences in harmony with the will of God.

Philosophy said Russell must make us know the ends of life and the elements of life that have value on their own account. Advaita by incarnating eternity into the present and infinity in our finite lives gives the proper perspective to the values of life. Love, Beauty, Knowledge and joy of life gain their lustre. Advaita as a true philosophy helps man to feel the value of these things and plays its part supremely well by assisting in man's collective work of bringing light into a world of darkness.

SRI KRISHNA STARTS ON HIS PEACE MISSION

By 'VIDURA'

The story of the life of Bhagavan Sri Krishna is supremely sweet all over that no one scene can be said to be sweeter than another. He was truly the Lord (Iswara) whether in the field of action or in Yoga (Yogeswara). In Him the supreme knowledge of the Vedas and vigour blended says Bhishma. Whatever he touched he adorned. In the humble role of a charioteer to Arjuna, he gave us the Gita and in the humbler role of a messenger of peace to the Kauravas he shows the qualities of an ideal peace-maker. The world is crying for peace and when the orgy of destruction is over, the nations will be called to the Peace Conference. So it is profitable for us now to look up to this picture of Sri Krishna as the apostle of peace striving to maintain peace not when the destruction of war is done but before it is begun.

It is common knowledge that while the Pandavas and the Kauravas had equal right to the throne, the Kauravas by right of their ignoble might held the kingdom and refused to give even five houses for the five Pandavas to live in. Sri Krishna then intervened on behalf of the Pandavas. Here it must be remembered that though Sri Krishna appears on the scene speaking for the Pandavas, he has at heart the welfare of the Kauravas as also of the whole country. He knew that to decide the issue by fight will be to spell ruin on the Kauravas and the country and so wanted to avert war by arriving at an honourable settlement acceptable to both parties by peaceful negotiation. To achieve this, he took upon himself in all earnestness the task of the peace-messenger. It must be borne in mind here that Sri Krishna was the peace-

messenger in the true sense of the term, quite unlike modern peace-makers, who are war-makers first and peace-makers next. To-day nations plunge themselves in the flames of war with all fury and when decimated and tired out completely seek the Peace Table. Sri Krishna, the friend of both the Pandavas and the Kauravas as also of the whole world, wanted to save the Royal family and the country from bloodshed and bent all efforts to pacify the Kauravas by conceding to them every possible inch. He decided to settle the issue by fight, only when he found that it was impossible to arrive at an honourable settlement with the Kauravas.

The day on which Sri Krishna was to start on his peace-talks, he got up early in the morning, had his ablutions, and performed his *sandhya*, *japa* and meditation. He offered his prayers to the Sun-God and started for Hastinapura, the capital of the Kauravas.

On his way he met the great rishis. He got down from his chariot, made proper obeisance to them and talked to them.

Dhritarashtra, the King, learning that Sri Krishna was coming to speak on behalf of the Pandavas called his son, Prince Duryodhana and said :

‘Madhusudana is coming to speak for the Pandavas. You know, he is worthy of respect and adoration in all ways. He is the embodiment of fortitude, heroism, intelligence and vigour. He is the foremost among men. He is Dharma

incarnate. Disrespect does not anger him. He never insults one who insults him.’

Duryodhana was agreed on these points of Sri Krishna’s greatness. He replied :

‘Indeed, father, Krishna, the lotus-eyed, is the most adorable in all the worlds. That is my firm conviction.’

The noble Duryodhana spoke thus. But he is to be kept down and the ignoble Duryodhana is to speak when the peace-talks begin.

When noon approached and the time came for dinner Sri Krishna rose and started for Vidura’s house, Vidura being his host during the negotiations. The kingly pride of Duryodhana was touched. Duryodhana invited Sri Krishna to dine with him to which the Lord spoke thus :

‘A true messenger takes his food and accepts invitations when he has succeeded in his mission and not before. If you could but fulfil the purpose of my coming, you would have worshipped me well. Believe me, Prince, neither hatred, nor passion, nor desire for wealth, neither expediency nor greed can make me swerve from Dharma even once. Invitations for dinner are acceptable when it is offered with love or when one is in danger. Love does not prompt you, Prince, to offer me this, nor am I in danger for the present.’

The same Krishna who is to speak in the Gita that even a flower or a fruit he accepts when offered with love and devotion, speaks here. No wonder then, that he preferred Vidura’s rationed meal to the kingly banquet at Duryodhana’s palace.

There is no action so slight, nor so mean, but it may be done to a great purpose, and ennobled therefore ; nor is any purpose so great but that slight actions may help it, and may be so done as to help it much, most especially that chief of all purposes, the pleasing of God.

—Ruskin

ASPECTS OF ADVAITA (III)

PURE PRACTICAL ADVAITA

By Prof. P. N. SRINIVASACHARIAR, M.A.

It is midway between Pure Advaita which is a rational enquiry into truth and Practical Advaita which adopts the ethico-religious method and has its own advantages as a separate study. As Paravidya or supreme monistic idealism contrasted with Apra-vidya or lower knowledge of reality, Pure-Practical Advaita is a philosophical enquiry into Brahman (Brahmajnana). It seeks to establish the truths of Nirguna Brahman, Vivartavada and Jivanmukti as contrasted with the theological ideas of Saguna Brahman, Parinamavada and Kramamukti. While Pure Advaita is Atmavichara or the introspective enquiry into the self which may be called the philosophy of the subject, Pure Practical Advaita is Brahmvichara or the subject-object philosophy. It accepts the supreme authority of the Upanishads and also the need for rational exposition and arrives at the conclusion that Brahman is impersonal, and self-established. It recognises the distinction between Maya and Avidya, Isvara and Jiva and the plurality of Jivas or empirical selves and defines mukti as freedom in embodiment and not freedom from embodiment as a far-off event. It is the philosophy of Adhyasa or superimposition which shows that Brahman falsely appears as the world of namarupa just as the shell is mistaken for silver. The principle of degrees of truth and reality is utilised and the approach to the problem is not only psychological as in pure Advaita but also cosmological. Though the absolute is pure consciousness in the Paramartha state, it also appears as the phenomenal world (Vyavaharika Satya) and the apparent and fictitious real like the shell-silver experience (Pratibhasika Satya). Reality is beyond relational knowledge and illusory appearance. The mumukshu with his monistic disposition and discipline is both a metaphysician and practical Vedantin. He not only speculates on the nature of existence but also has a direct experience of truth.

The mukta knows Brahman because he is Brahman as knowing and being are one.

The truths of pure Practical Advaita have their foundation in Sastra or Vedic authority but they are not dogmatically derived from it. Faith in Sastra is verified or confirmed by reason or metaphysical thinking which is, however, different from logical analysis or *tarka*. The conclusions arrived at by the logical intellect have neither fixity nor finality on account of the self-contradictions that are inherent in the process of thinking itself. Thinking is a subject-object relation leading to ultimate doubts but Brahman is beyond any such relation and the Veda alone enables us to get a direct and true knowledge of Brahman and be free from all doubts and difficulties. Like sunlight dispelling darkness, Vedic knowledge removes Avidya and reveals the nature of the self-existent Brahman. Philosophic enquiry is however essential to such knowledge though its method is largely negative. The philosopher proves the truth of Nirguna Brahman by disproving what it is not, by the method of *neti*. Truth is non-contradictory and absolutely true but there are relative truths and even the Veda admits of degrees of truth till the absolute is realised as revealed in the Mahavakya, 'Thou art That', 'I am Brahman'. Para-vidya like Brahma-vidya teaches the Advaitic truth that Brahman is Sat Chit Ananda and jagat is anrita, jada and dukkha, the opposite of life, light and bliss. It is the aim of the Vedanta Sutras as Sariraka sastra to teach that Brahman is pure intelligence-bliss though it appears in variegated fictitious forms, just as a magician by his magical power assumes different shapes which are seeming and not real. Sastra alone removes the false ideas of duality and distinction. When the self-identity of Brahman is intuited, even scriptural authority has no validity and the Veda is no Veda.

Brahman

Brahman is defined negatively as Sat Chit Ananda but it is no definition at all as Brahman is indeterminate or Nirguna and Niravayava, formless and featureless. Every kind of determination limits the limitless and is a negation of reality. To define Brahman is to get entangled in the self-contradictions of relational thought and dualistic consciousness. Brahman is the 'that' without the 'what': it is the absolute without qualities. The three terms Sat Chit Ananda are therefore not attributes of Brahman but are intended to deny the predication of such attributes to it. Sat is being without becoming and it transcends the category of time in the sense that it is the eternal that denies entirely the temporal process. To say that Being as such is an empty abstraction and that it becomes concrete by entering into non-being is to lapse into Avidya and the logical way of thinking. Becoming presupposes an end to be realised and it therefore betrays the marks of finitude and falsity. Being is not even the highest generalisation of experience, as such a process is also a defect of logical thinking. Brahman is therefore what is or Sat. What is Sat is also Chit or Nirvisesha Chinmatra or pure consciousness that is beyond the subject-object consciousness. Existence and consciousness or being and knowing are one. Bare being devoid of consciousness is nothing and being cannot be a predicate as it is presupposed in the subject. Every kind of experience is a subject—object relation and as relation is relation of terms and also external to them it is self-contradictory and false. Brahman is consciousness as such and it never lapses into the self-conscious, the sub-conscious or the unconscious. It is self-luminous and shines by itself and is in itself. What is Sat-Chit is also Ananda and it means that Brahman is bliss itself and not blissful. The adjective blissful limits the nature of Brahman and such a limitation is a defect of thought and is due to Avidya. Pleasure, happiness and blissful-

ness arise from the distinction between the experiencing subject and the experienced object and this duality is traceable to Avidya. Bliss can never be the predicate of Brahman as it may mean that it is a new quality that is not in Brahman. Thus Brahman is Sat Cit Ananda or being-consciousness-bliss-absolute. The absolute or the infinite is one without a second and it is self-contradictory to think of three absolutes. The absolute is thus being which never becomes, it is the knower which never lapses into the known and it is bliss beyond pleasure-pain.

Maya

The central truth of Advaita is the reality of Brahman or Atman and the unreality of *jagat* which is Maya or Avidya. Like Brahman and Atman, Maya and Avidya are the objective and subjective versions of the same principle. How the one appears as the many is the crux of monistic thought and Mayavada is the attempt to conceive the inconceivable and solve the insoluble problem. The question is itself illegitimate and inadmissible and the solution lies in the dissolution of the problem by Advaitic experience. The philosophic intellect, however, demands a rational explanation of Maya and various attempts are made to bring out the implications of Maya, as cosmic confusion, that somehow resides in Brahman and veils the Atman. Pure Practical Advaita considers Mayavada in a twofold way as the illusion theory and the phenomenon theory by employing the simile of the sun and its reflection in the mirror or the watery surface and the rope-snake riddle. Brahman is absolutely homogenous pure intelligence; but somehow it seems to divide itself into the world of nama-rupa and the finite centres of experience like the magician creating the magical illusions. The world of persons and things from dust to the deity is a projection of cosmic nescience like the fugitive shapes of the cloud. Maya overspreads Brahman as a cloud overspreads the sun. Just as clay as such is clay and its modifications are

mere names without any reality, Brahman exists in itself and by itself but its so-called differentiations are mere appearances or apparitions. Maya seems to veil the nature of Brahman and make it evolve into the pluralistic universe but really Brahman is changeless like the sun beyond the reflections. The categories of thought like quantity, quality and causal relation are illusory creations of Maya, the counterfeit of Brahman and have the nature of 'as if.' Negation like 'neti' 'neti' brings out the falsity of the finite and the sole reality of the infinite. The mathematical view of whole and parts is figurative and imaginary as Brahman is partless and homogenous. Likewise the idea of causality results from nescience and the view that the world is the effect of Brahman is mistaken as the effect is an illusory manifestation of the cause and does not exist. Brahman is self-related and self-caused and identical with itself. Cosmic nescience has its locus in Brahman though Brahman is not affected by it. Brahman is the basis of this baseless world.

Avidya

Avidya is the innate obscuration of true knowledge and is the subjective version of Maya. What is true of the macrocosm is also true of the microcosm and Maya is the whole of which the parts are Avidya. In the classical instance of the shell mistaken as silver, the silver idea poses as the real but it is a misconception or malobservation. Likewise pure consciousness is misconstrued and imagined to be the changing ego or the jiva and is traceable to intellectual deformity and the myth-making tendency of the mind called Avidya. Avidya conceals reality in the name of revealing it. It not only veils the real but also creates variations in it. It divides the one into the many and creates a confusion between the one and the many. Difference is unthinkable and illusory. 'By predicating difference to the real we ascribe to it what is not and by predicating what is not different we predicate nothing.' The jiva is Brahman and it is due to Avidya that identity is misjudged and imagined as

duality and that the knowledge of duality leads to delusion and the sorrow of *samsara*. Avidya is a real experience of everyone as is shown when he says, 'I did not know anything while I was asleep'.

Owing to Avidya the idea of the object or nonego is superimposed on the subject which is pure intelligence and the notion of the subject is wrongly ascribed to the object. Adhyasa is defined as the apparent presentation, in the form of remembrance, to consciousness of something previously observed, in some other thing. The given is misinterpreted by a preconceived idea. The inner self is the witness of the psychophysical changes in the body but the qualities of the five kosas are imputed by mistake to the immutable self as when a man says, 'I am stout. I am deaf. I pant for breath. I enjoy the rose. I will do it. I am an agent.' Brahman is Sat Chit Ananda but it is misjudged as anrita, jada, dukkha or the inert, unconscious and miserable thing. Thus every judgment is a misjudging of reality due to the obscuring power of Avidya. In the stock example of the illusory snake the false judgment exists as the given. Then it is proved to be an illusion. Likewise, the world is felt to be real. In the light of scriptural knowledge it is known to be an illusion. It is not vikara but vivarta. The world is not an evolution from Brahman but it is only its perversion due to the trick of thought or Avidya; it does not reveal Brahman but only veils it. Thus Adhyasa arises from Avidya and vivarta from both. The transition from Avidya to vidya is the transition from confusion to corrected knowledge.

Maya-avidya

Maya-avidya somehow exists as appearances or illusory manifestation of reality and this duality seems to end in dualism. But the mayavadin himself admits the difficulty as an inexplicable mystery. Just as in the rope-snake example, the snake-idea exists and is felt to be real, is then thought to be self-contradictory and unthinkable and rejected as non-existent. Avidya is felt to be real and is then rejected as *tucchha* or nothing. It is neither

bhava-rupa or positive nor abhava nor both and is therefore indeterminable (Sadasad anirvachaniya). It cannot be positive as it ceases to exist at the onset of Brahmajnana. It is not non-existent as it is now felt to be real and it cannot be real and unreal as the two are contradictories. As Bradley says we cannot on the one hand accept anything between non-existence and reality. Error is neither but it attempts to maintain a third position which appears nowhere to exist and it

somehow exists. False appearance is nothing and yet it is not real. This dilemma seems insoluble; appearance has twilight or quasi-existence. Maya-avidya is thus real-unreal, a true lie, and how or why the absolute Brahman appears thus is a mystery to us. Though the origin of Avidya is unaccountable it has an end when it is sublated by jnana. The enquiry into the doctrine of Maya and Avidya leads to their elimination.

HOLY LIVING

So far from making our lives dull and melancholy, the rules of holy living will render them full of content and strong satisfactions. For by these rules we change the childish satisfactions of vain and sickly passions for the solid enjoyments of a sound mind. The man of pride has a thousand wants which only his own pride has created; and these render him as full of trouble as if God had created him with a thousand appetites, without creating anything that was proper to satisfy them.

Flatus is rich and in health, yet always uneasy, and always searching after happiness. Every time you visit him you find some new project in his head.

At his first setting out in life, fine clothes were his delight; his enquiry was only after the best tailors and peruke-makers. But this happiness not answering his expectations he put off his brocades, railed at fops and beaux, and gave himself up to gaming. He left off the dice, and more than a twelve month you heard him talk of nothing but ladies, drawing rooms, and plays and balls. But growing sick of these, he had recourse to drinking, and met with stronger joys than any he had felt before, until he fell into a fever and took leave of happiness of being drunk.

Next, nothing was so happy as hunting; you never saw him but in a green coat. But he had no sooner built new kennels and bought a hunting-seat than he gave away the dogs and was deep in the pleasures of building. Next he sought happiness in riding about the country;

then in visiting foreign countries, then he was a student for a whole year. He is now living upon herbs, and running about the country to get himself into as good wind as any running footman.

I am afraid that the character of Flatus is one of the most general characters in life, and that few people can read it without seeing something in it that belongs to themselves. Thus must it necessarily be, more or less, with all those who propose any other happiness than that which arises from a strict and regular piety.

To meditate upon the perfection of the divine attributes, and to contemplate the glories of Heaven—these are the meditations of a soul advanced in piety, and are not suited to every capacity. But to see the emptiness and error of worldly happiness; to see the grossness of sensuality, the poorness of pride, the stupidity of covetousness, the delusion of honour, the blindness of our passions, the uncertainty of our lives and the shortness of all worldly projects—these are meditations fitted to strike all minds, and are taught us by almost everything we see and hear.

This is that wisdom that crieth in the streets, that standeth at all our doors, that appealeth to all our senses, teaching us by births and burials, by sickness and health, by pains and poverty, by misery and vanity, and by all the changes and chances of life, that there is nothing else for a man to look after but a happiness which is only to be found in the hopes of religion.

How soon will every man that is in health want all the same comforts of religion which every dying man wants!

—William Law.

SAYINGS OF CONFUCIUS

By DR. T. M. P. MAHADEVAN, M.A., PH. D.

The sayings of Confucius have justly become famous for their concentrated wisdom and sound common sense which has always been so uncommon among men. The great Chinese teacher and social reformer lived in an age in many respects similar to our own—an age of disquiet and disorder. In the sixth and fifth centuries before the Christian era China was like a house divided against itself. The feudal system under which the country was governed had become degenerate with wicked rulers at the centre and warring states around, each contending for supremacy. As a writer on Confucius aptly puts it, 'The soldier was in the ascendant, the schoolmaster unemployed. Agriculture languished for lack of manual labour, and plague, pestilence and famine wrought untold horrors upon the feudal kingdoms'. In such an unsettled world Confucius was born in 551 B.C. The name of the great man, in Chinese is Kung-fu-tse. But the first European scholars who visited China found that name hard to pronounce, and so they turned it into Latin and called it Confucius. As a young student of fifteen Confucius began a close study of his country's literature and history; and he became increasingly convinced that unless the rulers reformed themselves and returned to virtue there was no way of arresting the decay of the kingdom and its people. His ideal was to create a race of sage-rulers for China who would govern by moral force. 'A virtuous ruler', in his view, 'is like the Pole Star, which, by keeping its place enables all other stars to revolve round it. Successful reform must start from above. As is the sovereign so will be the subjects. Once a noble asked Confucius the meaning of government. 'To govern', he answered, 'is to rectify. If you lead the people with correctness, who will dare not to be correct?' It was with a view to initiate reform at the top that Confucius sought office in government, and went from state to state in search of a good ruler. But in these wanderings of his he was sorely dis-

appointed, and he confessed, 'It is next to impossible in the present generation to make any progress'. Cold reception and even opposition in high places did not, however, deter Confucius from pursuing the call of his mission. He went about gathering disciples and preaching to them the principles of good life and social harmony for he felt sure that his efforts would never fail and there were some at least who realised that there was a great future for his teachings.

The authentic teachings of Confucius are contained in what are known as the *Analects* or collected sayings. The one dominating theme of these teachings is social welfare, human peace and harmony. Discord and strife, Confucius was convinced, were the results of mal-adjustments in society. If the social relationships were only readjusted, the political and moral evils would disappear. If the top-men set irreproachable standards of conduct, the others would follow, and love and universal happiness would prevail. Man is not at bottom wicked. He is born with potential goodness. If he is brought up on proper lines and if worthy examples are set before him, he would become actually good and contribute to the perfection of the social whole. It is moral training that is essential for man. True happiness lies in virtue, and not in earthly goods. 'With coarse food to eat and water to drink, and with no pillow but my bent arm, I can still find happiness' said Confucius. Selfishness and greed, the profit-motive and callousness for the higher things of life—these are the disruptive forces that set man against man and unsettle the ordered course of society. A disciple asked Confucius: 'Is there a word on which one may base one's conduct throughout life?' The Master replied, 'What about fellow-feeling?' 'Not doing to others what you do not wish to have done to yourself?' Social welfare occupied the thoughts of

Confucius so much that he had no time—and he did not find it necessary either—to discuss supernatural beings and life after death. ‘So long as you are unable to serve men, how can you serve spirits? Said Confucius once, ‘and while you fail to understand life, how can you understand death?’

The ideal of perfection in virtue is realised in the sage. The sage who is the equal of Heaven is born in possession of knowledge and perfect purity. He is all-embracing and vast, deep and active as a fountain, sending forth in their due seasons his virtues. It is true that all cannot become sages. But each one can become the next best, namely a gentleman. ‘A sage, I have no hope of seeing!’ Confucius exclaimed, ‘Let me but find gentlemen, and I will be content!’ A gentleman is he who knows his obligations and is devoted to them. Because he has social virtue, he has no anxieties; because he has knowledge he has no doubts; because he has courage, he has no fears. He is a man of culture and sweet reasonableness. He is ever wakeful and on his guard against human weaknesses. ‘In youth, before his physical powers become stable he guards against lustfulness; in the prime of life, when his physical powers have reached maturity, he guards against pugnacity; when he grows old and his physical powers are declining he guards against acquisitiveness.’ He is impartial in his judgment, respectful to superiors, and kind to all. He is contented and composed, dignified but never arrogant.

Gentlemanliness can be acquired by all through self-culture and moral discipline. The Chinese word *Tao* means a ‘way’ or ‘word’. When a man knows his station in life and performs the duties pertaining

thereto, he is on the way of righteousness. *Tao* prevailed, said Confucius, only when the prince was prince, when ministers were ministers, when fathers were fathers, and when sons were sons. The first duty of every man is to learn the way. ‘I have tried doing without food for a whole day and without sleep for a whole night, in order to think’ said Confucius, ‘but it was no good. It is better to study.’ He advised his disciples to learn as though they might never achieve and as though, having acquired it they might still lose it. The purpose of learning is character-building. That knowledge which does not ennoble character is no true knowledge. Material advantage may be a consequence of education, but it should not serve as its end. Knowledge dispels ignorance and makes manifest the excellence of social virtue. Questioned about the meaning of wisdom, Confucius replied, ‘when you know a thing to recognise that you know it; and when you do not know a thing to know that you do not know—that is wisdom’.

As a moralist and social reformer Confucius must be ranked with the greatest of the world. Like Socrates and Buddha whose contemporary he was, he laid emphasis on cleanliness of heart and purity of conduct. He discouraged idle speculation on the nature of incomprehensible things and urged his people to attend to their character first. There is nothing which is to be so highly valued as a beautiful character. It is a priceless jewel which shines by its own light and is a good in itself. With a persuasiveness backed by glorious example, Confucius exhorted men to become virtuous in conduct, to let their innate goodness shine. (*An A. I. R. talk broadcast from Madras.*)

The most distinctive mark of a cultured mind is the ability to take another's point of view.

If you are out for Truth, you must play the Truth's game straight. Your feelings and your instincts must take their chance. They must not be allowed to load the dice.

—A. H. R. Fairchild

SELF, WORLD AND THE ABSOLUTE IN ADVAITAVADA

By PROF. S. N. L. SRIVASTAVA, M.A.

II

In this second serial the writer ably argues the reality of Brahman, the Absolute of Advaita and smashes the reality of the world by assembling Bradlean dialectics. Advaita, says the writer, places itself above the 'strife of systems' by positing an Absolute, non-dual and non-relational
—Eds.

All philosophies except the Advaita base themselves on a consideration of the Waking experience alone, but the Advaita gives us a metaphysic of the *entire* stretch of conscious experience. The Advaitin arouses us from the 'dogmatic slumber' of taking the Waking experience as co-extensive with the whole range of conscious experience. Why have other philosophies confined themselves to the Waking alone? Obviously because that appears to them to be the only form of *fully conscious* experience; the Dream and Deep Sleep experiences appear to them to be lapses from *full consciousness* into *semi-consciousness* and *unconsciousness*. This is where they take a wrong turn. An unconscious state of experience is a contradiction in terms. Any state of experience is *eo ipso* conscious experience. Is the deep dreamless sleep a lapse into unconsciousness, as it *prima facie* appears to be? Certainly not. For, if it were so, no recollection of it would ever be possible. The man, waking from a deep sleep, recollects it and says, 'What a happy and blissful sleep I had!' There could be no such recollection if the man had lapsed into *unconsciousness*. What is true of the dreamless deep sleep state is also true *mutatis mutandis* of the dreaming state. You will say 'There is *diminished* consciousness in dream or there is *semi-consciousness* therein.' This is also an absurdity. What is really diminished in dream? Is it *consciousness as such* which is diminished in dream, or, is it the objects experienced which lack the glare and the brightness of the objects of Waking experience? *Consciousness as such* cannot arise or lapse, increase or diminish.* The

Waking, Dream and Dreamless Sleep differ from one another not in being different degrees of consciousness but in having different forms of the objective, different forms of the *conscita*, we may say, of the *consciring* consciousness.

The Advaitin's emphatic contention, therefore, is that the Waking experience is not co-extensive with the total range of experience and consequently a metaphysic based on the Waking alone cannot be a metaphysic of total reality. Nor is the assumption of the world's absolute reality logically warranted.

The *Mandukya Upanishad* tells us that experience in its total stretch is *chatuspada* or 'four-footed', the four orders of experience being *jagrat* (waking), *swapna* (dream), *susupti* (dreamless deep sleep) and *turiya* (lit., the 'fourth'). In the first three experience is marked by the duality of the Subject and the Objective, the ultimate nature of the Absolute Spirit being limited and veiled by the Objective, and in the last the Absolute Spirit is given without the veil of the Objective and as the sole Real. The *turiya* nonsuits the reality of the waking world and brings out its phenomenal character just as the waking nonsuits the reality of the dream world and brings out its phenomenality. The Advaitin's last court of appeal is the authenticity of the *turiya* experience. The *shruti* endorses the affirmation of the *turiya* in the words: '*neha nanasti kinchana*', '*ekatmapratyayasaram prapan*.'

* I have pressed into service the terms 'consciring' and 'conscita' used by Fawcett, for they appear to me to be most apt in expressing respectively 'the active verbal form of consciousness' and 'the objects or contents of consciousness'.

नोदति नास्तमेत्येवा न इक्षि याति न क्षयम् ।

—Drig-Draya-Viveka, 5.

chopashamam shantam shivam advaitam ,
etc.

The question now naturally arises : If the waking, dream and dreamless sleep are all phenomenal, why are they markedly different from one another? Why, in particular, is the waking so different from dream and deep sleep experiences? The *Mandukya Upanishad* gives us an explanation of the differences. It points out that the differences are contingent upon our consciring through different instruments of cognition. In the waking, the nature of the objective experienced is contingent upon the functioning of the psyche and the sensorial apparatus; hence it is spoken of as nineteen-mouthed, the nineteen mouths or instruments of cognition being the five organs of sense-perception, the five organs of motor activity, the five vital forces and the psyche with its forefold functioning as *manas*, *buddhi*, *ahamkara* and *chitta*. Consciring through this psycho-sensorial apparatus presents to us the objective as the world of gross physical objects (*sthoolbhuj*) with its earth and heavens and so on. The *Mandukya* metaphorically describes the gross physical universe as seven-limbed, the heavens constituting its forehead, the sun its eye, the air its breath, matter and water its belly, and the sky and the earth its feet.¹⁰ The dream is like the waking nineteen-mouthed, but presents to us the world of a subtler nature (*pravivikta-bhuj*). In the dreamless deep sleep state, the psyche¹¹ and the sensorial apparatus completely suspend their functioning, and the objective presented there is not a differentiated world of multiple objects but an undifferentiated continuum—a seamless *totum objectivum*. This experience is described as *cheto mukhak*. Advaitism, then holds that from the standpoint of *paramarthika* experience or *Sub Specie Aeternitatis*

¹⁰ This metaphor simply brings out the nature of the objective in the physical shape as we see it.

¹¹ By the cessation of the functioning of the psyche is here meant the non-projection of its nascent mental vestiges which fabricate the dream world.

Brahman is the sole, eternal and immutable Real. This ultimate Real perceived *Sub Specie Temporis* through the categories of space, time and causation is the world of our every-day experience. The contingent character of the world can also be understood by a critical examination of the fundamental categories of time, space and causation through which we apprehend it.

Students of Bradley¹² can profitably recall here how he submits the concepts of space, time and causation to a critical examination and comes to the conclusion that they are only *appearances* and do not 'have or belong to reality'. The concept of space, he points out, is self-contradictory. We think of space as continuous or as something which always passes away beyond itself—'Space, to be space, must have space outside itself'; and we also think of space as being discrete or having a limit or definite boundaries—'if it has not definite boundaries, it is not space; and to make it end in a cloud, or in nothing, is mere blindness and *our* mere failure to perceive'. But this means that space is both endless and has an end.

Is space mere relation? We can neither assert nor deny that it is. We cannot assert, for, any space consists of extended parts which are themselves spaces—terms in a relation and not a mere relation. On the otherhand, we find that space is nothing but a relation. 'Anything extended is a collection, a relation of extendeds, which again are relations of extendeds, and so on indefinitely. The terms are essential to the relation, and the terms do not exist. Searching without end, we never find anything more than relations; and we see that we cannot. Space is essentially a relation of what vanishes into relations, which seek in vain for their terms'

Time also, like space, is a self-contradictory appearance. Time is not mere relation and yet mere relation. Time cannot be reduced to mere relation, for, any span of time must be conceived to be comprised

¹² Vide Bradley's *Appearance and Reality*, Chs. IV and VI.

of 'units' which are themselves durations—to say that these units are not durations would amount to saying that the whole is durationless. On the otherhand, any time necessarily implies its relation to a future time in respect of which it is 'before' and a past time in respect of which it is 'after'. These future and past times are themselves, in turn, related to other future and past times in respect of which they are 'before' and 'after' and the process goes on endlessly.

The concept of causation, the central category of our experience, is, Bradley points out, 'another case of pure make-shift'. Is the effect identical with the cause or different from it? If identical, then causation loses all meaning and its assertion becomes a farce: for, the essential and necessary implication of our concept of causation is the difference between cause and effect and their sequence in time. Well, then, if cause and effect are different, we have to explain rationally the transformation or the changing of the cause into the effect. Say, A is the cause and B is the effect. Now, causation means that 'A becomes B'. This means that A has to change itself in order to become B. If it remained merely A, it could not change itself into something else. Some agency is needed in order to bring about the necessary change in A. Let us say that is C. The position now is: 'A + C becomes B.' Now, if B is the joint product of both A and C, both of them have to change themselves in order to become B. Let us say D brings about this change in them. The position then will be: 'A + C + D become A + C, and so B'; and so on to a *regressus ad infinitum*.

The enigmatic character of the causal concept was unclear to the Advaitic thinkers of India like Gaudapada and Shankara. The causal concept necessarily implicates the concept of *origination* and *origination*, Gaudapada argues, is unthinkable either of the 'existent' or of the 'non-existent'.¹³ The existent cannot

originate because it *already is*, and the non-existent is *ipso facto* incapable of coming into existence. Then, again, the origination of a thing is unthinkable either 'out of itself' or 'from another thing'.¹⁴ To say that a thing originates out of itself would mean that it changes *itself* which is equivalent to saying that it destroys itself. How, then, its origination from itself be conceived? To say that a thing is produced from another thing, renders the relation between the two utterly unintelligible.

It is a happy augury, and a fact to reckon with, that the present day scientific investigation also with its new refinements of experimental technique is giving us results which definitely jeopardise the inviolability of the law of causation in the realm of nature. Apropos of the new theory of Quanta, Dirac writes thus in *Quantum Mechanics*:

'When an observation is made on any atomic system that has been prepared in a given way and is thus in a given state, the result will not in general be determinate, i.e. if the experiment is repeated several times under identical conditions several different results may be obtained. If the experiment is repeated a large number of times it will be found that each particular result will be obtained a definite fraction of the total number of times, so that one can say there is a definite probability of its being obtained any time the experiment is performed.'¹⁵

We then come to the position that from the metaphysical standpoint the world has only a contingent or relative reality and not absolute reality and that *Brahman* is the sole absolutely Real, the *Ens Realissimum*. This is the conclusion to which we are inevitably brought by an analysis of our experience in its entire stretch as well as by an examination of the categories of our world-experience. The trend of

¹⁴ स्वतो वा परतो वापि न किंचिद्वस्तु जायते ।

—*Ibid* 2-42.

¹⁵ Quoted from Sir James Jeans' *The New Background of Science*, P. 47.

¹³ भूतं न जायते किंचिदभूतं नैव जायते ।
—The Karikas of Gaudapada, 4-4.

modern scientific thought also lends countenance to this view. So long as man apprehends reality through the logical understanding (which is necessarily relational) united to the psycho-sensorial apparatus, he cannot but perceive the world with all its multiplicity and distinctions and as marked by the duality of the Subject and the Objective; but when we rise to the level of Absolute Experience, these distinctions do not arise therein. The Advaita is essentially a theory of Absolute Experience, and not a theory of the 'world'. The different systems of dualistic philosophies, taking the reality of the world as final and absolute, put forward different theories which contradict one another and are antagonistic to one another; but the Advaita has no quarrel with them, for it admits their dualist

conclusions as relative truths. The dualist philosophies, as theories about the phenomenal world, do not touch the Advaitic conclusion about the Absolute. The Advaitin holds that *there is duality and multiplicity* in the phenomenal manifestation of the Absolute, which *qua* Absolute is non-dual or non-relational. He only parts company with the dualists when these latter carry dualism to the Absolute also.¹⁶ The Advaita is thus above the 'strife of systems'.

¹⁶ स्वसिद्धान्तव्यवस्थासु द्वैतिनो निश्चिता दृढम् ।

परस्परं विरुध्यन्ते तैरयं न विरुध्यते ॥

अद्वैतं परमार्थं हि द्वैतं तद्भेद उच्यते ।

तेषामुभयथा द्वैतं तेनायं न विरुध्यते ॥

—The Karikas of Gaudapada, III-17 & 18.

(Concluded)

SANSKRIT THROUGH UN-SANSKRIT EYES

BY 'MAX MULLER'

'Sanskrit was a priceless inheritance not of India alone, but of the world. Unfortunately we had done everything to kill this language' observed Rao Bahadur K. V. Rangaswami Iyengar in the course of his inaugural address to the Pachaiyappa's College Sanskrit Association. Proceeding, the speaker said that after the universities were founded, there had been a decent burial of cultural scholarship in India. Sanskrit, he said, had been killed more by Universities in India, than by anything else.

It must have chilled the hearts of those young lovers of Sanskrit to be told that the goddess of their adorations has already died in the hands of the Mother-University. The Universities must own the guilt—if guilt it may be called—of having taken out the study of Sanskrit from the hands of those orthodox pandits and 'fenced' *pathasalas* and for making it available to all and sundry. The *pathasalas* were and even are, the hot-beds of caste-exclusivism, birth determining the admission and not equipment or earnestness. There was a time when Sanskrit was so sacred a language that if anyone

prohibited to study it were to overhear it, he was punished by molten lead poured into his ear-bores. The Universities must be thanked for saving all such hot ordeals for its lovers. If the speaker means that the Universities by not fencing Sanskrit by barbed wires as the *pathasalas* have done, have killed it, then I can only say that I am humourously reminded of the old, broken, culture—theory of Spengler who held that culture commits suicide by spreading. It is an un-Hindu view of culture. The Hindu view is that culture enriches itself by spreading and dies of inanition when fenced round and allowed to mope in a closed *sahetum*. To throw Sanskrit, the culture-language of India into a closed cell without allowing it to be enjoyed by the world, can be done only by un-Sanskrit hands. This, evidently, the speaker does not want to do, for he claims Sanskrit as a priceless inheritance not only of India but of the world.

The Universities through their special 'chairs' and Research departments have not only encouraged a systematic study of Sanskrit, but has also made the study scientific by arranging according to heads the vast ocean of Sanskrit literature. In

this behalf, Sanskrit owes much to the Western scholars and university men. It must be a matter for pride to India that she has thrown open the gates of the treasure-trove of Sanskrit culture to those distinguished 'Mlechchas', to a Max Muller and a Deussen who have become her spiritual sons and have made the world sing the glories of this Indian language.

To say that since the founding of Universities there had been no cultural scholarship is as tame a truism as the one which laments that hundred and fifty years

of university education did not produce another Tagore—who was himself free from it.

We do not mean that the universities' treatment of Sanskrit is above blame and blemish. But we can't be blaming the rotten fruits when we don't care for the tree at all. The tree of education badly needs good manure and water at the roots and nice pruning at the top. For it is fungus-ridden. And this is a job which can be done properly by loving and wise Indian hands.

REVIEWS AND NOTICES

Rig—Vedic Culture of the Pre-historic Indus, VOL. II. By SWAMI SANKARANANDA. FOREWORD BY SWAMI PRATYAGATMANANDA, RAMAKRISHNA VEDANTA MATH, 19-B, RAJA RAJAKISSAN STREET, CALCUTTA, PRICE RS. 10.

The history of Vedic India is yet an ill-built, scrappy structure. A reliable picture of this primal epoch that saw the first dawn of culture and civilisation on this planet is to be vainly sought in the glittering volumes of Western 'orientalists' who profess to shed light on our dim and distant past. Much of what is now being officially passed on as history will prove on close scrutiny to be but a fabric of fancy and arbitrary conjecture woven by a few influential Indologists of Europe out of their ignorance or racial jingoism. Such for instance are the wholly unproved and audacious surmises on the original Aryan cradle and Vedic home being outside India and on Sanskrit being derived from a hypothetical parent language of non-Indian origin.

The late Lokamanya Tilak was among the first of Modern Indian scholars to seriously dispute these chauvinistic conclusions and advance independent views on the Vedic cradle and chronology. Swami Vivekananda too never concealed his contempt for the fanciful theories on the Aryan race propounded by foreign savants and philologists. The author of the present volume also refuses to follow the false trail of European scholars, but boldly chalks out an original line of enquiry, unhampered by official loyalty or leading strings that generally fetter the freedom of research in most of our Universities. In view of the limited facilities at his disposal, the results achieved should be deemed to be as remarkable as they are revolutionary. Swami Sankarananda combines erudition with intuitive insight into the heart of Vedic thought and evolution. This enables him to speak with confidence and authority.

The main theme in this as in the previous volume is the Vedic origin of the Indus valley culture and religion. This position clearly cuts at the root of all 'mushroom theories' on the supposed Aryan migration to India about 1600 B. C. With this corner stone thus knocked

off, the rickety superstructure of our ancient history laboriously built up by Western scholarship also falls to the ground. Sankarananda seeks to prove his conclusion by an array of irrefutable evidence and arguments based on a comparative study of the Vedas and the Tantras on the one hand and a correlation of the Indus finds, on the other, with the description of Vedic deities and rituals given in both the Vedic and Tantric literature. It is here necessary to note that, according to the author, the Tantras were of later date than the Vedas and only embodied the early Vedic conception. The interpretation of the Vedic *Asvamedha* as an offering to the sun and not as a horse-sacrifice, suggested already in the first volume is fully elaborated in this volume to strengthen the view that the horse was unknown to the Vedic people and that the conspicuous absence of that animal in the Indus finds far from rendering their origin non-Vedic forms indisputable proof of their Vedic nature. The presence of such symbols as the *Yupa*, *Yantra* and *Sivalinga* among the Indus discoveries are explained in the light of the Vedic cult of sun-worship widely adopted by the Indus people. The worship of Mother Earth as *Aditi* of the Vedic pantheon was also, we learn, popular in the Indus valley.

But, by far the most noteworthy part of the book is the portion dealing with the author's decipherment of the Indus script with the help of the Tantric codes. To the author these revelations provide the surest proof of the Vedic origin of Indus culture as they show that the Indus script is but the forerunner of the early Indian script called *Brahmi*. The language deciphered also is found to be early Sanskrit. In the Tantric code and method of decipherment adopted in the book, Sankarananda seems to have found a veritable master-key to unlock the secrets of not only the Indus script, but also the Jaipurean, the Egyptian, Cuneiform and Chinese pictograms. This remarkable discovery calls for serious attention by scholars engaged in this branch of ancient research as it throws a flood of light on the dark corners of human history and evolution.

The foreword by Swami Pratyagatmananda, (formerly Prof. Pramathnath Mukherjee) is a highly thought-provoking and weighty contribution wherein a forceful plea is made for the evolution of an integral outline of world history which will resolve the many anomalies and antipathies we come across to-day by a synthetic, co-ordinating hypothesis which will harmonise and unify the different culture systems.

There is an appendix on Asvamedha in which the author explains important stanzas from the Vedas and the Puranas bearing on the ritual.

Barring a few typographical mistakes which have to be corrected, the printing and general get-up leave nothing to be desired.

M. R. R.

Prasthanik—Tryi or the Three-fold Vedant. By R. C. VIDYARTHI, GITA BHAVAN, AGRA PP. 682. PRICE NOT STATED.

The present publication forms a useful compendium of twelve principal Upanishads and a number of valuable extracts from Mahabharata, Valmiki Ramayana, Bhagavata, Tulsi Ramayana, Adhyatma Ramayana, Yogavasishta, and Manusmriti. The text is printed in clear Devanagari type and a simple and verbal translation is subjoined to each passage. There is also an informative Introduction and a few explanatory notes here and there. The Argument in the beginning of each work introduces the reader to the main theme of the work. We heartily congratulate this laudable effort of the publisher to make the wisdom of the Upanishads popular. Here we have in a

NEWS AND REPORTS

The Ramakrishna Mission Distress Relief Work in Travancore State

Distress Relief Work is being conducted by the Ramakrishna Mission at Thuravoor, Shertalai, in N. Travancore, which is one of the worst effected areas in the country. Text work in the shape of spinning, weaving and coir-making is being carried on. In spinning 115 people have been trained from 3 different centres. In coir industry about 150 families are employed. From the middle of June to middle of July 1475 hanks of yarn, 980 yards of cloth and about 1 ton of coir have been made. Gratuitous doles have also been given to a few families, and an Ayurvedic dispensary has been giving medicine free in the locality to the suffering.

The work is being handicapped for want of funds. We therefore appeal to the generous public all over India to help the work with liberal contributions. Contributions may kindly be sent to the Secretary, Ramakrishna Mission, P. O. Belur Math, Dt. Howrah.

27—7—44 } (Sd.) SWAMI MADHAVANANDA
Secretary, Ramakrishna Mission

THE RAMAKRISHNA MISSION DISTRESS RELIEF WORK IN EENGAL

The after-effects of the great famine have constrained the Ramakrishna Mission to continue their relief activities. But paucity of funds has forced them to conduct their work on a restricted scale.

Gratuitous Relief: In the Dacca, Barisal, Faridpur, Hooghly, Khulna, Murshidabad, 24 Parganas, Tippera and Chittagong districts, since conditions have become worse, we have again begun giving gratuitous doles through 30 centres. We are glad to say that we have grants of rice for free distribution in the deficit Districts from the Govt. for the next two months. Where-

single handy volume all the important Upanishads together with the translation in English, both helpful for constant reference and daily reading.

The Fundamentals of the Four Schools of Vaidic Philosophy: By A.S. IYENGAR, B.A., LL. B., J. F., SECRETARIAT, BOMBAY. PRICE: ONE RUPEE (NETT) COPIES CAN BE HAD OF VEEBARAGHAVA SHRINIVASA IYENGAR, MATUNGA, BOMBAY.

This monograph originally formed an introduction to an elaborate Sanskrit work called *Mata-traya-sara-sangraha* by two distinguished Sri Vaishnavite scholars of Pudukkottai. It is now separately printed in a pamphlet form to reach a wider circle of English knowing public. Within the limit of some twenty pages we get here a fairly accurate presentation of the salient features of Advaita, Visishtadvaita, Dvaita, and Suddhadvaita systems of religion as presented by the famous Acharyas of these respective schools. The writer betrays ignorance or prejudice when he states that Sankara's view of Nirguna Brahman and identity of Self and Overself are supported neither by the Sutras of Badarayana nor by the Upanishads. We wonder what is the source of the tradition that Sankara quarrelled with Sri Badarayana. In this short notice it is not possible to point out the scriptural support of the doctrine of Ishta-devata of Sankara, which the present writer avers is not supported by the Prasthanatraya, except by drawing attention to the Gita verse, 7.21, 9.23 and the like. We appreciate the author's desire to popularise the teachings of the great Acharyas.

giving pecuniary help to individuals and families, if rice cannot be arranged or a permanent centre opened.

Medical Relief: Famine has left the people vulnerable to all kinds of disease, especially malaria, small-pox, cholera, epidemic-dropsy and dysentery. From our 45 temporary and 20 permanent dispensaries we are distributing medicines and, wherever necessary, diet etc. Malaria is taking a heavy toll of human lives. We are trying to stem the tide of this fell disease by free distribution of quinine through our different centres. More than 230 lbs. of quinine has already been distributed to about one lakh patients. About 1,14,000 patients have been treated for diseases other than malaria. The Indian Section of the Friends Ambulance Unit has generously supplied us with some patent medicines for malaria, dysentery, diarrhoea, pneumonia and fever, and multi-vitamin tablets for general debility.

Test Relief: To stabilise the disturbed state of labour, we have organised test relief work in many of our centres. Carpenters, weavers, fishermen, etc., who were thrown out of employment during the famine, have been reinstated in their work.

All these kinds of relief need immediate expansion and intensification if they are to reach a good portion of the suffering people. Unless the public show active sympathy, we shall be very much handicapped in our work for want of funds. So we earnestly appeal to the generous public to contribute liberally to our funds and strengthen our hands in our attempts to cope with the present situation.

Contributions, however small, will be thankfully received and acknowledged by the Secretary, Ramakrishna Mission, P. O. Belur Math, Dt. Howrah.

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THE RIGHT EMPHASIS

'Let quality-life be your ideal and not quantity-hunt.' This seems to be the persistent refrain of all religions, the unanimous wisdom of all philosophies. God is anxious not so much about what we do, as *how* we do. He is fastidious more about our 'adverbs' than about our 'verbs'. Bhagavan Sri Krishna is never tired of the word *śraddha* in the Gita. After prescribing the different Paths Bhagavan ends by saying, 'They are exceedingly dear to Me who follow the Path with *śraddha*, i.e., with earnestness and faith. So God is keen on quality and not on quantity. The marks of a quality-man have been given in different contexts in books of Indian religion. The three types of quality-men Gita pictures, the *Sthitaprajna*, the man of steady wisdom, the *Bhagavadbhakta*, i.e., the ideal devotee and the *Gunatita*, the man who has transcended the relativity of the *Gunas*, have all certain common characteristics. They are friendly and compassionate to all, intent on the welfare of all beings, *sarva bhūta hite rataḥ*; they are free from attachment and egoism, are non-resisting, calm, meditative and chaste and always reposing in the *quality* of their inner Greatness, *sve mahimni*. All the discipline of religion and ethics are directed towards producing this spiritual quality in man. But it has to be admitted that the success of religion has been only qualitative and not quantitative. Several thousand years of religion has produced a handful of saints and mystics while the general quality of human instruments and human

has deteriorated!) Why is it that religion has failed to produce quality on a large scale? Huxley answers: '*Spiritual quality being the product of the ethical and spiritual artistry of individuals, it cannot be mass produced.* In a society of numbers even with the presence of spiritual giants, the goodness of more than average quality and quantity could be practically realised only on a small scale'. This is tantamount to saying that spiritual good is a fixed quantity. A spiritual religion, say of the Indian variety, cannot subscribe to this view. It believes in the existence of infinite Good and affirms that the individual is the seat of that Good. Hence Huxley's theory is untenable from the Indian viewpoint. We will come to it later on.

Nevertheless, it is a law in nature that quality suffers when quantity increases and *vice versa*. A teacher handling a small class of students finds it easy to produce creditable results on a mass scale whereas in a class of numbers, the average results are low, though there may be a few first-classes—like the few saints in society. And in this the teacher's contribution is negligible. This law works in the spiritual realm also. It is a matter of common experience for spiritual aspirants that if they are earnest about quality in life, they have to control, nay, mercilessly chisel off quantity, we mean, quantity of their physical life, their food, drink, and activities. To give oneself up to these is to forfeit quality-life. The inevitable working of this inverse ratio between

to the conclusion we have given above, the conclusion that quality on a mass scale is impossible.

To us this theory does not appeal, though it appealed to many of the present generation as also to some of the older generation. Spengler along with others in this century, believed that the quality of culture suffers when spread over a vast population. The early Aryans also believed likewise and so were afraid of an expansion of their society. They fenced it round by rules and regulations for they thought that the quality of society is bound to deteriorate when it underwent expansion. Not satisfied with this they divided society according to grades of quality, or *varna* and the *chaturvarna* came into existence. The early Greeks also were jealous lovers of quality and wanted only 'philosophers' to rule society to produce a quality-society.

But it was inevitable that society should increase in bulk. And the problem that Huxley has foreshadowed of maintaining quality in an expanding society became very real to man. And he solved it with the help of religion. The same religion which achieved in the early days of society, the subordination of man's self-interest and reconciled it with social interest making the evolution of primitive society into civilised society possible, came to man's rescue. It exploded the theory of the inverse ratio between quality and bulk by the same argument on which it first built itself. Mystics by their lives have shown that the individual can produce infinite spiritual good. If the individual is the seat of infinite good, why should not individual be helped to produce it, and thus produce uniform quality in society. So the emphasis is on the individual. We say with Bertrand Russell that 'a good society is produced only by good individuals, just as truly as a majority in presidential election is produced by the votes of single electors'. And so Lin Yutang is wise in preferring a society where genius is spread

out to a society where genius clots in a few. He says:

As it is more important that all college students should play tennis or football than that a college should produce a few champion athletes or football players for the national contests, so it is also more important that all children and all grown-ups should be able to create something of their own as their pastime than that the nation should produce a Rodin.

Increasing numbers should take to the life of religion and spirituality and influence others through their lives and teachings. So the whole thing boils down to this: 'To make saints: That is the social problem' philosophers who live a life of true wisdom and teach it.

It will be found that since the beginnings of history, religion, philosophy and political thought were all bending their energies to achieve this lofty task for society, the task of increasing the number of quality-men, of real philosophers. Witness for instance, the simultaneous shower of religious genius all over the world in the sixth century B. C. Mahavira and Buddha in India, Lao-tze and Confucius in China, Jeremiah and the 2nd Isaiah in Judea and perhaps Zarathushtra in Persia. Philosophers in Greece, Rome and the Continent from Socrates to Spinoza and Mill were anxious to use philosophy for human improvement, not as an instrument for interpretation, but for *remoulding* human material. 'As I read Plato', writes Professor Dewey, 'Philosophy began with some sense of its essentially political basis and mission—a recognition that its problems were those of the organisation of a just social order.' 'Here are men suffering', said Spinoza, 'here are men enslaved by passions, prelates and kings. Surely till these things are dealt with we have no time for epistemological delicacies'. This indeed is a happy revelation. Can philosophy speak with a more fervent social zeal, with greater thirst for improving the quality of mankind? Almost the same social enthusiasm characterises the political philosophies of the medieval and modern periods in history. The dominant quality

of medieval political thinking lies in its treatment of politics as a branch of morals. Coming to modern times, Rousseau, the spirit of true democracy, emphasised the dignity and inner quality of man and pleaded for the individual's enthronement. His influence first made positive democracy a live doctrine in the world of politics. In Marx's communist philosophy the individual's quality gets a higher status and better treatment. He advocated a classless society to give full scope to the individual's development. But all these philosophies, political and otherwise did not bring about the expected benefit on humanity. The Greek City States with their wise philosophers, easily outdid the modern Republics of South America in the number of their revolutions and the communist outbursts broke all previous records in their ghastly atrocities. The reason for their failure is to be found in the fact that the advocates of these philosophies lacked quality, lacked realization of the spiritual quality of man, and practice of the realization. 'Internationalism, or any other 'ism', for that matter, observes Middleton Murray, 'must begin at home, by a ruthless sacrifice of the ego.' This was wanting in the above thinkers and so their efforts did not achieve much. On the other side, the saints and mystics lacked the quantity-sense. In their over-enthusiasm for spiritual quality, they set up standards too high for the average masses to emulate. So then, a philosophy that anxiously sought the improvement of the quality of man and that too for the *whole* humanity, yoked to the religion of love for the masses and concern for their wants became the crying need of the 19th century. The common man the world over has been awakened to the sense of his dignity and his demand for a quality-life and freedom was irresistible. And the demand was fulfilled again from India.

Kant had foreshadowed such a philosophy and religion in his 'categorical Imperative' which exhorted to 'treat every man as an end in himself and not as

a means'. 'Treat every Jiva as Shiva' said Sri Ramakrishna and it was in this saint that the new social philosophy for the century had its birth. Sri Ramakrishna was the philosophy and Swami Vivekananda the religion, one the realization and the other the action, of this New Religion which the world of the later 19th century was thirsting for. The respect for the 'other fellow's' individuality is in Sri Ramakrishna's social ethics a cause as well as an effect of his 'appreciation' of other faiths. He was profoundly convinced of the dignity of individual manhood and personality and these were to him a sacred phenomenon. Consistently enough, Man-making religion was the pith and marrow of the social philosophy of Swami Vivekananda. His untiring message of strength, his Man-born-to-conquer-Naturism, his warm advocacy of religious and social reform as well as his crusade against poverty were all directed towards raising man to the limit of his real inner spiritual quality. 'For centuries,' says he, 'the masses have been told all over the world that they are not human beings. They have been so frightened for centuries till they have nearly become animals.' And so these have to be given back their individuality and freedom of growth, each one of them. They have to be transformed into perfect men, non-resisting, chaste, calm, steady and wise, into the ideal Vedantin the Gita speaks of. 'And until everyone in the world is lifted up to that level' Swami Vivekananda says 'I have no rest.'

He saw the Indian masses groaning under the tyranny of starvation, ignorance and ill-health. To extricate them from this plight he passionately pleaded for the study and practice of Western scientific methods of agriculture and industrial production and for the consequent raising of the standard of life. But more than that he wanted to save the Indian masses from the tyranny of an over-spiritual atmosphere, which he calls the tyranny of the sages. 'Let the masses enjoy to their fill their share of worldly

goods and when they are surfeited, let them give up. Why coerce them into an ascetic ideal.' 'But you see,' says he, 'those vast millions are forced to accept this ascetic ideal by tyranny. This has got to stop. If it is possible to make a society where the spiritual giant will be produced and all the rest of the people will be happy, as well, that is good. But if millions have to be ground down, that is unjust. Better that the one great man should suffer for the salvation of the world.' Very significant words these! Love for the teeming millions of India never spoke out with a more heaving heart its anxiety for their material and spiritual weal. No more this tyranny of quality, the tyranny of over-spirituality. Nay the spiritual men of India should toil for bringing to the door of the masses not only their daily bread, but their spiritual bread also. And so Swami Vivekananda wanted the *sannyasins* of the organisation he started

to go throughout the country spreading Man-making education as well as spirituality to the masses. Thus to him the problem whether spiritual good can be mass produced or not stood solved long ago. In him speaks as at no other time the blazing fervour of a quality-life, pleading not for himself but for the whole lump of humanity for a life of the highest quality. So the right emphasis is certainly on 'quality' but none the less on 'quantity.'

When the utter disregard for life, the new frenzy of our age has decimated the quantity of humanity, when quality attaches itself not to spirituality but to power, violence and pelf, this new religion of Swami Vivekananda, that promises to give back to the whole bulk of humanity quality-life comes as manna. Are we ready to receive this timely and heavenly gift?

AN UNPUBLISHED LECTURE OF SWAMI VIVEKANANDA

Now, ladies and gentlemen, the subject for this morning was to have been the Vedanta Philosophy. That subject itself is interesting, but rather dry and very vast.

Meanwhile, I have been asked by your President and some of the ladies and gentlemen here to tell them something about my work and what I have been doing. It may be interesting to some here, but not so much so to me. In fact, I don't quite know how to tell it to you, for this will have been the first time in my life that I have spoken on that subject.

Now, to understand what I have been trying to do, in my small way, I will take you, in imagination, to India. We have not time to go into all the details and all the ramifications of the subject; nor is it possible for you to understand all the complexities in a foreign race, in this short time. Suffice it to say, I will at least try to give you a little picture of what India is like.

It is like a gigantic building all tumbled down, in ruins. At first sight, then, there is little hope. It is a nation gone and ruined. But you wait and study, then you see something beyond that. The truth is that so long as the principle, the ideal, of which the outer man is the expression, is not hurt or destroyed, the man lives, and there is hope for that man. If your coat is stolen twenty times, that is no reason why you should be destroyed. You can get a new coat. The coat is unessential. The fact that a rich man is robbed does not hurt the vitality of the man, does not mean death. The man will survive.

Standing on this principle, we look in and we see - what? India is no longer a

¹ This lecture, reproduced from *Vedanta and the West*, was delivered by Swami Vivekananda to the Shakespeare Club of Pasadena, California, on Jan. 27, 1900. It was recorded in a notebook which has recently been given to the Editors of the said journal by Mrs. Ida Herman, a personal friend of the Swami.

political power; it is an enslaved race. Indians have no say, no voice in their own government; they are three hundred millions of slaves—nothing more! The average income of a man in India is two shillings a month. The common state of the vast mass of the people is starvation, so that, with the least decrease in income, millions die. A little famine means death. So there, too, when I look on that side of India, I see ruin—hopeless ruin.

But we find that the Indian race never stood for wealth. Although they acquired immense wealth, perhaps more than any other nation ever acquired, yet the nation did not stand for wealth. It was a powerful race for ages, yet we find that that nation never stood for power, never went out of the country to conquer. Quite content within their own boundaries, they never fought anybody. The Indian nation never stood for imperial glory. Wealth and power, then, were not the ideals of the race.

What then? Whether they were wrong or right—that is not the question we discuss—that nation, among all the children of men, has believed, and believed incensely, that this life is not real. The real is God; and they must cling unto that God, through thick and thin. In the midst of their degradation, religion came first. The Hindu man drinks religiously, sleeps religiously, walks religiously, marries religiously, robs religiously.

Did you ever see such a country? If you want to get up a gang of robbers, the leader will have to preach some sort of religion, then formulate some bogus metaphysics, and say that his method is the clearest and quickest way to get to God. Then he finds a following. Otherwise, not. That shows that the vitality of the race, the mission of the race is religion; and because that has not been touched, therefore that race lives.

See Rome. Rome's mission was imperial power, expansion. And as soon as that was touched, Rome fell to pieces, passed out. The mission of Greece was intellect; as soon as that was touched, why, Greece

passed out. So in modern times, Spain, and all these modern countries. Each nation has a mission for the world. So long as that mission is not hurt, that nation lives, despite every difficulty. But as soon as its mission is destroyed, the nation collapses.

Now, that vitality of India has not been touched yet. They have not given up that, and it is still strong—in spite of all their superstitions. Hideous superstitions are there, most revolting, some of them—never mind. The national life current is still there—the mission of the race.

The Indian nation never will be a powerful, conquering people—never. They will never be a great political power; that is not their business, that is not the note India has to play in the great harmony of nations. But what has she to play? God, and God alone. She clings unto that like grim death. Still there is hope there.

So then, after your analysis, you come to the conclusion that all these things, all this poverty and misery, are of no consequence—the man is living still, and therefore there is hope.

Well! You see religious activities going on all through the country. I don't recall a year that has not given birth to several new sects in India. The stronger the current, the more the whirlpools and eddies. Sects are not signs of decay, they are a sign of life. Let sects multiply, till the time comes when every one of us is a sect, each individual. We need not quarrel about that.

Now, take your country. (I don't mean any criticism.) Here the social laws, the political formation, everything, is made to facilitate man's journey in this life. He may live very happily so long as he is on this earth. Look at your streets—how clean! Your beautiful cities! And in how many ways a man can make money! How many channels to get enjoyment in this life! But, if a man here should say, 'Now look here, I shall sit down under this tree and meditate; I don't want to work', why, he would have to go to jail. See? There would be no chance for him

at all. None. A man can live in this society only if he falls in line. He has to join in this rush for the enjoyment of good in this life, or he dies.

Now let us go back to India. There, if a man says, 'I shall go and sit on the top of that mountain and look at the tip of my nose all the rest of my days', everybody says, 'Go, and God speed to you!' He need not speak a word. Somebody brings him a little food; somebody else brings him a little cloth, and he is all right. But if a man says, 'Behold, I am going to enjoy a little of this life,' every door is closed to him.

I say that the ideas of both countries are unjust. I see no reason why a man here should not sit down and look at the tip of his nose if he likes. Why should everybody here do just what the majority here does? I see no reason.

Nor why, in India, a man should not have the goods of this life and make money. But you see how those vast millions are forced to accept the opposite point of view by tyranny. This is the tyranny of the sages. This is the tyranny of the great, tyranny of the spiritual, tyranny of the intellectual, tyranny of the wise. And the tyranny of the wise, mind you, is much more powerful than the tyranny of the ignorant. The wise, the intellectual, when they take to forcing their opinions upon others, know a hundred thousand ways to make bonds and barriers which it is not in the power of the ignorant to break.

Now, I say that this thing has got to stop. There is no use in sacrificing millions and millions of people to produce one spiritual giant. If it is possible to make a society where the spiritual giant will be produced and all the rest of the people will be happy, as well, that is good; but if the millions have to be ground down, that is unjust. Better that the one great man should suffer for the salvation of the world.

In every nation you will have to work through their methods. To every man you will have to speak in his own

language. Now, in England or in America, if you want to preach religion to them, you will have to work through political methods—make organisations, societies, with voting, balloting, a president, and so on, because that is the language, the method of the western race. On the other hand, if you want to speak of politics in India, you must speak through the language of religion. You will have to tell them something like this: 'The man who cleans his house every morning will acquire such and such an amount of merit, he will go to heaven, or he comes to God'. Unless you put it that way, they won't listen to you. It is a question of language. The thing done is the same. But with every race, you will have to speak their language, in order to reach their hearts. And that is quite just. We need not fret about that.

In the Order to which I belong we are called Sannyasins. The word means, 'a man who has renounced'. This is a very, very, very ancient Order. Even Buddha, who was 560 years before Christ, belonged to that Order. He was one of the reformers of his Order. That was all. So ancient! You find it mentioned away back in the Vedas, the oldest book in the world. In old India there was the regulation that every man and woman, towards the end of their lives, must get out of social life altogether and think of nothing except God and their own salvation. This was to get ready for the great event—death. So old people used to become Sannyasins in those early days. Later on, young people began to give up the world. And young people are active. They could not sit down under a tree and think all the time of their own death, so they went about preaching and starting sects, and so on. Thus, Buddha, being young, started that great reform. Had he been an old man, he would have looked at the tip of his nose and died quietly.

The Order is not a church and the people who join the Order are not priests. There is an absolute difference between the priests and the Sannyasins. In India,

priesthood, like every other business in social life, is a hereditary profession. A priest's son will become a priest, just as a carpenter's son will be a carpenter, or a blacksmith's son a blacksmith. The priest must always be married. The Hindu does not think a man is complete unless he has a wife. An unmarried man has no right to perform religious ceremonies.

The Sannyasins don't possess property, and they do not marry. Beyond that there is no organisation. The only bond that is there is the bond between the teacher and the taught—and that is peculiar to India. The teacher is not a man who comes just to teach me and I pay him so much and there it ends. In India it is really like an adoption. The teacher is more than my own father, and I am truly his child, his son in every respect. I owe him obedience and reverence, first, before my own father, even; because, they say, the father gave me this body, but *he* showed me the way to salvation, he is greater than father. And we carry this love, this respect for our teacher all our lives. And that is the only organisation that exists. I adopt my disciples. Sometimes the teacher will be a young man and the disciple a very old man. But never mind, he is the son and he calls me "Father" and I have to address him as my son, my daughter, and so on.

Now, I happened to get an old man to teach me, and he was very peculiar. He did not go much for intellectual scholarship, scarcely studied books; but when he was a boy he was seized with the tremendous idea of getting truth direct. First he tried by studying his own religion. Then he got the idea that he must get the truth of other religions; and with that idea he joined all the sects, one after the

other. For the time being, he did exactly what they told him to do—lived with the devotees of these different sects in turn, until interpenetrated with the particular ideal of that sect. After a few years he would go to another sect. When he had gone through with all that, he came to the conclusion that they were all good. He had no criticism to offer to any one; they are all so many paths leading to the same goal. And then he said: 'That is a glorious thing, that there should be so many paths; because if there were only one path, perhaps it would suit only an individual man. The more the number of paths, the more the chance for every one of us to know the truth. If I cannot be taught in one language, I will try another, and so on'. Thus his benediction was for every religion.

Now, all the ideas that I preach are only an attempt to echo his ideas. Nothing is mine originally, except the wicked ones, everything uttered which is true and good, is simply an attempt to echo his voice. Read his life by Prof. Max Muller.

Well, there at his feet I conceived these ideas. There, with some other young men. I was just a boy. I went there when I was about sixteen. Some of the other boys were still younger, some a little older—about a dozen or more. And together we conceived that this ideal had to be spread. And not only spread, but made practical. That is to say, we must show the spirituality of the Hindus, the mercifulness of the Buddhists, the activity of the Christians, the brotherhood of the Mohamedans, by our practical lives. 'We shall start a universal religion now and here', we said. 'We will not wait'.

(To be continued)

ROLE OF BIRTH, ENVIRONMENT AND VOCATION IN EDUCATION

BY SRI CHUNILAL MITRA, M.A., B.T.

Education has often been defined, as the restoration of the perfection already in man. That there is something 'already' in man is never denied. But the common folk who have not the vision of a saint, a seer or a prophet, may not comprehend it. And unless the implications are fully realised that definition, to most people, is nothing but words.

However, taking the definition to be final and the 'already in man' a settled and universal formula, the next question that puzzles all is how to ascertain the degree and amount of the 'already', and 'how' that already is to be evoked and by whom. Indeed, this 'how' covers the whole range of educational psychology, and volumes have been written up to now dating from Manu and Plato to Russell, Dewey, and others. Educationists have chalked out different aims of education hovering round this 'how'. It would be simply an unprofitable enterprise to dilate on the aims and definitions of education advanced by hosts of thinkers.

The consensus of opinion is that something is to be restored by someone and to someone. In other words, education presupposes three things—the *educand*, the educator, and the whole range of materials and instruments to be handled by the latter. It is an experience of three in One or One in three. The *educand* undoubtedly is the student, and the materials of education mean a host of things conceivable and inconceivable. But to identify the educator with the teacher only is to disregard all facts, as the term may mean the teacher, the parents, the students' society, the government, and the state of which the student is an internal part. It is thus a joint stock concern, a co-operative and a collective business, where each has had a share and where each will live or die or be acclaimed or cursed with the whole and not according to one's deserts. If education suffers it causes ruin to the teacher as much as to the student, to society as well as to

the state, to the community as well as to the nation.

The student, however, is the sole concern of a teacher and it is his going concern as well. For the child is being changed and transformed every moment. Many forces are working upon the student, predominant among which are descent, the society he happens to be born and living in, and the vocation he aims at. All through his life these forces act and react upon him. None is negligible. Each is to be valued according to its role in the making up of the lad. The present paper in its humble way seeks to place a few suggestions and raises a few questions regarding these three.

Heredity, though interesting, is a baffling study. It is held by some that what a child is and what he is to be, depend largely on what he inherits. His goodness or otherwise, greatness or notoriety owes much to his descent. Here the whole argument is based on some assumptions, and is true to a certain extent; otherwise it is fallacious entirely. Because what the child inherits are the rudiments of his physical being and much of the mental. Without a congenial environment, heredity does not function; it merely registers its unfortunate and premature death. It is a sheer misreading of realities to speak of and attempt to perpetuate purity of descent and nobility of birth without taking into account the influence of environment.

For A B C of the same parents are found to be differently stationed owing to differences in training. While X Y Z of different parents are found to be in the same station of life being brought up under the same environment.

Thus a human child is what it is at any stage because of its nature and nurture. But while the latter can conceivably go on without caring much for the former, the former cannot do so without the latter. In other words, the son of human parents can rise up in spite of birth but he cannot

rise up in spite of environment. Birth or heritage works in and through environment and not in total neglect of it.

So in the last analysis to preserve the *status quo* of noble birth it should be infused within the environment. *Ab-extra* and *ab-initio* birth does not function. There should, therefore, be not two separate studies of heredity and environment but of a *heredity-environment continuum*.

Of course, human children are not always found to be slaves to their circumstances. They can master their circumstances. And there are even solitary instances in the history of our race who can *create*. They stand as challenges to society and traditions, and rise both above nature and nurture. They are thus creative.

Without ignoring this creativity of the genius, we have most often to attribute success to natural aptitude and inclinations. That we have had no innate ideas and that mind is a *tabularasa* have been questioned by Leibnitz and finally answered by Kant. Hence, surely there is in the child something 'given' but not everything 'gained.'

This natural gift of the child, the bent of his mind, brings the question of a child's choice—selection of his work, profession and vocation. This factor of the child becomes predominant as the child grows in years. His heredity goes to the background and even sinks into nought. It is a stage of conflict and a transition. And any system of education to be worth the name must be vigilant about a child's environment and choice of vocation and may not take note of his heredity at all.

But vocational selection is a hard task, which should not be shouldered by the teacher alone. The State must step in here. And in as much as the aptitude, inclination, and ability of a carpenter do not suit a lawyer and *vice versa*, it matters much how a student is trained to obtain some footing in his coming years of life. The educator thus cannot but look to the educand's vocation. Otherwise none benefits. It is a tragedy and a crime on

the part of the individual and the nation if misfits were engaged in an office with contrary tastes. The office is deprived of the fullest service of the workers as much as the workers are bereft of the bliss of congenial work. Thus to be fruitful, education must try to solve this seemingly insoluble riddle.

Here professional selection through hereditary vocation or caste system may be given a trial. But it won't do, as a relapse to the old in utter oblivion of the present trend is impossible and unjust. Thus it is to be reconciled with the modern trend. That is, the able and the inclined sons of lawyers, doctors and engineers would take up the occupations of their fathers, and be trained accordingly; while the disabled and the disinclined of the same fathers will turn towards those of the carpenters' and the blacksmiths', the tailors' and the goldsmiths' without any hesitation and feeling of dishonour. Then only any adjusted system of education will ideally function bringing bliss to the individual and the society as well. It can bring glory to the nation and consequently peace to the state.

In the long run, however much we try, environment will always elude our grasp as in no vocation of a person can it be absorbed. For what an individual is, is not what he is-to-be and ought-to-be; and what he is, is not what he should-be. And his real self always falls short of his ideal self. This is the crux of the whole thing; discontentment through contentment, a comedy through tragedy. The individual is to adopt and adjust, learn and learn *ad-infinitum*. The inner is to be expanded and merged in the outer, the outer be explained in the inner; the vocation will be absorbing the environment, until the two are almost coalescing.

To sum up: The child moves with the simplest environmental rudiments and the greatest hereditary influence. In course of time one goes on expanding and the other contracting till the former becomes almost a cypher and vocation comes in though not in the way of any replacement, but as a matter of course. It is never an act of dethronement.

THE FAITH OF A FANATIC

A PSYCHOLOGICAL ANALYSIS

By A. S. Narayana Pillai, M. A., M. Litt.

Fanaticism is not peculiar to any age or climate. True, at certain periods in history and in certain places in the world there have been more violent manifestations of it. But that is a difference only of degree, not of kind.

Nor is it only in the field of religion or theology that fanaticism is found. We have fanatics in politics and in philosophy, in education, in economics and in science. 'No organization or endeavour,' says M. C. Otto, 'is immune from fanatical exploitation. The history of political revolutions or of such movements as abolition, prohibition, nationalism, imperialism and industrialism proves how real this danger may be.'¹

Strange it is that fanaticism starts as a desire to serve others and usually ends—when it has run its full course—by harming them. The fanatic is convinced that he has a message to give which he thinks is good for all. This altruistic desire, however, soon develops into an all-consuming passion. The fanatic becomes impatient and intolerant. He cannot rest until he gets others to accept his message. He cannot be indifferent to their indifference or opposition. Opposition only rouses him and he strikes: He becomes a persecuting maniac.

Now, is this not a strange paradox—this persecution for the sake of the persecuted man? It does not make sense; it is illogical. But the significant thing is that it happens. This offers a problem to the student of human behaviour. Shall we merely condemn the fanatic, call him callous and illogical and leave it at that? Why not analyse his motives and understand his purposes? Why not study the causes of his illogicality? This essay is an attempt to do that.

II

C. E. M. Joad in his book, *Journey Through the War Mind* mentions a common paradox in war—of pursuing the adversary

relentlessly when he is up, and when he is down, helping him up again with gallantry and humanity:

'To be attacking an enemy aircraft when it crosses the coast, with a view to disabling it and, if possible, burning or blowing the pilot to pieces; to pursue the same tactics with the same objective, when it is a few hundred yards from the ground, to be still pursuing them when it is an inch or even a millimetre from the ground;.....but, directly it touches the ground, and the pilot steps out, of his machine, to renounce the objective which one has hitherto been pursuing with all one's skill.....and instead of burning or shooting the pilot, to give him food and drink and presently to carry him off to a comfortable country house'.....'

The fanatic's behaviour is similar to this: Only unlike the airman who starts out to kill and may end up with service, the fanatic starts out to help and rounds off by harming. In both the cases the initial objective is renounced in the end in favour of the exactly opposite objective. 'Why is it' asks Joad, 'that men who at one moment are bending all their energies to destroy one another should at the next moment be equally zealous to preserve one another?' 'Presumably because' he answers, 'of circumstances; different sets of circumstances call into play different sets of instincts.'² The circumstances are different: The instincts called into play are different—and it just happens that they are contradictory, opposed to each other. The same is the case with fanaticism.

III

Fanaticism springs from the conviction that one's own position is absolutely right. This is the starting point of the fanatic's attitude. How this conviction is reached is a different question. The fact that is important is this conviction, the unshakable belief of self-righteousness. This is the spring-board of the fanatic's mind.

The next step (not necessarily conscious and clear) is to add to this the principle

¹ *Encyclopaedia of the Social Sciences* (Ed. by E. R. A. Seligman) Vol. VI p. 90.

² See p. 71.

³ *Ibid* p. 71.

that truth must be one. Contradictories cannot be predicated of the same thing. Hence the position that he has taken up is the only right position. Because it is right, it must be *the* right thing. This results in exclusiveness or what is termed 'narrowness of outlook.'

But these are not enough. Fanaticism includes in addition the *desire* to make others accept this particular position. 'The fanatic is a man of action', says M. C. Otto, 'a fiery propagandist, and unresisting missionary, ready to consume and to be consumed in the cause of spreading his belief.' Now, whence comes this desire and its compelling force? If you are right and the other is wrong you may *pity* the other or may be *indifferent* to his fate. While the fanatic may pity the 'unbeliever', he is not indifferent to his fate. He wants to share the truth in his possession with the other person and make him accept it. He feels that he should even forcibly administer the truth. In fact, this attitude is the essence and characteristic of fanaticism. We do not call every enthusiast a fanatic!

How explain the compelling necessity the fanatic feels to spread his message, so compelling as to make him even kill the person who is to be converted? (Cf. religious and political persecutions, the Inquisitions etc.) There must be limits to our desire to help another! I suggest that it is not a *simple* desire to help another which starts this. The real explanation of this strange behaviour is to be found in the *complex* organization of the fanatic's purposes, the combination of several motives and tendencies, attitudes and interests. We may discern two or three distinct elements in this complex organization.

There is, first, the *intellectual* interest to see truth spread, the satisfaction that comes from the knowledge of having dispelled ignorance. (We should not forget the fact that the fanatic has no doubt whatsoever that he has got hold of the truth). In addition, there is the social

interest to see that a good thing or message helps our fellowmen. There is also the *moral* interest in seeing that when we have in our possession something which is valuable for all, it is our duty to give it to others so that they also may be benefitted. These complex and varied motives and interests work in his mind towards one objective *viz.*, the spread of his gospel. They urge him on towards his goal and their combined psychological strength is not insignificant. Any complex system of desires and interests, psychology points out, carries with it various feelings and emotions.

The combined operation of the several interests in the mind of the fanatic liberates much emotional energy which puts him in a state of general tension and even excitement. This energy must find outlet in activity and striving towards its goal—the goal here being the conversion of the other person's mind or reform of his political, economic or other conditions. The force and the compelling necessity, the strange and fierce obsession which characterise the fanatic's desire to spread his message are thus seen to be *subjective*. His impatience and intolerance are now understandable though not on that account excusable.

IV

Now, let us see how these released psychic forces *operate*: He is *confused*, perplexed in mind. He does not know why the truth is not accepted, especially when it is for the good of the other person to accept it. That there could be a different position which may be good for the other person is never conceded. It is regarded as impossible. Even if the fanatic is told that, he cannot believe it.

And the fanatic concludes that it must be *obstinacy* of some sort which makes the other person refuse this good offer. This obstinacy must be broken and the fanatic starts breaking it. Obstinacy (or what comes to the same thing, supposed obstinacy) provokes obstinacy and releases the forces of anger, irritation and hatred.⁴

⁴ See Isaac Taylor's definition of fanaticism as 'Enthusiasm inflamed by Hatred' (*Fanaticism*.)

In addition, the fanatic's consciousness that the original purposes are not realised leads to a *sense of frustration* which increases the anger. The anger-impulse is thus augmented and reinforced.⁵

This rising crescendo of the fanatic's anger reaches its climax when it dawns upon his mind that the opponent's stand has the effect of unsettling his (the fanatic's) own mind. What if he should succeed? What then? There arises within the fanatic's soul this *new fear*, vague and undefined perhaps, but real and tremendous in its consequences. Here is a new challenge and it must be met. Otherwise,

⁵ 'Thwarting of our striving' says McDougall. 'by the intervention of another person is the essential condition of the rise of angry emotion. Anger is objective, it is directed upon an object; or, if no definite object is present, it seeks an object upon which to vent itself. *op. cit* p. 155.

Speaking about the necessity to educate our emotions, E. L. Thorndike says that prudent persons, if they hate false logic will not commit the folly of tearing to pieces the book containing false logic. Well, a fanatical logician will do just that and neither prudence nor anything else will stop him (*Psychology of Wants, Interests and Attitudes*) p. 215.

BHAKTISARA—A PROSELYTE ALWAR

By SRI SAILA

One of the earliest recorded instances of a peaceful conversion to the Vaishnavite faith is afforded by the life-history of Bhaktisara who has been canonised as a saint and assigned a prominent place among the Alwars (mystics) of South India. He was a contemporary of the first three Alwars, and his conversion is traditionally attributed to Peyalwar, one of the triumvirs to propagate the Bakti cult in Tamil land in the past.

Changing from one religion to another and from one sect to another within the same religion seems to have been very frequent in those days. Ashvaghosha and Buddhaghosha who were renowned Buddhist teachers were Brahmins by birth. King Harshavardhana of Kanauj who be-

lieve will lose its meaning and value for the fanatic. The world which he has built up and which has sustained him so far will collapse like a castle of cards. The prospect is too terrible for the ego to contemplate with equanimity. Hence the whole being of the fanatic rises in revolt against this possible catastrophe. *Opposition must be stifled*. Emotions are roused and there is violent psychical storm. There is no place for argument, no room for reason. The original purposes are forgotten in this fury. Conditions are changed, other instincts are at play.

When passions are roused, usually some check may be offered by the intellect which perceives the consequences of a man's conduct. But when, as in this case, the intellect is clouded by confusion and the emotions are stirred violently, should we wonder at what the fanatic does?

[*Editorial Note:* The above description of the mental confusion of the fanatic reminds one of the picture the Gita verses, II. 62—63 give of the gradual fall of one deluded by attachment and desire. 'From attachment arises desire, from desire arises wrath. From wrath arises delusion; from delusion failure of memory; from failure of memory loss of intellect and from loss of intellect, *Buddhinasa*, he falls to utter ruin.]

longed to a family of Surya worshippers became an ardent Buddhist under the influence of Divakara. The Tamil Saivite mystic Tirunavukkarasu or Appar, as he is familiarly known, was a Saivite by birth, became a Jain Acharya under the name of Dharmasena, and came back again to the original fold. King Sundara Pandya of Madura and Bitti Deva of Mysore who professed Jainism were converted to Hinduism by Jnanasambanda and Ramanuja respectively. Kshemendra, a poet of the 11th century, was a Saivite Hindu but became a Vaishnava, and Saint Haradatta of the Tamil land, a born Vaishnavite, became a staunch Adwaitin. Instances could be multiplied in plenty for such inter-caste and inter-religious changes, and the

list given above is sufficient to support our statement.

No authentic details are available about the birth and parentage of Bhaktisara. Tradition says that he was a son of Bhargava, one of the Brahma Rishis, by a nymph named Kanakangi and that as soon as he was born, the heartless mother threw him away into a bush on account of his uncouth appearance and ill-developed form. We should consider this story as having been invented long, very long, after the times of the saint when his real name and other particulars had been entirely forgotten. The incident is said to have taken place at Mahisara,—corrupted into Mazhisai,—a village near Madras.

The cries of the abandoned child attracted the attention of a woodcutter who happened to pass that way. He took the child home and became his foster-father. We are not informed of the name given to the child by the woodcutter but we know that he had a playmate in Kanikanna a son of a farmer of that place.

It is said that the boy remained with the woodcutter for seven years. We can easily imagine that the poor woodcutter could not have given a Brahmanical education to his foster-son. As Jainism and Buddhism were then more prominent than Brahmanism, it is but natural for our youngster to have sat at the feet of a Jaina and a Buddhist Acharya and learnt the tenets of these religions. In fact in one of his later sayings he confesses to his having 'learnt the tenets of the Sakyas and of the Samanas and analysed the principles of the sect of Sankara.' Tradition and the Guruparamparas ask us to believe that our future Alwar made a comparative study of the Vedic and non-Vedic religions and came to the conclusion that Saivism was the faith which he should follow. He assumed the name of Sivavakya, wrote books on Saivism and earnestly began its propagation.

While matters stood thus, Peyalwar heard of Sivavakya and thought that he (Sivavakya) could be of immense help if converted to Vaishnavism. He established

an Asrama close to where Sivavakya was residing and reared a garden in which the plants were set topsy-turvy and watered with a pitcher full of holes. Sivavakya noticed this, and asked if the Alwar was insane. Peyalwar in his reply said that he was not insane, but that the questioner, in spite of his comparative study of all religions, was acting in the manner of an insane person, as he had not yet found out the true religion and the Supreme God. There was the inevitable discussion between the two with the result that Sivavakya was defeated, and he became a Vaishnavite and a disciple of Peyalwar. It was probably at this time that Sivavakya received the Dasya-nama of Tirumazhisai Alwar.

Having realised that 'Narayana was the True Tattwa that could grant salvation', the saint of Tirumazhisai began to spend his time in lonely contemplation. We may believe that his devotion to Narayana was intense, but we need not give credit to the absurd story told with embellishments by the sectarian chronicler. It is said that Lord Siva appeared of His own accord before the saint to bestow His grace, that the saint was indifferent towards the Lord, that there were some discussions and exhibitions of psychic powers between the two, and that the Lord, admired the devotion of the saint and gave him the title of Bhaktisara! The saint's glory does not appear to have been increased a bit by these adventitious aids. The saint is said to have vanquished two Siddhas, one riding a tiger and other an alchemist, but this story is in direct contrast with the statement of the saint himself 'that his entire business consisted in singing the glories of Vishnu and that he realised nothing else'.

The Alwar then began his visits to the shrines of Vishnu and finally came to Conjeevaram, and took his abode at a suburb named Vehka. It is said that Brahma once performed a sacrifice at this place, and the river Vegavati came in floods to destroy it. Lord Vishnu came to the rescue of Brahma and stretched Himself across the river as a bund. The

place began to be called *Vega.setu* which was corrupted into *Vehka*.

It has already been said that our Alwar had a playmate (and probably a school-mate as well) in Kanikanna of Tirumalisai. The reputation of our saint reached the ears of Kanikanna and he immediately came to Vehka and became a disciple of the Alwar. He was not only a devotee but also a poet endowed with psychic powers. It is said that he once bestowed eternal youth and beauty on an old woman who was doing menial services at the Asrama of our saint. The Pallava ruler (whose name has not been recorded) took her to be his wife, and finding that her beauty and youth remained the same while he was becoming old and infirm, ascertained from her that the boon was bestowed on her by Kanikanna. A messenger was at once sent to bring Kanikanna to the palace, and when he came, the king requested him to bestow eternal beauty and youth on him also as he had had done to his wife. The request was refused and the irate king immediately banished the devotee from his country.

Kanikanna went to the Alwar to take leave of him, and when the circumstances of the banishment were related to the Saint, he at once decided to accompany the devotee. He did something more than this. Repairing to the temple of Seshasayee, he informed the Lord that he was going on voluntary banishment with his disciple and requested that the Lord should also accompany them. In response to this request the Lord did roll up his serpent-bedding and accompany the Alwar and Kanikanna to a village nearby.

The departure of the Lord from the city cast a gloom everywhere, and the several portents that appeared made the king realise that the calamity was due to his irreverent attitude towards Kanikanna and his banishment. Consequently, he went with his ministers to the place where Kanikanna was sojourning and made an earnest request that he should condescend to come back to the city with the Alwar and the

Lord. This request was conveyed by Kanikanna to the Alwar who in his turn entreated the Lord to return to His shrine. The requests of the king and Kanikanna were duly complied with and when they all returned to the city, the Lord desired that He should proclaim to the world that 'he who is devoted to Him is dear to Him.' Consequently when He began to recline on His serpent couch on His return to the shrine He changed His position and kept His left hand under His head instead of the right hand as before. As He did as was requested by His devotee He was thereafter known as 'Yadhoktakari'.

Some days after, the Alwar desired to visit Kumbakonam, and on his way thereto, happened to pass through Perumpuliur (probably Chidambaram) where some Brahmans were chanting the Vedas. Thinking that the Alwar was a non-Brahman to whose hearing the Vedas should not be chanted, they stopped chanting until the Alwar had gone away. But when they began to resume the chant they could not recollect where they had left. The Alwar realised their difficulty and took a grain of black paddy that was on the path and began to split it. The Brahmans noticed this, and at once remembered that they had left chanting at a passage beginning with '*krishnanam vrihinam nakha nirbhinnam*' (*Yajur Veda*, 1—9)

When the Alwar was passing along the streets of the village, the presiding Deity of the shrine turned to wherever the Alwar went and this phenomenon was reported to a Dikshita who was performing a sacrifice at that time. He therefore invited the Alwar to the sacrificial hall and showed him due respects. This was resented by some persons and at the instance of the sacrificer, the Alwar exhibited on his person the wondrous form of the Divine Lord.

In due time the Alwar reached Kumbakonam, and perceiving the reclining form of the Lord, asked Him of the reason for the same. The Lord immediately began to rise in order to reply to the question,

but the Alwar blessed Him, lest He should transcend the limits of Archavatara. The Alwar made Kumbakonam his permanent place of residence and died there at a very advanced age. If we believe a tradition, the Alwar lived for 4700 years through his *yogic* powers.

The rule is that devotees should partake of the 'Nivedana' only after it is offered to the Lord. But at Kumbakonam the contrary custom prevailed. Offerings of food were first made to this Alwar and then to the Lord of the shrine, out of *vatsalya* to the devotee.

The Alwar calls himself a poet and he has left us two Tamil poems, one of 96 verses and the other of 120 stanzas. Both of them have been included in the *Divya-prabanda*, the collection of the Tamil works of all the Alwars. It is from these two poems that we gain an idea of the Alwar's philosophy.

The first poem is known as 'Nanmukhan *Tiruantadi*', and it is on a par with the poems of the first three Alwars in diction and theme. This Alwar, who recognises no other God except Kakutsa, says that His names are pleasant to his ears, that his tongue would not utter any other name than that of Vishnu and that he is His eternal slave. He declares that a devotee need not take pains to obtain salvation, if he knows that the Divine Lord is his protector at all times and stages. He has profound faith in the efficacy of uttering the names of the Lord, and informs us in a verse that the god of death, Yama, whispers into the ears of his messengers that

they should not approach the *bhaktas* of Vishnu. We know that after the propagation of the *bhakti* cult in South India, people began to show less and less faith in the Karmakanda of the Vedas. The Gita verse beginning with '*Sarva darman parityajya* etc' (Ch. 18, verse 66) is the sheet-anchor of all Alwars and our Tirumazhisai is positive that those who do not believe in this verse are the really ignorant people. He is of opinion that the Lord Himself spoke through his poems. In completing this poem, the Alwar expresses his conviction that 'You are the Lord of Siva and Brahma, You are the doer, You are the knowledge to be learnt, You are the Deed, and You are Narayana'.

The other poem is known as '*Tiruchanda-viruttam*', meaning the 'melodious song'. In some respects it resembles a work '*Siva-vakya*' which this Alwar is said to have written when he was a Saivite. This may be said to be a jugglery in words, and expresses the six qualities (Jnana, Sakti, Bala, Veerya, Tejas and Aiswarya) of the Lord in a style that is somewhat difficult and abstruse to understand. The essence of all Upanishads is said to be contained in the poem where also the author reiterates that Narayana is the Supreme God.

Poygai Alwar and Peyalwar of the triumvirates have stated that there is equality between Siva and Vishnu. This feature is absent in the works of Tirumazhisai. It is perhaps from the time of this Alwar that the disparagement of Siva came into vogue.

REVIEWS AND NOTICES

Hinduism at a Glance: By SWAMI NIRVEDANANDA. WITH A FOREWORD BY SIR S. RADHAKRISHNAN. PUBLISHED BY VIDYAMANDIRA, DHAKURIA, BENGAL. PRICE Rs. 4-8-0. Pp. 228.

This book is a rational survey of the essentials of Hinduism with an emphasis on the practical side. Hence it is helpful to the general educated reader who is in need of a rational and practical religion.

In the Introduction the author shows how historically and geographically Hinduism has been a force for universal good. In the next chapter he explains what Hindus mean by Religion. 'Everything in creation is essentially divine. It is given to man only to fully manifest the divinity within him and become divine in all his bearings. Hindu religion teaches man how he can reach this blessed goal' (p. 22). In the following sections categories like Samsara, Mukti

are discussed. The chapters on Pravritti Marga and Nivritti Marga are specially instructive. This along with the chapters on the four Yogas constitute the practical portion. The author has spared no pains to make this section useful and authentic.

The second part opens with a chapter on Prophets and Scriptures. The following chapters deal on the cosmology and mythology of Hinduism. In the concluding chapter entitled 'The Hindu outlook on life', the author gives a brilliant summary of the philosophy and religion of Hinduism, with due emphasis on the Hindu faith in man's divine destiny and an exhortation to bring near the Promised Day.

To sift out from the massive literature on Hinduism that which is essentially helpful and inspiring to the lay reader is really a difficult task. The author has achieved it creditably in this small compass. The book is printed on good paper and has a charming get-up.

Professor K. Sundarama Aiyar: His life and works. BY DEWAN BAHADUR K. S. RAMASWAMI SASTRI, B.A., B.L VANI VILAS PRESS, SRIRANGAM. PRICE RS. 4. Pp. 307.

Professor K. Sundarama Aiyar, in the latter half of the 19th century, was one of the remarkable personalities. In South India, who was a source of inspiring guidance to many young men of that generation. 'Though I never sat at the feet of

Prof. K. Sundaraman, he has been the greatest single influence in my life—an inspiring ideal to me as a friend, philosopher and guide' writes K.S. Venkataramani. This is true of many more men of that time, for Sundarama Aiyar as lecturer and professor in different colleges had occasion to come in contact with successive generations of pupils and influence them of whom Rt. Hon'ble Srinivasa Sastri was one.

Sundarama Aiyar rose from humble beginnings. By sheer dint of intellectual brilliance and integrity of character, he made his mark on the contemporary life of South India. He did not rise to higher positions than that of a College Principal. His influence was not as an official or a high executive. His life as a devout Hindu, as a man of lofty principles and character, and his intellectual acumen won him many admirers and friends.

One of the most important events in the professor's life, the biographer observes, was his meeting with Swami Vivekananda at Trivandrum in early 1893. And this event exercised a lasting influence on the professor.

It is of special interest to us to mention here that the late professor was a contributor to this journal between the years 1926 and '28. He has also written four other volumes of which the first consisting of two volumes deals with Hindu Dharma. The other works deal with Karma-yoga, Bhaktiyoga and Jnanayoga.

NEWS AND REPORTS

Birthday Celebration of the Holy Mother

The 92nd Birthday of the Holy Mother was celebrated as usual at the Math. On the 7th, the Tithi Puja day, special worship of the Mother was conducted, with Homam, Vedaparayanam Bhajans, etc. On 9th instant a public meeting of ladies was convened in the evening in the Math Hall when speeches were delivered in English, Tamil and Telugu on the life and message of the Holy Mother.

SRI RAMAKRISHNA ASHRAMA, TRIVANDRUM

Report for the year, 1943 August to August 1944

It is indeed very remarkable that in spite of the stress and strain of these days, the Ramakrishna Ashrama, Trivandrum, has been able to expand its activities in different directions. The housing of the Dispensary in a beautiful permanent building, the construction of a prayer hall to accommodate 300 people, the electrification of the living quarters and the purchase of a plot of land of 60 cents to develop an inpatient section for the medical institution are the notable events of the year which bespeak the growing usefulness and popularity of the centre.

The Dispensary attached to the Town branch treated 27,016 cases and the Ayurvedic Dispensary at Nettayam treated 5,768 cases. Besides Bhajans and Bhagavatam classes, the Swamis of the Ashrama conducted weekly religious classes for college students. The Ashrama managed one centre of Vanchi Poor Fund giving noon tiffin to 135 poor school boys and ran two milk canteens for 3 months. The Ashrama took special interest in catering to the needs of the Harijans. Among the patients attended to by the Dispensary, one-third are Harijans. The Centre conducted a morning school for fifty Harijan children and gave monetary help to needy Harijan families.

The work is steadily growing and the Ashrama management while thanking its sympathisers and friends for their help, appeals to them for added support to expand their much-needed services.

SWAMI PAVITRANANDAJI'S TOUR

Swami Pavitraranandaji, President, Advaita Ashrama, Mysavati, and part-time editor, *Prabuddha Bharata*, has been to the south to visit places of interest and the centres of the Mathura Mission in South India and Ceylon. He left Madras on the 18th December and will be returning by the middle of February.

The Birthday of Swami Vivekananda falls on the 5th of January

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